

**A COMPLEMENTARY APPROACH  
IN URBAN MISSION:  
A VAAL TRIANGLE**

Case study

By

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## **DEDICATION**

This research is dedicated to the living memory of my mother

**MAKHOKOLOTSO PAULINAH LEBUSA-MOLETSANE**

A woman of faith, a Proverbs 31 mother and a warrior, who single handedly raised me up by her heroine efforts to make me what I am today

AND

**To Neo, Morero, Kutlwisiso, Molantoa, Asaele Moletsane and Ntsoaki Moletsane**

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## **Abstract**

This dissertation is an attempt to promote complementarity among churches in order to affect their activities in doing mission in the Vaal Triangle region. The study tends to uncover the potential of cooperation, unity and partnership in the Body of Christ in the area which may also be an example to the churches in other cities outside the Vaal Triangle. The purpose of this is to raise the consciousness of specialization of ministries in mission to achieve greater results through target evangelism.

The literature review in the second chapter revealed the biblical and theological basis of the concept. In this context complementarity is explained as churches, Para church organizations, ministers and to a certain extent, government agencies, working together to complement one another with their distinctive resources, skills and abilities to tackle the crucial issues in their communities. The complementary approach that was implemented by the Apostles during the early church show case that we have different callings which when they are all put together, work in such a way that there can never be competition but partnership. Diversity of callings directs a diverse approach to a diverse society. The literature review also highlights that a complementary approach has been there even in the Old Testament and gives insight into other related concepts like stewardship and target evangelism. Due to the fact that there are diverse groups and that the Gospel must be preached to such, it becomes imperative to target such groups with 'specialists' that will meet the exact challenges among those groups.

The growing understanding that Vaal Triangle with its political history is becoming a complex area with all diverse demographics, bring to light the possibility of churches working together as an organism in spite of their distinctiveness. These fast changing demographics oblige the churches to develop complementary strategies that will match the urban growth challenges in the area as well as the evolving societal problems. There are still some underlying challenges that the churches need to do in mission work to heal the traumatic effects resulting from the previous violent era.

An empirical study done among few churches found out that the churches believe that a complementary approach is necessary. Although there has been a healthy cooperation and unity in the Vaal Triangle churches history, duplication and competition have also grown like weeds and has resulted in membership recycling (moving from church to church) and less fresh new conversions. As the city evolves, there are new dynamics that requires winsome partnerships, diversity, and ministry specialization as well as target evangelism. The conclusions that the research arrived at, gave rise to recommendations that are very practical to the context of the Vaal Triangle churches.



*“My part of vision and your part of vision fits together like a tapestry, woven together by the Holy Spirit. We do not compete against one another but we complement one another. Your success has become mine and in this beautiful bouquet, the pink of your roses is necessary for my green leaves. We are one like a single unit. Although we differ in many things, those differences are only diversities created by our Maker. There is diversity in the Body to avoid a situation where the eye would say I do not need the ear” – (Dr George Jansen at Vision88)*

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## **Chapter 1**

### **1. Orientation**

#### **1.1. *Background and exposition of the problem***

The character of the migration and urbanization process in South Africa is in many respects comparable to that of other developing countries. However, it also differs markedly from that of industrialized countries as well as some developing countries. Historically the rate and character of migration and urbanization in South Africa are not necessarily synonymous with development (Mears, 1991:1). Official government policy of the pre-1994 apartheid rule was that of separate areas for various population groups. According to Mears (1991:2) the two components that were prevalent in this country were what he termed "natural" urbanization process and "regulated" urbanization process. The "natural" one was based on the economic and social mobility of the white inhabitants. The second one was based on the control of the mobility of its black inhabitants. Other factors included the intervention in urban development for political, social and economic reasons. All these factors succeeded in postponing the inevitable economic causes and consequences of urbanization (Mears, 1991:2). The policies associated with the new democratic dispensation in South Africa have been responsible for people flooding the country. Previously they have been restricted from doing so, as a result of segregation and apartheid policies. In addition, many people have immigrated to South Africa from other parts of Africa, as well as overseas.

The abolition of the former apartheid laws, together with the advent of a new democratic dispensation, opened doors for people, who lived in the rural areas and the former homelands of Transkei, Bophuthatswana, Venda and Ciskei, to move to the urban centers of South Africa (Mears, 1991:3). Many Black people who previously could not reside in White suburbs have since invested in properties of their own in these areas. Ironically the townships and rural areas

they left, have now started experiencing a population explosion as new residents from elsewhere have started flowing in.

The influx of people from different countries, have affected all of South Africa. The Vaal Triangle, which includes Emfuleni Municipal Area (EMA) which covers Boipatong, Boitumelo, Bophelong, Evaton, Loch Vaal, Rus-ter-Vaal, Sebokeng, Sharpeville, Tshepiso, Vaal Oewer, Vanderbijlpark and suburbs, Vereeniging and suburbs, as well as Deneysville, Refenkgotso, Sasolburg, Zamdela, is no exception. Recent researched studies have shown that the EMA experienced a rather high average annual population growth rate compared to the national growth rate (Slabbert, 2001:3). While the national growth rate was calculated at 2.4% the EMA growth rate was 2.85%. According to Slabbert (2001:3), such a growth indicates a history of high immigration.

In addition to the above observations, the following facts are also relevant. The growth and expansion of Vereeniging and Vanderbijlpark seems to be eliminating the conventional boundaries of the two towns. It is rapidly becoming one city. There are also new areas where Reconstruction and Development Program (RDP) houses have been erected. Examples of these are areas like Muvhango, Boitumelo, Tshepiso Phase 2, Tshepiso Phase 3 as well as Mkhelele or Extension 11 which are growing in leaps and bounds (Sedibeng IDP, 2006/7:32). Across the Vaal River, Sasolburg and Deneysville townships like Chris Hani, Mbeki and Tshepiso have experienced the same growths (Metsi-Maholo IDP, 2009/10: 16). In the EMA alone about 40 000 RDP houses were built (Slabbert, 2001:3). There are new areas around the old townships. In the suburbs of Vanderbijlpark, there is development of new residential areas like SE 4 and SE 8 that provide housing for those who can afford to pay for better security and peace of mind. This tremendous increase of residential areas, which signals the increase of population, poses a very great challenge to churches with regard to mission work. Cities, as Greenway and Monsma (2000:20) states, are to be the target of mission penetration for various reasons.

A major burning issue is that since a city is such a complex place, the present situation compels churches of the Vaal Triangle urban area, to come up with new strategies; to deal with the complexities of reaching out to all nations that have now come to their urban area. It is clear that there is a place for various ministries, to cater for the needs of different people.

### **1.2. Problem Statement**

The mammoth task of doing mission work in the Vaal Triangle can be described by the following statement: 'how the Vaal Triangle churches are going to tackle the unexpected population changes in number and diversity around them.' This also goes along with the necessity for churches to specialize in specific ministries to be effective in doing mission.

The concept of specialization is coupled with that of complementarities of ministries and churches. This implies that when one church specialize in a certain direction, another one will focus in a different direction but the two then complement each other. This study project intends to investigate whether churches in the Vaal Triangle can do mission working together by consciously structuring the work to target various groups of people.

The following related questions express the main aspects associated with the problem statement:

- Seeing that the Vaal Triangle is becoming a complex urban area, can the churches carry out the great commission of teaching all nations by means of specializing in certain groups in a society?
- Are there passages in the Bible that would support such a view?
- What are the areas in which Vaal Triangle churches can cooperate with one another?
- How can the churches in Vaal Triangle avoid the temptation of competition and duplication of ministries while they co-exist?

### **1.3. The importance and relevance of this research project**

The importance and relevance of the study primarily lies therein that no other study of this nature has previously been done in Vaal Triangle. Further, there are also the following relevant facts about Vaal Triangle churches and ministries:

- 1.3.1. The churches in the Vaal Triangle face challenges of doing mission work in such ways that the diverse groups of people are reached with the gospel of Jesus Christ. However, the critical issue is that the cities involved are not growing with one ethnic type of people. They are affected by the new contemporary globalization in which countries have 'no borders' like it was three decades ago. We now live in a global community. We live with neighbours who do not speak our official languages. Moreover, the church in itself is a global village.
- 1.3.2. Secondly, churches and ministries are beginning to rise almost everywhere in Vaal Triangle and have the potential to work together and support one another in combating the challenges that have been brought up by secularism and other social factors.
- 1.3.3. The church is also involved in transforming the Vaal Triangle urban area. According to Conn and Ortiz (2001:147) the churches have a task of transformation and churches that work in isolation are unlikely to succeed in the heavy task involved.
- 1.3.4. Many independent ministries seem to be working in isolation and many pastors go it alone without overseers or spiritual fathers. In spite of fraternal bodies that are operating in the area, there are many that do their 'own thing' alone.

1.3.5. The most important fact is that because of this influx of diverse people into the Vaal Triangle due to globalization and other related causes, a new society is being formed. People do not associate with one another based on common ethnicity or language only. They are brought together by social factors such as sports, business, politics, education and other common goals of life.

To address these challenges in urban mission and reaching out to these new formations, an approach to mission work, based on the principle of complementarities of ministries and cooperation of churches, is being investigated as a tool to create a platform; whereby churches will work together to maximize the potential of doing mission effectively.

#### ***1.4. The aims of this research project***

The primary aim of this research project is to look at the possibility of churches working together, in doing mission work effectively in the Vaal Triangle, focusing on particular groups. Furthermore, the research has the following secondary objectives:

- 1.4.1. To identify the biblical basis for churches to work together in complementing one another and suggest biblical concepts and ethics of cooperation.
- 1.4.2. To highlight areas in which the Vaal Triangle churches can cooperate in their urban mission work.
- 1.4.3. To highlight areas in which Vaal Triangle churches tend to duplicate one another and to suggest possible ways of minimizing it.

#### ***1.5. Assumptions***

The following assumptions guided the research:

- 1.5.1. The unity of the church: The study also assumes that what the New Testament teaches about church unity provides sufficient foundation for complementarities in doing mission in the Vaal Triangle.
- 1.5.2. The great commission calls for the preaching of the gospel to all inhabitants or all people (Mark 16:15; Matt. 28:18-20). A complementary approach to ministry in urban contexts such as the Vaal Triangle is likely to be more effective.
- 1.5.3. There is a need for living out stewardship between the successful and the struggling churches.

### **1.6. Method of research**

- 1.6.1. Literature Review: Relevant literature in Missiology in general and Urban mission in particular, was surveyed. This was done to formulate criteria that help to establish factors, which constitute viable urban mission strategies for contemporary mission application in the Vaal Triangle.
- 1.6.2. Qualitative and Quantitative Data: The research project utilized both the qualitative and quantitative data. Various churches were visited and church leaders were interviewed through standardized questionnaires. The questions were designed in accordance with what relevant literature suggested as important when one seeks to ensure that the reports are valid and reliable.

Regarding the questionnaires that were used to interview pastors, a careful consideration was also taken whereby; issues such as age, education level and training are noted. Other aspects captured included among others, experience in ministry and mission work.

### ***1.7. Demarcation of the investigation***

The research project confined itself to a spectrum of churches in the Vaal Triangle. Big and small churches were surveyed.

### ***1.8. Chapter division***

**Chapter one** provides Orientation about the study.

**Chapter two** looks at some relevant biblical passages and theological works, with the purpose of establishing the biblical basis if any, for complementarities in the mission work among churches.

**Chapter three** gives a reflection of Vaal Triangle as a complex area and investigated the history of cooperation in missions among Vaal Triangle churches.

**Chapter four** reports on the results of the research.

**Chapter five** makes some conclusions and gives recommendations.



## **CHAPTER 2**

### **A Biblical and Theological Basis for complementarity of churches in Mission work**

#### **2.1. Introduction**

In this chapter, the research project explores biblical passages and other theological material on the subject of churches complementing one another and cooperating, to maximize mission endeavours. The Bible itself is a book of complementarities. In spite of the diversities, there is unity in its entirety. The New Testament completes the Old Testament. The New is concealed in the Old and the Old is revealed in the New. God created Eve to complete and complement Adam to become fruitful on earth, in spite of the fact that he was created perfectly. The first subtopic defines complementarity in terms of this context. Thereafter the Galatians 2 discourse is taken as a point of departure and the light that the passage sheds on the matter is noted. The insights gained are explored with reference to the concepts of complementarity, stewardship, partnership as well as target evangelism. Thereafter the following passages are investigated; The narrative of Moses's calling in Exodus 3-4:16; Israel's battle with the Amalekites in Exodus 17:8-15; The advice to Moses by his father in law in Exodus 18:15-26; The building of the Tabernacle in Exodus 25-31; The choosing of the seventy elders in Numbers 11:10-17; The rebuilding of Jerusalem (Zerrubabel, Ezra and Nehemiah ). In the New Testament the ministry of Jesus with his disciples, the Acts of the Apostles in Acts 6 as well as Paul's missionary work. A study on Paul's letter to the Corinthians with respect to his ministry and that of Appolos is investigated to find out if there was complementarity or competition.

The parables where Jesus taught on stewardship and other relevant texts about faithful servant-hood are also investigated. In addition to that, the researcher also investigates the relevancy of certain metaphors that are used in the New Testament. A reading of the New Testament appear to suggest that the principle of

complementary interdependence guided the interrelationship of the members of the Body of Christ and that Paul applied it to the congregational relationships in his day (Hintze, 1980:1). The investigation includes *complementarity* with churches that make up the same denomination, or within the same city or within wider fraternal ties, resulting from the fact that churches are part of one universal body. This relationship is illustrated further by using the synchrony of how a human body functions having different parts and organs, yet fulfilling a common purpose. Complementarity in this case is an overall picture of unity in diversity, the oneness of Christians in a city.

## **2.2. The contextual definition of Complementarity**

Complementarity in this study is defined in the same way as Hintze (1980:2) as the reciprocal relationships among churches, in which they interact with one another interdependently with distinctive gifts, talents, resources, skills and abilities that are not equivalent in kind, quantity or quality, so that each does not supply exactly what is received, in order to meet the real needs of both. It means that when one church works more in a certain direction in line with their abilities, another church which is more empowered in different abilities, will function in a way that maximizes its potential for doing mission. This concept is intertwined with ministry *specialization* according to the very gifts, talents, resources, skills, abilities as well as God's grace referred to above, so that each church will be effective in its mission. It also implies that one church does not reciprocate, give or contribute on the basis of equal proportion to what it has received. In a congregational context, Vincent (1992:3) defines complementarity as referring to the range of gifts available in a congregation which when appropriately encouraged by the ministerial leadership, will provide the energy and giftedness for ministry. The Apostles Paul, Peter, James and John made a strategy to do mission according to the grace given to them by God and formed two groups that would *target* both gentiles and Jews, thus *complementing* each other.

In this context, *complementarity* is not only evident between churches or among congregants alone but also with respect to ministers of the Gospel because of different gifts and callings in the Body of Christ. God has equipped the church, the Body of Christ with apostles, prophets, teachers of the word, pastors and evangelists and other ministers (Ephesians 4:11; 1Corinthians 12:7-9; Acts 13:1). The ministry of Paul and that of the other three Apostles were distinct and they ministered to two *different groups* preaching the *same gospel* (Galatians 2:6). This is not competition but *partnership* and *cooperation* (Ryken, 2005:47).

### **2.3. Complementarity in the Galatians discourse (Galatians 2:1-10).**

The Galatians 2 discourse is used here as a point of departure since it can easily shed light on some key aspects of complementarity. Paul writes:

*Fourteen years later I went up again to Jerusalem, with Barnabas and Titus. I went in response to a revelation and set before them (Apostles) the gospel that I preach among the gentiles. .... As for those who seemed to be important they added nothing to my message. On the contrary, they saw that I have been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews. For God who was at work in the ministry of Peter as an apostle to the Jews, was **also** at work in my ministry to the Gentiles. James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles and they go to the Jews. All they asked was that we should continue to remember the poor, the very thing I was eager to do. (Galatians 2:1-10; New International version)*

In the second chapter of his letter to the Galatians, a name that embraced the people of cities like Antioch, Lystra, Iconium, Derbe and the areas of the Gauls (Carson et al, 1992:291), Paul writes about what happened when he returned to Jerusalem to validate the Gospel he was preaching before the Apostles, James, Peter and John. He starts by giving information about the people that he took along with. Apart from Barnabas, who was also sent to Antioch before then to

verify the authenticity of the true gospel in Antioch (Acts 11:22-24), Paul took along Titus; a Gentile who resided in Antioch and became converted to Christianity through Paul's preaching of the gospel and was his co-worker. According to Arnold (2002:274) Paul took Titus along as an example of the fruits of his gospel message. In the words of Yandian (1985:66) "as a Gentile convert to Christ, being uncircumcised, Titus would become a living example as well as a test case of the doctrine of salvation by grace. It was not incidental but a real crux of Paul's visit to Jerusalem." Titus's presence clearly sharpened the issues that lay at the heart of the debate: 'Should Gentile Christians be received into the church's fellowship on equal terms with Jewish Christians without insisting on the rite of circumcision?'

Titus was a living testimony of a truly converted Gentile Christian to a point that there was no need for him to be circumcised Galatians 2: 3, 4. When leaders of the church in Jerusalem checked the Gospel that Paul preached (Galatians 2: 2), they found out that it needed no correction (Galatians 2: 6). They did not have to give any official approval to Paul; they simply acknowledged that he already had God's approval because he was an apostle in his own right (Ryken, 2005:45). It was also because of Titus as a show case that they endorsed Paul's gospel. They did not add nor subtract anything to his message. They did not try to amend, edit or otherwise change his gospel. Paul states in (Galatians 1:11-12) that the gospel he preaches was received by a revelation from the Lord. No man taught Paul the Gospel but God gave him insight into it when He revealed His Son to him (Galatians 1:11-12, 16-17). It was found to be similar with that of the other Apostles in Jerusalem (Galatians 2:6) even though he received it in a different context to theirs.

### **2.3.1. Complementarity between the ministry of Paul and Peter**

Paul was not preaching a different Gospel (Galatians 1:8-9) but was *complementing* the whole mission enterprise of witnessing to Jerusalem, Judea, Samaria and the uttermost parts of the world (Acts 1:8). The uttermost parts of

the world meant the worldwide mandate that included all nations of the world (Carson *et al*, 1992:182). It confirmed the ministry to the (uncircumcised) Gentiles. The Jerusalem apostles became fully aware that the ministry of Paul was an apostolic mantle to the (the uncircumcised) Gentiles in the same way that Peter's ministry was to the (circumcised) Jews (Galatians 2:7). Ryken (2005:48) writes that, "It is true that each of the apostles had his own way of preaching the gospel. But whatever differences there may have been in terms of experience, emphasis, or style there was no difference in content. Paul's gospel was independent but not different. Any variations had more to do with where he was preaching than what he was preaching. Thus the gospel according to Paul and gospel according to Peter, James and John was always the same gospel of free grace." Ryken (2005:48) continues to say, that it may work even better if churches can allow diversity of mission where there is unity of message. This is clear cooperation and complementarity.

Paul boldly declared that his Gentile mission was of equal footing with Peter's Jewish mission. God who was at work in the ministry of Peter as an apostle to the Jews, was also at work in the ministry of Paul as an apostle to the Gentiles (Galatians 2: 8). There is only one Lord, one faith and one baptism but diverse gifts of ministries (Ephesians 4:4-13). This suggests that it is one Lord who *empowers* His servants distinctively to carry out diverse ministries and functions to a wide spectrum of people. This diversity is not meant to create tension nor strife. It is only that others are called to minister to certain groups specifically in accordance with their gifts and grace. According to Carson *et al* (1992:289) Paul points to a *division* of labour, with Peter at work as apostle to the Jews, while he was an apostle to the gentiles. These gifts are unique just as the parts of the human body, to fulfill different tasks yet complementing one another. One may suggest this sharing of labour as partnership or cooperation or may also be called complementarity, partnership of ministry specialization or complementarity between Paul and Peter.

One other important aspect is that both Paul and Peter were sent by the Lord. God has been sending His servants, just as He sent Moses (Exodus 3-4), Samuel to deliver His people (1Samuel 12:11) and to anoint Saul and David as kings (1Samuel 16:1). He sent the prophet Nathan to condemn David for his sin (2Samuel 12:1). He sent the prophets: Isaiah (6:8); Jeremiah (1:7); Elijah (2 Kings 2); Haggai (1:12) Zechariah (2:8). He repeatedly sent His prophets on missions to His people (Jeremiah 7:25; 25:4; 26:5 29:19; 35:15). He also sent the Holy Spirit (John 14:26; 1 Peter 1:12). Jesus was also sent by the Father (John 8:16, 29, 42; 9:4) and He extended the sending mission to the apostles, "as the Father has sent me, so I am sending you" (John 20:21). Even Saul at his conversion received the commission from the Lord (Acts 9:15). He who has sent the apostles has also pledged that He will never leave them nor forsake them but will be with them also until the end (Matthew 28:20). This is clear that the Lord is also working with His servants in the great commission.

Paul informs the church in Corinth that "as servants of God, we are fellow workers for Him" (1Corinthians 3:9; 2 Corinthians 6:1). The very same God who was working in the ministry of Peter was also working in Paul's ministry (Galatians 2:8). Even Jesus as the Son of God, did not work alone. It was the Father working in him (John 14:10). The Father was always with him (John 8:16, 17, 28, 29). Before Jesus ascended to heaven, he also left the promise that he will be with the apostles to work with them. The same partnership that Jesus had with the Father was to be extended to the apostles. Whether one is an apostle to the Gentiles and the other to the Jews, all are sent by the same Lord, in the same faith and baptism (Ephesians 4:4-13). The diversity of the calling to various missionary enterprises is because of His grace that is apportioned differently (Ephesians 4:7). The Lord is directly involved in the complementarity of various missions.

### **2.3.2. The concept of targeting specific groups in the Galatians discourse**

The apostles agreed that Paul should go to the Gentiles while they go to the Jews. This is referred to here as target evangelism. Target evangelism implies that a minister of the gospel may focus, or concentrate or pay more attention to a specific group and take the gospel to such. It may also imply specialization in a particular ministry to a specific group. However it does not mean that if opportunity arises for a minister to seize a moment and minister to any untargeted group, such an opportunity should be missed. Jesus sent his disciples to all nations and not to one nation. Although Paul is known to be an Apostle to the Gentiles, he was the most concerned about the unrepentant Jews (Romans 9:1-5; 11:11-15). Although Peter ministered to the Jews, he was also sent to Cornelius house (Acts 10:23-35). One may ask the question; was this agreement to target specific groups, a strategy, that was consciously agreed between them, to maximize the efforts of doing mission and becoming more effective in winning the nations to Christ, by specializing in their ministries, through a well-constructed approach? Or was it an intelligent way of separating the Jews from Gentiles in a form of separate development, promoting segregation?

That second view does not hold water as this was no more the attitude and the understanding that was growing among the apostles at that time. Firstly they knew very well that Jesus had a mission to the Gentiles (Bosch, 1991:46). Secondly they were sent to the Gentile nations as well (Acts 1:8). Peter's vision and his visit to Cornelius house attest to this. The Apostles learnt from Jesus to minister to the Gentiles as they saw great faith among them and that they also were children of Abraham by faith (Galatians 4:5-12). One may rather suggest that it could be that they realized that they were inadequate or were not capable of ministering to the Gentiles, yet knowing that the great commission obliged them to go to them too, however seeing that Paul was already doing a complementary successful work, they welcomed the relief and encouraged Paul to continue in the good work. That also still indicates a complementary approach.

One may also infer that they realized that they did not have the grace nor were they 'specialists' to target such a group.

Galatians 2:9 speaks of; the *right hand of fellowship* that was extended to Paul and Barnabas by the other apostles after they realized the grace that God has given to Paul with regard to his specialized ministry to the Gentiles (Galatians 2 9). This was not just a mere handshake but partnership (Arnold, ed. 2002:276). In the words of Hendriksen (1990:85), it was a sign of *mutual agreement* and *acknowledgement*; more than that of fellowship (*koinonia*). It also served as a confirmation of a solemn covenant into which the five men entered into as they *divided the work load* that Paul and Barnabas should bestow their attention to the Gentiles as the three bestow their attention to the Jews (Hendriksen, 1990:85). From this covenant, the lines were clearly drawn and *specialization of ministries and functions* in mission were declared although it did not mean that either party may not cross this border line, but that attention to various groups be given so as to complement each other. The apostles understood that the gospel is a partnership and the evangelization of the world depends on this kind of cooperation in the church (Ryken, 2005:47). This division of labour and specialization of ministries by Paul to the Gentiles and other apostles to the Jews highlights the concept of *targeting specific groups* or specific communities. Unlike Jerusalem, these Hellenistic cities, which were more cosmopolitan and inhabited by various religions and having more dynamic and complicated systems, needed a well defined approach of targeting various groups that lived within them.

### **2.3.3. Stewardship in the Galatians discourse.**

Galatians 2:10 states that the message that Paul communicated to the Gentiles was so similar with that of the apostles that they could not add nor subtract anything except to remember the poor. According to Martin and Wu (2002:276), the poor in Jerusalem were the group they were referring to (1 Corinthians 16:1). Poverty at that time was caused mainly by famine, there was an increasing number of widows (Acts 6), and that believers were persecuted following the



martyrdom of Stephen. This latter phrase suggests that in *reciprocity and solidarity* with the church in Jerusalem, the newly founded Gentile assemblies were to send *economic assistance* for the *poor* there (Horsley, 1998:221). Paul reiterates that this was something that he was eager to do. According to Arnold (2002:276) Paul had already started doing famine relief programs with Barnabas in Antioch. In Acts 11:27-30 the Holy Spirit warned the Antioch Christians about the famine that was coming and they sent Paul and Barnabas to take gifts to Judea. This was a clear call that the Christians that were better off in terms of material possessions, should back up those that were in the struggle to cope with life's challenges during the time of famine or lack. This call highlights the element of stewardship between the Gentile Christians and the Jewish Christians. The two teams of apostles understood very well that they had to take care of one another and look into others needs. The practice of the early church was to meet the needs of others (Acts 2:44-45). They shared their goods liberally and supported one another and as their mission grew to other cities, they increased this sharing from local level to broader levels such as churches, regions and even cultural groups.

#### **2.3.4. Summary**

- 2.3.4.1. The definition of complementarity given in this context has identified other concepts that go along with the subject which are; partnership, stewardship and target evangelism. In addition to that there are other terms that are related to the concept.
- 2.3.4.2. The Galatians 2:1-7 discourse discussed above gives an outline of some concepts of our subject namely, complementarity comprising partnership, target evangelism and stewardship between the poor and the better resourced churches. It forms the bedrock of the whole argument.
- 2.3.4.3. The ministry of Paul to the Gentiles, as granted by the grace of God, who called Paul without the involvement and the teaching by James, Peter and John, was not in violation with their ministry. Whatever discrepancy

that there was, was but diversity in unity. It was a ministry that complemented that of the other apostles.

- 2.3.4.4. Complementarity does not necessarily mean uniformity in all respect but also has an element of independency. Paul's gospel was independent but not different.
- 2.3.4.5. The two apostles, Paul and Peter were actually complementing each other. The same God, Who sent Peter to the Jews, was the same God Who sent Paul to the Gentiles. One Lord, One faith one baptism but diverse ministers.
- 2.3.4.6. It is also clear that in these complementarities, God is also in partnership. It is a tripartite partnership. Just as the Lord promised to be with His servants every time He sends them into mission.
- 2.3.4.7. The Galatians discourse is a good example to celebrate what God is doing through other ministers. Churches can participate in different campuses, belong to various denominations or have different evangelistic approaches due to different contexts as long as the message of the gospel is one.
- 2.3.4.8. It is also important to extend the hand of fellowship to those who are preaching independently but preaching the same gospel in order to foster unity.
- 2.3.4.9. The fact that Paul was encouraged to continue his mission work to the Gentiles while others continue to work among the Jews clarifies the concept of target evangelism and specialization of ministry among specific groups. This is also according to the grace that God has given to different ministers. Target evangelism will be discussed later in the chapter.
- 2.3.4.10. The other third concept that has been uncovered is that of stewardship between the Gentile churches and the Jewish Christian community that were severely affected by the famine of that time. The mere fact that Paul was eager to do that part of the ministry highlights the importance thereof. This concept will also be explored later.

## **2.4. Complementarity in other discourses.**

There are various cases in the Old Testament which confirm that there was complementarity between leaders and within Israel as a nation. The section fits in this project because the history of the relationship between God and Israel is a lesson to the church and Achtemeier (1993:93) encourages ministers to preach from the Old Testament. This section draws attention and explores relevant cases. Those include the leadership or work of Moses, Zerrubabel, Ezra and Nehemiah. Thereafter the New Testament cases in Jesus ministry on earth, Acts of the Apostles, and 1 Corinthians as well as other isolated cases in Paul's ministry are discussed.

### **2.4.1. Complementarity in some Old Testament narratives**

#### **2.4.1.1. The Calling of Moses**

The calling of Moses by God to go to Egypt and deliver the Israelites was a mission that would not be achieved by him alone unless he was complemented by Aaron and the Lord was with them. In the dialogue between God and Moses, the latter gives a number of excuses why the mission would be impossible. Then the Lord responded by guaranteeing him that He will be with him (Exodus 3:12). McLaughlin (1980:254) says that a declaration made by God, "I have come down to deliver" suggests that He was sending Moses as His instrument. This implies that God was at work with Moses. God was expressing a partnership with Moses. God was telling Moses that "you will not be doing the work alone." This partnership and cooperation was not a one man mission.

The other excuse that Moses gave was, "I have never been eloquent. I am slow in speech and tongue. I speak with faltering lips" (Exodus 4:10; 6:12). Immediately The Lord reminded him that He is the creator. However God did not create a new tongue for Moses. The last excuse stirred the anger of the Lord (Clements,

1972:26). Instead He told Moses that his brother Aaron will complement him. The words used by McLaughlin (1980:257) shows that Aaron will be Moses's 'associate' that will speak for him. Clement's (1972:26) comments speak about a 'mouthpiece.' In this transaction, Aaron is brought into the equation of complementarity. We see the tripartite cooperation: The Lord, Moses and Aaron, all working together but fulfilling distinctive roles. This tripartite partnership was the same as in Galatians 2:8.

#### **2.4.1.2. Israel defeat the Amalekites (Exodus 17:8-15)**

When the children of Israel had camped at Rephidim, they tasted their first battle from the Amalekites attack. Moses instructed Joshua to engage the enemy in another level while he and others performed a different 'priesthood' task that was indirectly connected to the battle. This connection was amazing. When Moses' hands grew weary, Aaron and Hur were instrumental to ensure that they held those hands up to empower Joshua on the battleground. One held Moses's hand up on one side while the other held the other hand up.

In a rationalistic view, the lifting up of Moses' hands would not have any bearing on the real battle on the ground. Yet the Bible records this incident clearly that there was some contribution that the hands of Moses had on the victory of Israel. Cole (1973:136) allegorizes that the usual expression of holding Moses's hand up was prayer. He also makes reference of Psalm 63:4 where prayer is expressed by lifting up hands in prayer. Reciprocally the lowering of hands means ceasing to prayer, thus stopping to depend upon God (Cole, 1973:137). This was plain teamwork. Moses was with the two leaders on top of the mountain and Joshua with the men of Israel in the battlefield. Every group had its own specific mission. The two groups complemented each other in order to accomplish its success and victory. The sign of prayer as Cole stated, is a direct engagement of God. The men who were with Joshua could not make it without the other team and without God no matter how hard they tried.

This picture can also be reflected in a local church. If the head of any church does not have a team that surrounds him or her, and engage the Lord by praying for them, the efforts of doing mission work will not yield expected results simpler and quicker. Each and every department in a local church is important and needs to always be seen to function in its capacity, of course not leaving the presence of the Lord behind. This form of complementarity saves energy. Out of this discourse one would conclude that more results can be realized with lesser effort as long as everybody in a local church fulfills the role they are supposed to play.

#### **2.4.1.3. Jethro's advice to Moses (Exodus 18:15-26)**

In this lesson Jethro explained to Moses that the manner, in which he was doing his work, was too heavy for him and time wasting. He boldly told him without compromise that he would not be able to do that work unless he shares it with capable trained men. These men were to help Moses by handling simple cases. This would then give Moses a chance to concentrate on more complicated matters.

The first important warning that Jethro introduces is, wearing out. He told him that not he alone will get tired but the people who came to him also (Exodus 18:18). It does not matter how much Moses knew with respect to the law of God. The fact that there were all day long queues of people who came to him was a breeding ground for disaster. Furthermore, it was going to be more difficult for Moses to carry on that way. He advised Moses to appoint capable people that would help him.

It is generally assumed that if people do not have rest what might happen to most of them is that they may suffer burn-out. In the words of Cole, (1973:140), *"Like many a Christian leader, Moses was wearing himself out unnecessarily by trying to do everything single-handed. Moreover, it was wearing out the people, an aspect usually overlooked."* The same apply to church ministers or leaders. This in many cases is caused by being overworked, having no rest at all from the daily activities of doing mission. This is however brought about by lack of sharing of work as well

as no delegating of responsibilities. All the work just like in the case of Moses is done by the minister alone. Even the most-simple missionary work that could be handled by a lay-person is upon the shoulders of the minister. This is where the importance of Lay ministers comes in like Mohapi (2002:42) explained.

The second aspect that Jethro spoke to Moses about was: Teaching the people the Law. As explained earlier on, he then had to delegate other secondary responsibilities to capable men so that he would concentrate on more demanding work. The aim was to share the work-load and be quicker in achieving his goal. He had to find people that will work with him as a team. The other capable chosen and trained men were to complement him in small matters while he addressed more serious and complicated issues, since they would be able to pass decisions on simple cases by themselves. In the 26<sup>th</sup> verse they ended up getting the skill and developed it to a point that at all times they judged the smaller cases and took serious ones to Moses. This sharing of work and responsibility is what Carson *et al* (1992:289) refers to as a division of labour. It sounds comfortable to call it complementarity that saves time and energy. Finally those cases would be communicated to God by Moses and by that engagement God was always involved in the final outcome.

#### **2.4.1.4. The building of the Tabernacle (Exodus 31:1-11)**

It was in the wilderness that God instructed Moses to build a Tabernacle for worship. Starting from Exodus 25<sup>th</sup> through to the 30<sup>th</sup> chapter Moses was busy taking the instructions of running a project that he himself would not be able to do alone. The project was to construct a Tabernacle. He needed highly skilled craftsmen to do it. In Exodus 31 the names of the skilled people that were to complement him are mentioned. The work needed those specific skills specializations. Cole (1973:210) explains that in Old Testament days, every form of skill, strength and excellence was directly and bluntly credited to 'the Spirit of God'. He goes on to say that this is because God is rightly seen as the source of all wisdom. The work of Bezalel and Oholiab were not to lead but to complement

Moses. According to Jones (1986:136) such work needed both spiritual and skilled men. Practically they were going to work under Moses and not separate from him even though they were more skilled than him in some respect. Even king Solomon in all his wisdom, had to be completed by skilled people to build the Lord's Temple (1 Kings 7:13-14).

All the skilled people that Moses needed to build the Tabernacle were given those skills by God. It was the Lord who was working in them to be able to do the works they were able to do (Exodus 31:3, 6; 35:30-35). One of the necessities in complementarity revolves around skills, abilities and grace. Paul speaks about doing his mission according to the grace given by God (Galatians 2:9). One may also bring an equation of the grace of God in the picture. According to His grace, he has given men gifts that will be instrumental in preparing God's people for works of service so that the Body of Christ, the Church may be built up (Ephesians 4:7,12).

#### **2.4.1.5. The Seventy Elders (Numbers 11:10-17)**

While Moses was leading the children of Israel through the wilderness complaints rose now and then when they were faced with challenges that seemed disastrous. In this text they were hungry. However God was not pleased and His anger rose against the nation. Moses cried out to God and reminded God that it was He Who called Israel out of Egypt and pleaded with God. In his complaint to God, Moses charged that he could not carry the burden of the people alone (Numbers 11: 14), confessing that the burden was too heavy for him to bear (Thompson, 1986:181). God told Moses to gather seventy elders instead. The Lord replied that the seventy men were to help Moses in his work. This was an extension of complementarity to Moses's leadership. The process that was to be followed was that they were to take a stand with Moses and God would take the Spirit that was upon Moses and put Him upon all the seventy men. "They shall bear the burden of the people with you, so that you will not bear it all alone" said the Lord.

In this passage one may also deduce that transferring the Spirit from Moses to the elders was an implication of empowering them with spiritual gifts as according to the grace of God, so that when they complement Moses they are gifted in one way or the other. According to Thompson (1986:181) they were going to act as subordinates to Moses. In this case therefore, God is the initiator of complementarity and partnership. The other deduction in this passage is that man's inadequacy and limitedness is the reason for complementarity just as in the case where Moses said that he could not speak fluently. The fact that no man is perfect is the reason that complementarity is necessary.

#### **2.4.1.6. Summary**

2.4.1.6.1. In the life of Moses complementarity is found in various incidents.

When he received his calling from God he complained that he was inadequate and did not have the ability to address Pharaoh. God told him not to worry since He would complete him with a spokesperson. God had all the power to heal him from slow speech and make him perfect. Instead the God of complementarity employed another one so that Moses could have enough time to concentrate in God for other important issues. Aaron was called to assist him.

2.4.1.6.2. God was part of the complementarity. He promised Moses that His presence was going to be with him. He would never be alone. God promised that He will be with his mouth and with Aaron's mouth.

2.4.1.6.3. The other deduction is that of sharing of labour so as to promote complementarity and by so doing avoid burn-out, stress and weariness just as Jethro advised Moses and God instructed him to have seventy men that would help him carry the burden of the nation.

2.4.1.6.4. During the building of the Tabernacle skills played a very important role. As it has been discussed, those skills were given by God's grace.

2.4.1.6.5. The complementarity of the leaders that held Moses's hands high, the soldiers under Joshua's command and God's favour on Israel, was a tripartite effort that defeated the Amalekites.



2.4.1.6.6. The advice of Jethro to Moses reveals the fact that Moses would not be able to do the counseling and the Judge's responsibilities alone. He had to find the other junior judges that would complement his work. This was complementarity that would save him from weariness and save time for the nation.

#### **2.4.1.7. The rebuilding of Jerusalem (Ezra and Nehemiah)**

##### *2.4.1.7.1. Background*

Every time the Israelites transgressed the law of God, they were taken captives by other nations just as God had warned in His law to them and also through the mouths of the prophets (Jeremiah 25:1-11). 2 Kings 25 narrates how Nebuchadnezzar invaded Jerusalem and Judah and took the Jews into captivity in Babylon for seventy years. In the process he burnt down the walls of Jerusalem and destroyed the temple (2 Kings 25). However God had also promised restoration if they showed repentance (Jeremiah 30). When the Babylonian empire was followed by the Persian Empire, under the reign of Cyrus, they were allowed to return to Jerusalem (Ezra 1:1). The two post-captivity historic books of Ezra and Nehemiah relates the account of the return of Jews that came in three groups; the first returned Jews were led by Zerubbabel (Ezra 1:1-6:22), the second group led by Ezra (Ezra 7:1-10:44) and the third smaller group led by Nehemiah (Nehemiah 1:1-7:73). The three leaders came back and rebuilt the city of Jerusalem leading and managing various important landmarks and practices. The whole exercise was complementary. The three important things were the restoration of the temple that was destroyed, the rebuilding of the walls and gates of Jerusalem that were destroyed and the restoration of worship. Just like in the case of the first exodus from Egypt led by Moses, this form of exodus back to the Holy land needed a complementary approach. The three leaders; Zerubbabel, Ezra and Nehemiah had to fulfill a complementary job and focus on three specific tasks.

#### *2.4.1.7.2. Zerubbabel's task to rebuild the temple.*

Zerubbabel's primary role was to lead the restoration of the temple (Ezra 3: 1-10). This task did not only require the skills to build but those skills and the means they had, to build the temple, had to be complemented by legislations from the empires of that era (Ezra 5:13; 6:2,3,14,15). Cundall (1986:401) submits that Tattenai, who is mentioned in a contemporary business document as the governor of Trans-Euphratia, appears to have dealt fairly with the Jews. Cundall (1986:401) continues to say that King Darius was clearly following, and even extending the policy inaugurated by Cyrus of encouraging the native religions of his subjects. The Persian Administration passed the legislations that favoured the Jews. In simple terms there was support needed from the governments of that time. Zerubbabel together with Jeshua and others started building the Altar of sacrifices. The foundations of the new temple were then laid (Ezra 3:11-12). There were challenges that opposed the rebuilding of the temple and it was ordered to stop for a while by a legislation from King Artaxerxes (Ezra 4:17-24). The prophets; Haggai and Zechariah began to prophesy to encourage Zerubbabel to continue their work (Ezra 5:1-2; Haggai 2:1-6). The interesting thing is that 'these prophets were with them helping them.' They were supporting them (New American Standard). This is an indication that the prophets were in partnership and cooperation with Zerubbabel and his group. According to Coggins (1976:34), the prophetic activities of Haggai and Zechariah was an indication that it was God at work guiding and encouraging the leaders to continue their work. The support also came from King Cyrus, Darius and Artaxerxes King of Persia (Ezra 6:14-15) in the form of favourable legislations and government's financial support. It was complementarity between people, priests and prophets plus governments. Over and above that, God was also with them as He promised through the prophets (Ezra 5:1-2; Haggai 2:1-6).

#### 2.4.1.7.3. *Ezra's task to restore the Law*

The same support came to Ezra, the complementary partner of Zerubbabel, when he returned to Jerusalem to restore worship and priesthood service (Ezra 7:1-6). Some of the important aspects with regard to the subject of complementarity as discussed in the previous paragraphs are:

1. Ezra was skilled in the Law of Moses (Ezra 7:6; 10).
2. The hand of The Lord God was upon Ezra (Ezra 7:6, 9).
3. King Artaxerxes supported the project (Ezra 7:11-25).

From the three observations the implications are that the importance of skills are still appearing. Kidner (1979:62) comments that the word skilled emphasizes that he was a scholar and an expert in the Law. There is also the important aspect that God was involved in that complementarity for the hand of the Lord was upon Ezra. The other important partner that we find in this discourse is the rulers, the governments. Those governments created a favourable climate by officially granting these patriots the rights and the financial muscle to rebuild Jerusalem. One may suggest that this was a form of partnership.

#### 2.8.1.7.4. *Nehemiah's task to rebuild the walls*

The last complementary partner in rebuilding Jerusalem was Nehemiah. His task was to manage the important task of restoring the walls and the gates that protected the people of God and the house of God, the Temple (Nehemiah 1:3; 3). As in the case of Zerubbabel and Ezra, the complementors discussed earlier, there are similar parallels even with Nehemiah. He also had the support and the backing of government under King Artaxerxes (Nehemiah 1:6-9) and the hand of God was upon him (Nehemiah 2:18). There were necessary skills to complement him (Nehemiah 3:31, 32). However in this instance the investigation will be zoomed into the other forms of complementarity.

*Nehemiah 4:9, 13, 16-23: But we prayed to our God and posted a guard day and night to meet the threat. Therefore I stationed some of the people behind*

*the lowest points of the wall at the exposed places, posted them by families, with their swords, spears and bows. From that day on, half of my men did the work, while the other half were equipped with spears, shields, bows and armor. The officers posted themselves behind all the people of Judah who were building the wall. Those who carried materials did their work with one hand and carried the weapon in another hand, and each of the builders wore his sword at his side as he worked. But the man who sounded the trumpet stayed with me.....*

The challenges of opposition just as with Zerubbabel came from the opposition groups of Sanballat and Tobiah (Nehemiah 4: 7, 8). Nehemiah then separated and set up some structures to meet the challenges. He divided the work and the responsibilities. This division of labour is essential to complementarity just as discussed in the Galatians discourse. Nehemiah appointed and set people to guard the construction work day and night (Nehemiah 4: 9). Others were put behind the wall with their families holding their swords, spears and bows (Nehemiah 4:13). This implies that Nehemiah established important departments that would serve them distinctively while they continued in the main task of building the wall. The important issue is that each concentrated on a division of labour that served the whole enterprise. It was an indication that while others paid their attention and focused on other emergencies and threatening challenges, others had enough time to concentrate on the main task. This strategy of independency gave them more room of flexibility to a point that 'each one returned to their specific work (Nehemiah 4:15).

The notion that 'every one returned to their specific task' does not mean that they only looked after their own interests and never took care as to what was happening around them. (From that statement, someone may argue that every church or minister must forget about what others are doing and mind their own business and return to their God given mandate). This act of returning everyone to their tasks was not to isolate or alienate the workforce but a sense of independency. It was similar with what the Apostles decided in the Galatians



discourse (Galatians 2:9). Even if the argument is correct, there was that very important moment of 'the trumpet call.' There was this man who sounded a trumpet who had to be next to Nehemiah. His work was so small yet so important. This trumpet was to sound alarm in times of danger or attack. It unified and united all the workers that were scattered and spread out through the entire wall (Nehemiah 4:20). This trumpet man was acting as a mobilizing agent. One may also say the trumpeter was a network agency. The sound of a trumpet was like a "conference call." The trumpet was a communicating instrument to arrest attention, gather or summon the whole workforce to a common place. It was like their 'Jerusalem Council' (Acts 15), when the Apostles were convened in Jerusalem to come together in order to deliberate on some crucial and important issues. At least because of the trumpet man, the entire community assembled in unity for some further announcements or strategies.

Apart from various sections complementing each other, there is again a sense of complementarity with hands. The other hand carried the weapon while the other hand carried material for building (Nehemiah 4:17). This division of labour is the one that will enforce the need for complementarity.

#### **2.4.1.7.5. Closing remarks**

- 2.4.1.7.5.1. The picture of the rebuilding of Jerusalem also reports that God is involved in complementarity. The Hand of God was upon them. The prophets of God also encouraged the people to work in order to fight discouragement caused by opposition forces.
- 2.4.1.7.5.2. The whole project was strategically divided in three core projects; The Rebuilding of the Temple, The Rebuilding of the city walls and the Restoration of Worship and the Law, that rededicated the nation and renewed God's covenant. These three were complementary in form.
- 2.4.1.7.5.3. There is clear complementarity between the leaders that shared the work categorically. Each leader was concentrating on the task and finally all were united in celebrations. These leaders in their

respective tasks had skilled people alongside them who were doing the work with them. They were their partners.

2.4.1.7.5.4. In this case complementarity also came from the Kings of Empires, Cyrus, Darius and Artaxersxes. They supported the work with favourable legislations, material and finances. The implication is that there was government support that came by way of passing legislation that favoured the threefold mission.

2.4.1.7.5.5. Lastly there were skills to do the work on the ground. Those skills are given by God.

## **2.4.2. Some complementary discourses in the New Testament**

### **2.4.2.1. *Complementarity in the ministry of Jesus.***

In this section we probe further biblical records of complementarity in the New Testament. Jesus was not alone in performing some of His ministries on earth. God the Father was with him. He also had a team of disciples who were numbering seventy to five hundred at times, but a core of them was twelve in total. They were helpful in feeding the hungry when Jesus multiplied the bread and fish (Matthew 15:36). But one of the most interesting narratives is about the women who supported the ministry of Jesus throughout by providing for them out of their resources (Luke 8:1-3). Hendricksen (1979:420) comments that they ministered to serve the needs of Jesus and the twelve disciples. They were women of substance and means as it was not uncommon for wealthy patrons to support travelling teachers in the Greco-Roman world (Strauss, 2002:391).

### **2.4.2.2. *Complementarity in the Acts of the Apostles (Acts 6:1-7)***

*In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. The Twelve gathered all the disciples together and said, "It would not be right for us to neglect the*

ministry of the word of God in order to wait on tables. Brothers choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word. This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit, also Philip ..... They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

#### *2.4.2.2.1. Introduction*

During the early church a situation arose where, the church experienced growth and this posed great challenges for mission work. There were two if not three ministries that the twelve Apostles had to deal with, i.e. Ministry of the Word, Ministry of Prayer and Ministry of feeding the poor.

#### *2.4.2.2.2. The Context of Acts 6 and its relevancy to complementarity*

Acts 6 begins by giving a situation where there was growth in the church. The disciples were increasing in number. In the midst of that success the ministry of looking after the poor was not well managed and problems began to surface. Arnold (2002:262) gives a picture of many Jews immigrating to Jerusalem in their final years to die in the Holy City. Often the men preceded their wives in death and as a result there were many widows. The Temple officials had introduced daily and weekly distribution of food and clothing. The widows referred to, are the Christian widows who were deriving their aid from the Christian community where presumably the Apostles had instituted a similar system of relief to that offered by the Temple officials (Arnold, 2002:262). There were complaints as some of the beneficiaries of welfare were no longer being given appropriate attention. Much attention and focus were only on the Hebraic Jews and the Hellenists felt that their widows were unattended when food was distributed. The complaint was brought to the Twelve (Acts 6:1-2). This part of the ministry was also important



since it affected the other ministry of prayer and preaching. This may imply that the progress on mission work was somehow disturbed and focus had to be diverted to the crisis. It may also apply that the hands of the Twelve were full and they could not be able to reach all the widows with food (Arnold, 2002:263). The twelve had to be decisive and make a godly choice to divide the work. In the words of Carson *et al* (1992: 289), this is called division of labour. A resolution was taken that it was not right for them to neglect the most important task that they were called for in order to do another work that could be handled by others. According to Kistemaker (1990:221) although the ministry of tables was important, it was a secondary task that was not supposed to derail them from the primary one. The twelve then advised the disciples to choose seven men that are full of the Spirit and wisdom who will do a complementary work of handling this other important ministry.

*"We will turn the responsibility over to them and will give our attention to prayer and the ministry of the word."*

The statement clearly explains that this ministry of feeding the poor was the responsibility of the twelve apostles just as much as Paul was reminded by the three apostles in Jerusalem Galatians 2:10. However the proclamation of the gospel was a priority. The feeding scheme, although it was also important, was but a secondary task that could be delegated to others just as Paul did (Acts 14:23; 20:17). This division of labour was the key to complementary approach and an introduction to target evangelism. A similar statement may be recalled from the Galatians discourse when the three Apostles agreed with Paul that they will leave the responsibility of ministering to the Gentiles to Paul while Peter ministers to the Jews (Galatians 2:9). This division of labour highlighted complementarity as an effective tool that brought satisfactory results. The next verses are an indication and true reflection of the growth that followed. *The word spread rapidly and the number of disciples was increased, even the priests became obedient to the faith* (Acts 6:7). According to Kistenmaker (1990:225) it was as a direct result of the preaching of the word and the teaching thereof by the Apostles, who could now devote themselves fully to prayer and ministry of the word that more and



more people including the priests, believed and joined the church. One may suggest that it was a division of labour and ministry specialization by both the Apostles and the seven Administrators, which produced the growth that we read about in the text.

Once more the God of complementarity was involved in this activity. The fact that the criteria of choosing these coworkers was that they must be full of the Holy Spirit and wisdom was an indication of ensuring that God the Holy Spirit was involved. Two of the seven men that were chosen were Stephen and Phillip. In the succeeding chapters the bible clearly reports the manner in which the Holy Spirit used them and how their wisdom was astonishing (Acts 6:8-10; 7; 8:4-40). The element of wisdom in their lives was a gift that superseded every skill. Through wisdom they would be able to confront every situation and solve many complex problems. Just as we have determined how important skills and talents are every time when God sends His servants, so is wisdom in this matter. The same Lord who gave Moses's assistants diverse skills to do the job, gave the seven deacons wisdom through the Holy Spirit to enable them to do the task diligently. Just as in the case of Galatians 2, the same God who was involved in the ministries of Paul and Peter was also involved in the ministry of the Twelve in proclaiming the gospel and the seven disciples that were distributing food. God was therefore a Partner in this complementarity.

#### **2.4.2.3.     *Closing deductions***

- 2.4.2.3.1. The ministry of Jesus was also supported by the women mentioned in the above paragraphs.
- 2.4.2.3.2. The growth of mission work poses challenges to develop new systems or new strategies of operation. The same situation developed when more people were added to the early church. A broadening and extension of leadership structure was implemented through the appointment of food administrators, to match the growing need. That

also meant the division of labour which is a catalyst for complementarity and ministry specialization.

- 2.4.2.3.3. A simple but important problem of tables was never allowed to go out of hand and become chronic but it was delegated to other team members before it affected the primary goal of prayer and teaching.
- 2.4.2.3.4. A criterion that was used to choose the seven administrators was that they must be full of the Holy Spirit and wisdom. A deduction could be made that the filling of the Spirit would ensure that these men were gifted in one way or the other. It is the Holy Spirit who dispensed gifts to empower ministers (1 Corinthians 12:4, 7). This implies that the Holy Spirit was also a partner.
- 2.4.2.3.5. Ministry specialization helped to speed up church growth. One will note the continued growths between Acts 6 verses 1 and 7. Had it not been for the division of labour that was implemented, the pace and the extent of the growths would have been affected. The growth resulted in a ministry problem which when resolved ensured further growths.

#### **2.4.2.4. Complementarity issues in urban Corinth (1Corinthians 3:1-10)**

##### *2.4.2.4.1. Background*

While the Galatians discourse dealt mainly with complementarity at ministerial level, the Corinthian discourse included the Christians or the church in that city. An overview of the first letter of Paul to the Corinthians begins by addressing a critical issue of profound internal divisions in that church (1 Corinthians 1:10-14). According to Carson *et al* (1992:260) Paul rebukes a partisan attitude in order to stress the *complementary nature* of different leaders. The historical context of the Corinthian communities is a key to understanding the situation that might have led to the overall behavior of Christians there (Horsley, 1998:24). Corinth was a cosmopolitan city. According to Horsley (1998:25), it was a center of Romanitas in Greece and a commercial city because of its central location. It was also an administrative city, which became a principal mother city among

Greeks. It became the capital city of the Achaia province and was full of inhabitants from various parts of the Roman Empire, i.e. Romans, Greeks, Jews and Egyptians (Carson *et al*, 1992:263). Corinth became a center of trade and political communications between Rome and the Eastern Empire, although the official language was still Greek, making it a Hellenist city (Horsley, 1998:25). This will give an understanding of what type of a community Corinth had and for the sake of this project, why they appeared to be divided and competing among themselves as well as Paul's rhetorical formulations (Horsley, 1998:34). Such cities are normally multi-racial, multi-cultured and multilingual (Conn & Ortiz, 2001:37). As such they have their own complicated dynamics which might also be identical to our contemporary cities of the Vaal Triangle.

Paul was the first to go and proclaim the gospel of Christ in Corinth. After he left a year and half later, Corinth had a fledgling church. Then Apollos who is described as very learned and with a thorough knowledge of the scriptures came to Corinth and he was of great help (Acts 18:24-28; 19:1).

One other aspect that needs to be taken into consideration with regard to the historical context is the fact that there were quite a number of 'house assemblies' or house churches. According to Horsley (1998:30), Paul comments about the assembly in Priscilla and Aquila's house (1 Corinthians 19:19) as well as the whole assembly coming together (1 Corinthians 14:23; Romans 16:23). This suggest that there were times when only a subset of the whole assembly held fellowships. Hence we also read about the households of Stephanas, Gaius and possibly Crispus. This Corinthian picture is reflected or duplicated in today's contemporary churches.

The picture and content of Paul's complaint clearly suggests that the Corinthian church had followers or congregants of Paul and followers or congregants of Apollos (1Corinthians 3:4). One may ask a question whether the Corinth Christians fellowshipped as different groups that worshipped or had Holy Communion at different times, since Paul accused them of not waiting for one

another (1Corinthians 11:20). In this instance the observation is that it was one church which had various ministers or Apostles, who came at different times. Paul was the founder and others who came to build after he laid the foundation, had a task of continuing where he ended (1 Corinthians 4:17). They were to come with different gifts as given according to the grace of God. Paul obviously was trying to show the Corinthians that leaders who are gifted distinctively from others are complementing each other.

#### 2.4.2.4.2. Paul rebukes divisions and preaches complementarity

*Brothers, I could not address you as spiritual but worldly – mere infants in Christ. I gave you only milk, not solid food, for you were not ready for it..... For when one says, "I follow Apollos," are you not mere men? What after all is Apollos? And what is Paul? Only servants, through whom you came to believe – as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it to grow. So neither he who plants nor he who water is anything, but only God, who makes things to grow. The man who plants and the man who waters, have one purpose, each will be rewarded according to his own labour. For we are God's fellow-workers; you are God's field, God's building (1Corinthians 3:1-9)*

In the three opening chapters Paul writes extensively to address divisiveness and the essence of unity. According to Kistemaker (1993:105), Paul calls both himself and Apollos servants to eliminate any incorrect notion that they are rival apostles who were working out their own programs. Furthermore Kistemaker (1993:105) reiterates that the Lord sent His servants to perform various tasks independently: Paul served as an exquisite teacher and Apollos as an eloquent preacher. Paul readily admits the diversity in ministry, but he objected when the Corinthians showed preferences that resulted in factions. He speaks of *complementarity* between his work and that of Apollos. This is illustrated by two metaphors; one of agriculture and one of construction (1 Corinthians 3:6-15). Paul goes on to remind them of imitating him and Christ as a uniform to enforce unity with other

believers (1 Corinthians 4:14-17) and thus align themselves with what is normative in other churches (Carson *et al*, 1992:260).

The agricultural metaphor represents Paul and Apollos as co-workers in a common enterprise with a common purpose, producing fruits in God's field, that field is the Corinthian community (Horsley, 1998:64). Like many other co-workers that Paul had (Philippians 2:25; 4:3; 1 Thessalonians 3:2; Philemon 24), Apollos is seen here as such. He is not viewed as an opponent or a competitor. One may therefore draw a parallel between the Galatians discourse and the Corinthian one even though the situation in the latter is applied to the same group, congregation or community. One thing that is common is that it is the Lord who assigned both Paul and Peter in Galatians 2:8 as well as Paul and Apollos in Corinthian 3:5-8 to do their respective work. Paul does not say that Apollos did not serve the Lord. He is not saying that Apollos is not serving the same purpose but he is stating clearly that his work completes what he has started. As we have established earlier on that God's work involves a wide range of individuals with some variety of gifts and abilities, the same situation had developed in Corinth.

There are no superstars that are better than others, only team members who are called to perform their specific roles. This is an acknowledgement that every servant of God who has been called and sent by Him is a co-partner or co-worker. The phrase, "as the Lord has assigned to each one," confirms the idea. The division of labour originates from God. As we have established it is He who gives men different gifts and abilities according to His grace so that each will fulfill a specific role in mission. All of the ministers together are a team united in purpose but are independent because of the various tasks they carry out. There is no need for competition. All of them are complementing one another according to the grace given to them and according to their talents, skills, gifts and abilities.

In the previous concluding or closing paragraphs (2.3.4; 2.4.1.6; 2.4.1.7.5; 2.4.2.3) it has been established that the servants or apostles are not by themselves in doing mission. They are sent and accompanied by the Sender, the



Lord of the Harvest, who promised that He will be with them until the end (Matthew 28:20). The partnership is not complete if it does not have the Lord, the One who has sent them. When one person sow a seed, the other will water it and God will add His divine work of making it to grow (1 Corinthians 3:5-9). One may suggest that the growth that must take place in the lives of Christians is taken care of by the Lord. To expound this understanding further, one may also say the seed germinates and develop under the soil, in secret, not in the eyes of the sower. It will only become visible after germination when the leaves and fruits begin to appear. By the time it goes through the process of metamorphosis, only the Omniscient and Omnipresent God sees it. This metaphor therefore, clearly explains that Paul and Apollos do not see what goes on deep down the hearts of the Corinthians as Christ is formed in them (Galatians 4:19) but it is only God who sees everything by His Spirit that searches all hearts (Proverbs 20:27; Romans 8:27; 1 Corinthians 2:10; Revelation 2:23).

It is therefore correct to conclude that the Lord was involved in the complementary work of Paul and Apollos. In their diverse ministries, they would not have achieved anything without Him, the One who made their seeds to grow. Neither Paul nor Apollos could boast above the other that any of them made the Corinthians to grow into maturity. When Paul wrote to this Corinth Assembly, they were still babes in Christ (1Corinthians 3:1). Hence he gave them spiritual milk and not solid food (1Corinthians 3:2). But in the meantime, God who works in secret was working in their hearts for them to grow. One may also suggest that by the time Apollos came to Corinth, they were excited by an eloquent teacher who had a thorough knowledge of scriptures (Acts 18:24). Apollos was not a bad man after all for in Achaia he was of great help to those who had already believed (Acts 18:27). One may also suggest that they seemed to be receptive to a teacher who was gifted in another way when compared to Paul. From Paul they got the milk, the infants' meal because at that time, 'spiritual milk' was what they could consume. Hence it may therefore be apparent that some thought that they were ready to receive another more eloquent teacher who had more knowledge of scriptures (Acts 18:24-28). Yet they were still immature as Paul showed them by

pointing to their partisan attitude and immoral conduct. Arnold (2002:111) suggests that the influence that perhaps made the Corinthians to think that way was that in those days there were itinerant speakers called sophists who used rhetorical techniques to influence their audiences. One may suggest that it was from this point that the Corinthians began to class Paul and Apollos in terms of worldly wisdom and ended up preferring one above the other. Yet the truth was that according to skills, calling and grace given to each (1Corinthians 3:8, 10), each had to work according to the role they had to play.

Their teamwork had the blessing of the Lord in that He was in partnership with both co-workers (1Corinthians 3:9). All the work of both Paul and Apollos, no matter how wise they were, would be in vain if God had not continued to increase the church spiritually and numerically. Kistenmaker (1993:106) correctly indicates that the work of Paul and Apollos was temporary but that of God is continuous. Paul and Apollos eventually left Corinth, yet God continued to enlarge the church.

This agricultural metaphor also represents Paul and Apollos engaged as coworkers and not as competitors. One has sowed the seed and the other has watered it. This is the division of labour that we spoke about in previous (1Corinthians 3:8-9) discourses so that both can be effective in doing their ministerial duties. The division of labour forms the basis of complementarity where one minister work differently from the other but both have one common purpose. One may liken this situation with Paul being the Apostle-Evangelist who established the church and Apollos being the Pastor-Teacher who came to shepherd the flock by feeding it and teaching it. In many instances Paul mentions a number of co-workers (Philippians 2:25; 4:3; 1Thessalonians 3:2; Philemon 24) that he and his team used to send to various churches to establish Christians in God's word after the planting process or the laying of the foundation has been done. They were not Paul's competitors but partners. This was one of his missionary strategies as according to Bosch (1991:131).

Some people may argue that the division in Corinth was caused by the fact that Apollos 'took Paul's pulpit' and used it in his absence. Some may even overemphasize and exaggerate the purpose of a pulpit. Indeed it is a very important platform. It may be abused as well. However it sounds very negative to allude that it is not something that must be shared. Those who hold to that view conclude that the reason for division in Corinth was actually caused by Apollos using the pulpit that he never worked for. This argument does not hold water. Every minister of the Gospel like Paul and Apollos worked with this in mind that the Church is the Body of Christ. He who does not discern the Body will be guilty before the Lord (1 Corinthians 11:19). As Apollos was a matured servant, of good help and good in scriptures (Acts 18:24-28), it is unlikely that he preached any contrary Gospel. If one looks at the whole Corinthian discourse, one may find out that apart from immaturity, there was a lot of carnality among Christians there (1 Corinthians Ch 4 to Ch 10). Hence the level of their spirituality was in question. There is therefore no truth in the saying that the division in that church was as a result of sharing a pulpit with someone else, and sharing platform with other servants of God is a recipe for division.

It is very much evident that it was not Apollos, who sowed division or fostered a partisan spirit among followers, but the spiritually immature Corinthians who formed partisan groupings that claimed to follow certain leaders (Carson *et al*, 1992:264). Paul concludes his letter by announcing that he urged Apollos to go back to the churches there of which the latter agreed to once opportunity comes (1 Corinthians 16:12). As mentioned in the previous paragraphs, the Corinthian church had a number of 'house churches' that were led by different people (Horsley, 1998:30). Paul finishes that statement of addressing sectarianism by showing the Corinthians that whether Paul or Apollos or Peter, all of them belong to them and they belong to Christ (1 Corinthians 3:22-23). One can therefore conclude that Paul and Apollos were applying a complementary approach to their work as illustrated by the metaphors that Paul uses to describe their case. All ministry gifts are unique but they work together to benefit the whole Body of Christ (Ephesians 4:11-15).



*For we are God's fellow workers; you are God's field, God's building. By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds on it. For no one can lay any foundation other than the one already laid, which is Jesus Christ.....(1Corinthians 3:9-11).*

The second metaphor that Paul uses is that of building or construction. Just as the field is being cultivated, so is the building in the process of being erected. The builders are working for God (Ephesians 2:19-22; 1 Peter 2:4,5). God's building in this case is not God's house, or any property structure that stands somewhere but it is God's household, the family of believers. Believers or congregants in every church belong to God. Ministers are but stewards. No minister is supposed to claim that God's people are his or hers. No one can claim that he owns the Church. This element of stewardship should be understood by ministers especially those who established or planted certain churches.

Through this metaphor, Paul communicates to us that it is a continuous work where different skills are used. Paul repeatedly uses the metaphor of a building trade in his other epistles. He presents Christians as God's building (1 Corinthians 3: 9, 16) and notes that Christ is their only foundation (1 Corinthians 3 10-14; Ephesians 2:20). He describes the spiritual life of believers as a building process (Ephesians 4:29; 1 Thessalonians 5:11). He also taught that Christians are being built together in Christ (Ephesians 2:22; Colossians 2:6, 7).

*'According to the grace that was given to me.'* In verse 10, Paul implies that it was only through God's favour and choice that he was able to do the job. Therefore there was no room for boasting. It was this grace that enabled Paul to be effective in his work (1 Corinthians 15:10; Ephesians 3:7, 8). It is this same grace that was acknowledged by other Apostles that they extended a right hand of fellowship to Paul and agreed that he must continue ministering to the Gentiles while they go to the Jews (Galatians 2:9).

*'As a wise master builder I laid a foundation, and another is building on it.'* In this instance Paul employs terms which were familiar to Corinthians who knew the building trade, especially the construction of temples. He gives himself the title master builder, which pertained to the contractor who supervised the work of numerous subcontractors (Kistemaker, 1993:109). Those fellow subcontractors are the fellow-workers that he used to send to the established churches (1 Corinthians 4:17; Philippians 2:25; 1Thessalonians 3:2, 4:3).

The next metaphor that Paul uses is that of a temple (1 Corinthians 3:16-17; Ephesians 2:19-22). He explains to the Corinthians that they are the temple of God and anyone who does not contribute positively to the building of that temple but destroys it will also be destroyed. Although servants of God may differ in their calling and function, all are but equal in their calling as long as they do their work accordingly and with respect to their responsibilities. Complementarity as defined in the earlier paragraphs, is a reciprocated relationship where benefits flow with distinctive gifts and talents that are not equivalent in kind, quality or quantity so that each does not supply exactly what has been received. It means that with servants of God, there is no one who is inferior to another since God allocates different responsibilities according to the measure of His grace (Ephesians 4:7). To whom much is given, obviously much will be expected (Luke 12:48).

#### **2.4.2.5. Closing remarks**

2.4.2.5.1. Paul's acknowledgement of God's grace upon his life teaches us that ministers of the gospel must understand that they need to acknowledge the fact that it is only by God given grace and not by their worldly wisdom that they will do mission work.

2.4.2.5.2. The initial work that Paul did in Corinth was the primary stage of Christian growth. Hence he did not teach everything since they were babies and it would be difficult for them to comprehend the mysteries.

- 2.4.2.5.3. Apollos came and taught scriptures that impressed them to a point that they were 'divided' with respect to loyalty. Apollos was a very effective minister whose work proved to be of great help in Achaia as reported by Luke in Acts. Yet some of the Corinthians did not recognize the fact that Apollos was continuing from where Paul ended. On this fact therefore, Paul and Apollos were complementing each other.
- 2.4.2.5.4. It was not only Apollos who did the complementary work to Paul but Paul sent Timothy as another subcontractor to his 'building missions' that he sent to Corinth. It was Paul's practice to have other partners in ministry.
- 2.4.2.5.5. God was always involved in the sense that after both have sown the seed and watered it, He will make it to grow. The metaphors that Paul used show complementarity of all workers involved.
- 2.4.2.5.6. The above presented observations indicate that there is an element of stewardship on the part of ministers. Whether a minister has established or founded a church, his members are God's people. They are not his own but they belong to God.

## **2.5. The Biblical metaphors of the Church**

There are many illustrations and comparisons in the scriptures that describe the Church of Jesus Christ, to make believers understand their relationship with Christ and with one another. This will also help to discover if there is an element of complementarity in those illustrative metaphors. Few examples are; The Church is compared to a building (Matthew 16:18, 1Corinthians 3:10, Ephesians 2:21, 1Peter 2:5) that has just been discussed above. The Church is the Bride (2Corinthians 11:2), a parallel is drawn whereby the Church is described as the Wife of Christ (Ephesians 5:22-32). In his letters to various churches, Paul among other explanations uses a metaphor of likening the Church of Jesus Christ, and the Christians to a body and also calls it The Body of Christ (1Corinthians 12:12,27, Ephesians 1:23, 4:12, Col 1:24, 2:19). He goes on to explain that Christ is the Head of this Body, the Church (Ephesians 4:15, 23,5:24, Colossians 1:18,

2:19). In this section of our investigation, some aspects of the metaphor, “Body of Christ” are discussed to establish what they suggest about the unity, cooperation and complementarity of churches.

The phrases that Paul uses when he refers to the church are: “As I teach in ‘every church’” (1Corinthians 4:17), referring to a local church. Another reference is to the ‘church assembled’ (1Corinthians 11:18. He speaks of the ‘Church of God’ (1Corinthians 1:2; Galatians 1:13), the ‘churches of God’ (1Corinthians 11:16; 1 Thessalonians 2:140) and the ‘churches of Christ’ (Romans 16:16; Galatians 1:22). He sometimes refers to churches of a specific region, e.g., the ‘churches of Galatia’ (1 Corinthians 16:1; Galatians 1:2; 1Corinthians 16:19; 2 Corinthians 8:1; Colossians 4:16. There are various cases where he speaks of “house churches” like those in Romans 16:5; 1 Corinthians 16:19; Colossians 4:15 and Philemon 2. There were no “church buildings” during the early days of the Apostles and presumably all churches met in private houses. As house churches are specifically mentioned here Paul referred to smaller groups than the main body. In the words of Morris (1990:80) they were not schismatic, for the greetings were sent to them in letters to the main church. Sometime Paul had in mind the universal church (1 Corinthians 12:28; 15:9). The overall understanding is that the church is the body of Christ (Colossians 1:24), over which Christ is the Head (Ephesians 1:22; 5:23; Colossians 1:18). The churches he speaks about are part of the whole universal church of God which is the body of Christ that fills the whole earth. In the contemporary cities of the Vaal Triangle there are many churches, from various denominations, with different names and they belong to various groups. There are Protestant mainline churches, charismatic or Pentecostal, Zion apostolic churches and Catholic churches. As long as they confess Christ as their Head and are baptized in Christ, they will form part of this project.

The concept of complementarity is found in every living organism. The very idea of a body implies many members which are complementary and interdependent (Wulf, 1970:1067). The body function of every living being is designed in such a

synchrony that all parts of the body distinctively different, work harmoniously to benefit the whole being. They are all united yet diverse in form and function. It is unity in diversity. Similarly the Church is a unit, a body with different members (1 Corinthians 12:12). This is one of the metaphors that the bible uses to describe the spiritual phenomenon of how the church of Jesus Christ connects (1 Corinthians 12:14-20). In his letter Paul addresses the Corinthian church to explain the complementary phenomenon that the church can demonstrate with every believer becoming a part of the Body through baptism (1 Corinthians 12:13).

Therefore if an individual member of the body of Christ dishonours his or her body by an immoral lifestyle, he does not only sin against himself or herself alone but is committing a sin against the Body, the Church. No wonder that he rebukes such behaviour in the Corinthian church (1 Corinthians 5:1-13; 6:9-20). He does not only stop there but continues to warn them further in honouring marriage and avoiding all sexual impurity. He even highlights the important ordinance of being careful when approaching the Lord's Table during Holy Communion (1 Corinthians 11:17-34) because the Lord's Supper is an important ordinance that display the metaphor of the body more practically in a sacrament.

### ***2.5.1. The Church as one body with many parts-Unity in diversity***

In the first major section of chapter 12 of his letter to the Corinthians, Paul starts his argument by insisting on a diversity of manifestations of the Spirit, all of which are integral for the common good of the body politic (Horsley, 1998:167). After an introduction 1 Corinthians 12:1-3, he develops this section of his argument in three steps. In 1 Corinthians 12:4-11 he speaks about spiritual gifts from the same divine source, all given for the common good. (1 Corinthians 12:12-26) comprises a lengthy application of the analogy of the body for the body politic of Christ, the church in general. According to Horsley (1998:167), Paul uses the metaphor, common in Greco-Roman antiquity, to argue a distinctive point about the interdependence of the diverse bodily members, all of which are integral and important to the body politic. Moo (2002:74) also alludes to that fact by saying

that Paul's use of the human body illustrates the unity and diversity of Christians. The last part of the chapter namely 1 Corinthians 12:27-30 is an application of the analogy to the church folk in the Corinth church as a whole, who were ranking themselves by gifts or roles while repeating the main point about diversity.

The analogy that Paul gives in 1 Corinthians 12 and Romans 12:4-5 reveals diversity in ministerial functions within the church. Referring to diversity someone said "imagine if the whole universe was made out of one colour, the ground was white, the sky white, the plants white, the rivers white, the animals, the oceans, the sun and the moon, the milk and the water" (Anon, 1980:2). He concluded by saying that the world would be a boring planet to live on. Things would be difficult to differentiate and opposites would be same as similarities. However the God of diversity has created different things to have different colours so as to differentiate them from others. Out of one man God has created many different nations and even set the boundaries where they should live (Acts 17:26). One will conclude that this implies that Europeans, Indians, Chinese Africans, Arabs were created by God even to occupy the countries that are named or called after such. The same set up is found in the Church which is formed by various churches from various nations. Even in a single city there are many churches which when they are all put together, make one 'city Church' or the Church in a city (Revelation 2:1, 8, 12). A city has a number of diverse churches. According to Warren (1995:116) no single church in a city can possibly reach everyone. It takes all kinds of churches to reach all kinds of people in the same city.

Paul categorically lists the important departments where the Holy Trinity is corporately involved. Firstly there are *different kinds of gifts* but the same Spirit; secondly *different kinds of service* but the same Lord; thirdly *different kinds of functions* but the same God works all of them in all men (1 Corinthians 12:6). Therefore all these diverse gifts, diverse services and diverse functions are given by the same Spirit, same Lord, and same God. A similar picture was given by Paul when he wrote to the Ephesians (4:1-6) to enforce unity, stating that there is one



body, one Spirit, one Lord, one God the Father of all. Paul also writes that when Christ ascended to heaven (Ephesians 4:8), He gave gifts to men proportionally according to His grace (1 Corinthians 12:7-8).

### **2.5.2. Diversity of gifts**

In this topic the discussion includes the human gifts or gifted people (1 Corinthians 12:28; Ephesians 4:11) and the Charisma gifts mentioned in 1 Corinthians 12:7-11. There are diverse kinds of gifts in the body of Christ according to the desire of the Holy Spirit. These Spiritual gifts are different from the humanity gifts of office or calling as according to Ephesians 4:7. Those will be discussed later in this chapter. The gifts which are discussed are divided into three categories to address and meet all the needs of the church.

These gifts if they operate individually are not going to benefit the church. But if they are all used corporately, they formulate team work. They enforce interdependency one to another. One member might be gifted in a certain gift and another with a different gift which is also a necessity. However it is not only a particular gift that all members in the church will be blessed with. Otherwise they will not be able to serve the whole church. It is not every one who has a gift of either the message of wisdom or the message of knowledge or faith etc. But one may be given a particular gift and the same Spirit may give another one a different gift. (1 Corinthians 12:8-10).

*The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body-whether Jews or Greeks, slave or free-and were all given the one Spirit to drink. Now the body is not made up of one part but of many. If the foot should say, "because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body..... If the whole body were an eye, where would the sense of hearing be?... But in fact God has arranged the parts in the body, every one of them,*

*just as He wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body... But God has combined the members of the body and has given great honour to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other... Now you are the body of Christ, and each one of you is a part of it. (1 Corinthians 12:12-27).*

Paul starts by indicating that the body is a unit; from where we get the word unity. This comparison of the church with the human body shows a synchrony of complementarity of the parts of the body. To put it in the words of Wulf (1970:1066), "the idea of a body implies many members which are complementary and interdependent." Each part has a specific function. There is nothing in the body that does not serve the body in some form or function. The entire letter to Corinthians was meant to address divisions in the Corinth church and foster unity (Horsley, 1998:34). Paul writes in many ways explaining the relationship that the Christians as individuals and the churches as groups have to one another and also forming a universal body called the Church. The picture that becomes evident is that each Christian is a member of the body of Christ, and is also a member in a particular church and that church also forms membership in the body of Christ as a whole. Whether churches and ministers are aware of this or not the truth is that the Church or the Body of Christ is a unit with many different parts.

### **2.5.3. Diversity of ministries.**

*For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another (Romans 12:4-5).*

Paul acknowledges the fact that although Christians are all members of one body their functions in this Body of Christ are diverse. Just as Paul and Peter were diverse in their functions (Galatians 2:8), the corresponding truth is that both



were all members of the Body of Christ. In the previous examples we have seen how the soldiers together with Joshua had different functions as compared with Moses and the other elders during the battle with Amalekites. It was the same with Nehemiah and his co-workers during the rebuilding of Jerusalem. The Apostles had to ordain seven elders or deacons who were filled with the Spirit for a different task that was part of the whole missionary enterprise (Acts 7:1-5). This diverse approach illustrates different functions of different gifts in the body for the common good (1 Corinthians 12:7). It is not all who can perform miracles. It is not all who can prophesy all though it has been a desire that Paul also expresses (1 Corinthians 14:1). These gifts make Christians to be mutually dependent on one another (Conn & Ortiz, 2001:409).

This message is repeated in a slightly different way in Ephesians 4:1-16. The first part of that passage verse 1-6 emphasizes unity among the believers where *there is also one body one Spirit, one Lord, one faith, one baptism, one God and Father of all. For it was He who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastors and teachers. To prepare God's people for works of service so that the body of Christ may be built up, until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4: 11-13).*

The corresponding utterance in 1 Corinthians 12:27-30 is a conclusion of Paul's argument in Ephesians 4: 4. Luke also writes that the church in Antioch had prophets and teachers (Acts 13:1)

In the Corinthians letter, Paul lists the similar functions that he listed in Ephesians but adds others as well who together with the entire team, become instrumental in building on the work of the Apostles and prophets, the foundation builders (Ephesians 2:21-23).

#### **2.5.4. Ministry specialization**

This diversity helps to enforce ministry specialization in order to avoid duplication of service. Every part in the body has a unique purpose which cannot be duplicated by the other. Even if the parts are two like the left hand and the right hand. The two may sometime do the similar work only because of quantity of work that must be done but not much because of quality of work that needs to be done. There is no duplication of function by any part. A hand has got five fingers but the five fingers are not the same and they have different functions. God did not make a mistake of duplication when He created five fingers on each hand, two legs, two eyes etc. The key factor is diversity and specialization of functions. Hence, Paul asks the rhetorical questions, "If the whole body were an eye, where would the sense of hearing be?" and goes on to ask, "Are all Apostles? Are all prophets?"

The implication of the abovementioned analogy is that Paul wanted to make the Christians in Corinth, Rome and other cities aware that all their house churches, churches of Christ or churches in those various cities need to see the importance of diversity: diversity of gifts, diversity of ministries, diversity of Apostles even diversity of churches. The suggestion that Paul is consciously making is that every member whether Jew or Greek, bond or free, white or black, male or female, rich or poor, as long as that person is a Christian, baptized into the same Spirit, all are equal, all must work for the common good, share their blessing alike and that all must share in pain and suffering of one another (Galatians 3:28; Ephesians 2:11-18).

Greenway and Monsma (2000:103) advises the church planters that if they are to start a new ministry in an area, they need to first check what other churches are doing in that area so as to avoid duplication and better be effective by doing an alternative ministry. Paul writes that no part of the body has the same function. The rhetorical questions; "Do all work in miracles? Do all have gifts of healing?" are a testimony to that effect. In other words the new church planters or those

who establishes new congregations in a city need to identify unchallenged areas of doing mission in their strategies and *identify* the un-reached groups in the society and then *target them*. The already existing churches may find it easy to extend a hand of fellowship and partnership to the new comers with their new diversified approach. Earlier it was established that Paul and the other Apostles acknowledged this diversity (Galatians 2:8). However, if ministers come in the same city and duplicate or copy what others are doing, it may create tension and the spirit of competition and not complementarity. One may suggest that the fear that existing churches might have would be 'they are going to take our members.' As such there are no possibilities of forming partnerships or extending a hand of fellowship.

Paul goes on to reiterate that the body is not one member but many. A body has many members and many organs that have distinctive functions. A human body is a highly diversified organism. For any living organism to exert itself productively, it must coordinate all its varied parts, function compatibly, and in its diversity show unity in purpose (Kistemaker, 1993:432). In the first verses of this chapter, Paul emphasizes the diverse gifts which operate in the church empowered by the same Spirit as He desires. He reminds the Corinthians that they have been blessed by all those various gifts (1Corinthians 12:28-31). The analogy is clear, for as the human body with its numerous members has been created to function smoothly, so the Corinthian church with its many gifted people ought to perform harmoniously. An orchestra is made out of many instruments with different melodies, yet it produces a harmonious symphony of melodies that makes sweet music. As the beauty of the human body is brought out by the variety of its parts, so the glory of the body of Christ appears in the diversity of its members (Kistemaker, 1993:432). The diversified function of the body dictates complementarity of all its members, specialization of functions by various parts and organs, though working independently from one another, there is interdependence in the entire human system. One would conclude that this metaphor is a true replica of the Body of Christ (the Church universally) as well as Christians in Corinth (churches within a city) and the individual members (in a

local church). There is coordination and cooperation in the manner in which all these three are connected.

#### **2.5.5. The importance of attaining Unity**

*To prepare God's people for works of service so that the body of Christ may be built up, until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4:12-13).*

Unity, coordination, cooperation, partnership are terms that have similarities, when put into practice. David describes the unity of believers as good and pleasant (Psalm 133:1). He concludes his song by stating that it is where the Lord has directed His blessing, even life for evermore.

Paul is explaining to the Corinthians that the God given gifts that they are blessed with, are supposed to work corporately with one another to benefit the whole Body. This working together is a solution to address controversies as well as disputes and do away with any form of deception. Halteman (1995:49) submits that those who share in the fellowship of faith have a special responsibility to discern the right and wrong in many controversial matters. The fact that wisdom is imparted through the group, not through individuals alone, is a prominent theme in the New Testament. This is not to suggest that the word from the Lord cannot come to individuals. It merely recognizes that in many difficult and controversial issues, there are ambiguities. In such cases, group discernment and discipling are necessary (Halteman, 1995:49). Even when an individual claims to have a word from the Lord, the validity of the claim frequently is tested by the group, which has a broader base of spiritual gifts. The effectiveness of the group in decision making and ministry derives from the way in which God has endowed the community of faith with an assortment of gifts (Halteman, 1995:49).



### **2.5.6. Love -a unifying agent**

Before Paul comes to the conclusion of his letter he brings along a very important aspect of emulating God; the law of love. The 13<sup>th</sup> chapter as well as Romans 14 and 15 highlights the fact that whatever gift one may have, whatever special gift or calling one may be engaged in, all those gifts and callings must be operated in love. They may be useful today, but love remains forever. How can one claim to love God Whom they do not see and hate the one they see (1 John 3:1-7). Christians ought to love one another irrespective of their status.

### **2.5.7. Summary**

- 2.5.7.1. In this part the investigation confirmed that complementarity in the Body of Christ is an integral element for its proper functioning.
- 2.5.7.2. The analogy of how the human body functions is an exact replica of the relationship of Christ and the Church and among Christians themselves and is an appropriate metaphor to explain these relationships and comprehend the dependency that is implied with reference to one another.
- 2.5.7.3. The use of diversity of gifts highlights the need for cooperation and unity.
- 2.5.7.4. One may also deduce that complementarity implies the element of diverse functions that God gives.
- 2.5.7.5. The law of love is a cementing agent in building the body of Christ.
- 2.5.7.6. Looking at these concepts entirely starting with diversity, ministry specialization love and unity, one may conclude that this approach makes each an every church to consciously design its own target group in an urban area according to the abilities, skills, grace and gifts that God has given them. Therefore each church should know its market share in this whole complex social formation. Warren (1995:116) made a very powerful statement on target evangelism that there is no single church that can possibly reach everyone. He said that it takes all kinds of churches to reach all kinds of people.

## **2.6. Theological basis for Partnership in mission**

### **2.6.1. *Partnership and complementarity flows together***

The discussion of complementarity on the “Body of Christ” metaphor up to this point made clear that issues of partnership are integral to complementarity. In other words, there is a thin line between complementarity and partnership. The apostles understood that the gospel is a partnership and the evangelization of the world depends on this kind of cooperation in the church (Ryken, 2005:47). After Paul presented the gospel that he preaches before the apostles in Jerusalem, they were convinced of a complementary work that he was doing in mission to the Gentiles. Thereafter they extended a hand of fellowship to him. This fellowship as discussed earlier was not just mere koinonia but partnership (Arnold, 2002:276). The other term that may also be used is networking. Linthicum (1997:168) describes the ministry gifts like Apostles, Prophets, Teachers, Evangelists and Pastors as forming a network. However as explained in the section on contextual meaning partnership can be defined as being one in or joint in a business venture or a joint mission. The two terms, complementarity and partnership, are co-existent. However in some cases one may be more evident and be emphasized over the other.

This part of the discussion will address the link between complementarity and ministry specialization. If one considers the assumptions that if every part of the body functions as it is supposed to and no duplication of functions is done, there is definitely going to be complementarity between those parts. One will be in need for the other and a form of partnership may be realized. However if they do not complement one another and one duplicates the same function as the other, then there will be competition between those members. If there is competition one member may want to be the best than the other and seeds of mistrust may take place. Where there are doubts and mistrust there is no possibility of complementarity. In the Galatians discourse, Paul had to clear off all doubts and

seeds of mistrust and clarify his gospel to other Apostles and only thereafter did they discover complementarity and extended their partnership.

Practically, an assumption that exist is that if in one city there is an evangelist, *supported* by all other churches within that city, merely for the fact that this evangelist does *the work of winning souls* to the kingdom of God as a whole and *not duplicating* what the local churches are doing, but *specializes* in evangelistic crusades or outreaches, one may be certain that such an evangelist will be *complemented* by the local churches, and there might be some *partnership* between the evangelist and churches, as well as a sense of *stewardship* between those parties. However if the evangelist then decides to start a church and *duplicate* what the churches are doing, the assumption is that other local churches may perceive such a move as *competition* instead of *complementarity* and as a result they may feel that the complementarity that existed before is under threat and as such the *partnership* and the sense of *stewardship* that existed between the city churches and the evangelist may be destroyed. One may suggest therefore that *complementarity, partnership, specialization of ministries and stewardship* work hand in hand.

*I always pray with joy for all of you because of your partnership in the gospel from the first day until now (Philippians 1:5). I rejoice greatly in the Lord that at last you have renewed your concern for me. ....yet it was good of you to share in my troubles ...no other church shared with me in the matter of giving and receiving, except you only...you sent me aid again and again*

When Paul concludes his letter to the Philippians (4:10-19), he is thanking them for the concern they have been wishing to renew to support him in the ministry. As partners in the gospel, they have also shared in his troubles. Paul goes on to illustrate the partnership that existed between him and the Philippi church. These Philippi Christians appeared to have supported him from their early days of being converted and when Paul went further in the region of Macedonia, they were the only church that shared with him in the matter of giving and receiving



(Philippians 4:15). Even when Paul was in Thessalonica this was the church that sustained him materially. Even when he was writing the letter to them, he had just received gifts that they brought through Epaphroditus (Philippians 2:25; 4:18). The kind of relationship that we discover from this passage is a church-missionary partnership.

The other partnership that we find Paul talking about is with individuals that he singles out in the doxology (Romans 16:1-16). Before he sends greetings to some acknowledged church members, Paul asks them to receive Phoebe who has been of great help to him and many other people. It is assumed that she was one of the wealthy people if not a business woman. Thereafter is a long list of individuals who laboured for the Lord. One may suggest that these were an army of people that partnered with Paul in the gospel. He remembers them just as he remembers the Philippians every time in all his prayers (Philippians 1:3-5) because of that partnership. In the same letter to the Philippians (4:3) he urged and pleaded for the reconciliation of Eudia and Syntyche the two women who contended at his side in the cause of the gospel. Although the whole Philippi church was the only large group that partnered with him, when he was going to Macedonia, which also learnt the attitude of generosity from the Philippians (2Corinthians 8:1-4), he singles out the two women only for the sake of good fellowship between themselves, not that they were the only two who were cheerful givers. This was an individual-missionary relationship. Notwithstanding, partnership is also called for between women ministers and their counterparts (Kapuma, 2002:353). Kapuma explains that working together in partnership with male ministers is to realize the gifts and potential others (both men and women ministers) have. She says in this case all gifts given by God are affirmed and no one is seen as being superior to the other but all are equal

The partnership that Paul enjoyed with the Philippians church included sharing and most especially sharing in troubles. It was good for them to share in his troubles. Sharing is another term that goes a long way in the scriptures. The Apostles in Jerusalem reminded Paul about the poor in Jerusalem so that the

Gentile Christians may share with the poor Jews (Galatians 2:10). The Jews themselves also practiced this sharing during the aftermath of Pentecost (Acts 2:44). After the scourge of poverty began to cripple them due to the famine that was around Jerusalem, a need arose that they receive help from outside. This opened an opportunity of reciprocity for believing Gentiles to cover the need. One may assume also that a poor Jew who was a believer then, was better off than a poor Jew who never believed because of this reciprocity just as Maloma (2006:133) discovered that a poor Christian inside the church is better than any poor person outside the church because of the same concept of sharing and the existing stewardship between members.

#### **2.6.2. Partnership and sharing brings equality.**

*I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich. Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality. (2Corinthians 8:8-9, 13-14).*

Inequality is a fact of life in every human society (Lenski et al, 1991:42). In South Africa there has been inequality based on racial connotations. Since the ushering in of a democratic process a new form of class inequality is emerging. There are some who control more of the society resources than others do and enjoy more than their share of benefits (Lenski et al, 1991:42). There are upper, middle and lower class of people differing from social and cultural resources such as, political office, wealth, occupational skills, education and legal status. However these disparities may be addressed if partnership and sharing is practiced as biblical examples suggest.

The first lesson is taken from the early church in Jerusalem. They all broke bread together and shared their possessions with all the saints (Acts 2:44). They were all together and had *everything in common*, selling their possessions and goods *they gave to others who were in need*. In his second letter to the Corinthians, Paul testifies about the grace that has come to the churches in Macedonia because of their generosity (Romans 15:25-28). The Macedonian churches even gave beyond their ability (2Corinthians 8:1-4). They all pleaded for the privilege of sharing in the service to the saints. It must also be borne in mind that the Philippians had already set an example for them when Paul was to set for Macedonia (Philippians 4:3). Paul is now showing the Corinthians to learn from these examples (2 Corinthians 6-9), that they may also excel in giving as Titus was coming to them, he was expecting that they would also partake in sharing by giving so that the latter may be given an offering that comes from them.

The important point that he brings to the fore is the essence of equality. Just as it was in the Jerusalem church after Pentecost, where the saints shared all they had among themselves and had everything in common, the sharing in the lack and poverty of others will bring equality. First and foremost it is Christ Himself who laid the foundation. He who was rich, became poor for our sake. This figurative work of Christ does not mean that Christ is now empty and is in dire need. It merely suggests that we who were poor and had nothing are now sharing in the common wealth and we now have some riches that were gained through grace (Ephesians 1:7).

Where people are equal, there is none who is better than others or who will want to boast or regard himself as more important than others. All need one another. There is no one who might come and say I do not need others. Just as the eye would not say I do not need an ear like we have seen in the metaphor of the Body of Christ (1 Corinthians 12:10-18). Although people may not share their possessions, they can share their skills in a church environment. In our definition of complementarity, the reciprocal benefits were not meant to be proportionally

the same or equivalent in kind, quantity or quality. But each does not supply exactly what it received in order to supply the needs of both.

**2.6.3. To partake in partnership and sharing is a privilege (2Corinthians 8:4).**

When Paul testifies about the generosity of the Macedonian churches, he states that they were giving out of their poverty and were eager to give beyond their ability. Entirely on their own, they pleaded with us for the privilege of sharing in this service to the saints (2 Corinthians 8:4). Even when he wrote to the Romans (15:25-28) he mentions that they took pleasure in that kind of service since they owed it to the poor saints in Jerusalem. One may suggest that it was a spontaneous move. *For if the Gentiles have shared in the spiritual blessings of the Jews, they in turn owe it to the latter to share with them, their material blessings.* No wonder that Paul speaks about cheerful giving with such passion.

*Now about the collection for God's people: Do what I told the Galatians churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made. Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem. If it seems advisable for me to go also, they will accompany me (1 Corinthians 16:1-4).*

The idea to take up collection for the poor among the saints in Jerusalem (Romans 15:26; 2 Corinthians 8:13; 9:9, 12), which Paul had recently launched or revived was an agreement taken with the Apostles in Jerusalem (Galatians 2:10). This economic assistance was articulated by Paul when he told the Romans (15:27) that it was a fulfillment of the prophecies (Isaiah 56:7) about the nations bringing tribute in gratitude to Jerusalem at the eschatological time. Since other peoples of the world had come to share in the spiritual blessings of Israel, that was the fulfillment of the promises to Abraham and his seed that through them,



all nations would be blessed, then those peoples should be of service to Israel in material goods (Horsley, 1998:221).

This however, does not mean that the Gentiles, by being encouraged to share their material blessings with the Jews, were purchasing their salvation which came first to the Jews (Romans 1:16). It was an act of God, that allowed the hardening on the part of the Jews (Romans 11:7-15), and the division within Judaism with regard to Salvation, that the Gentile mission was opened (Bosch, 1991:96). Subsequently Gentiles were grafted into Israel (Romans 11:17-22). *The transgression of unbelieving Jews has brought riches for the world, and their loss means riches for the Gentiles* (Romans 11:12). This implies that *the Gentiles are now sharing in the common wealth of Israel* (Ephesians 2:12). *Those who were far from Christ, excluded from the Israel citizenship and foreigners to the covenant promises, have now been brought nearer by the blood of Jesus Christ* (Ephesians 2:13). Conversion itself is a sharing experience in the covenant with Abraham (Bosch, 1991:96).

It is for that reason therefore that the Gentiles must enter into this common wealth with great joy and express their gratitude by sharing what they have with their Jewish believers. It is not that they are purchasing their salvation because in this, both the Jews and Gentiles are saved by grace through faith (Ephesians 2:8). The money that Paul collected from the Gentile Christians was not just a soulless gift, but the outward expression of the deep love that binds Christian believers in one body, the church (Escobar, 2002:109). It is a concept of reciprocity. It is about mutual resourcing where people learn from one another, share what they have and discover the need for one another (Conn & Ortiz, 2001:338). This sharing of opportunity is therefore an expression that both the Jews and Gentiles are equal. The Gentiles are now called fellow citizens with God's people and all are members in God's household (Ephesians 2:19). The two are now formed into one new man.

#### **2.6.4. Summary**

The few points that this part of the project highlights are:

- 2.6.4.1. That the evangelization of the world depends on an understanding of mutual dependency and partnership between the evangelizing groups or missionary groups and the home churches. Paul's missionary projects succeeded because of the partnerships that existed between his teams and churches such as the Macedonian churches, churches in Rome, Galatia churches and Corinthians etc. In the contemporary era missionaries are still operating in the same way that Paul operated. The question is how many churches do today what the Macedonian churches did in terms of support to the evangelists and missionaries of today.
- 2.6.4.2. That where there is complementarity, there is bound to be ministry specialization, there is also partnership as well as stewardship.
- 2.6.4.3. That Paul had two different teams of partners. Those who worked with him in the field like Titus and fellow ministers. The second team of partners was the individuals who gave to his ministry to support him with material needs like Phoebe and other groups of believers where there was individual-missionary relationship and church-missionary relationship.
- 2.6.4.4. That when the Gentile Christians shared their material wealth with the poor Jewish believers they were partaking in a privileged partnership. This was Paul's tradition that every time when they start the week, money should be set aside for that purpose. To partake in this sharing was reciprocity and did not mean that the Gentiles were purchasing their salvation since salvation was a free gift, where one is saved by grace through faith.
- 2.6.4.5. That sharing and partnership brings equality between the members of the body of Christ. Early church believers in Jerusalem had all in common and were equal. The same thing happened between the Gentile believers and the poor Jewish believers.



## **2.7. Theological basis of Stewardship among churches**

Stewardship is not a simple term to define. Rodin (2000:27) asserts that we do not have appropriate terms in our modern vocabulary that carry the richness of this term. He goes on to explain that *caretaker* fails to capture the responsibility laid on the steward. *Manager* seems inadequate to describe the relationship between the owner and the steward; *Custodian* is too passive a term; *Agent* is too self-serving in our day; *Ambassador* is too political and lacks the servant aspect. Vocational, perhaps the director of a charitable foundation may be the closest image we have today as one to whom resources are entrusted for the purposes described by the rightful owner. However, even here there is a purely financial tone to the term. There is also a definite sense of distance between steward and owner that is antithetical to the biblical understanding of our vocation as stewards (Rodin, 2000:28).

### **2.7.1. Contextual definition of Stewardship**

The first approach to defining stewardship is to accept creation as the reason for the existence of all creatures and the universe as a whole. That man is a relational being. As man is created in the image of God, he has a particular relationship with God, his fellow creature and nature (de Klerk, 1996:61). The term stewardship is also rich in its ability to demonstrate its relational character. As a relational term, Rodin (2000:30) states that the idea may be developed on four levels:

2.7.1.1. *First*, the term immediately identifies the steward as “the one who is not the rightful owner of that which is to be stewarded. Stewards are by definition not owners, but they have a relationship with the owner in order to be a faithful steward. They are trustees. This is a relationship between a Christian and his Lord.” Every Christian ought to love God with all his heart, mind and strength (Deuteronomy 6:11; 11:1; Matthew 22:37). Acknowledging that it was not by their own power that they got

the material resources they have (Deuteronomy 8:15-18). This relationship requires the work of a steward (Rodin, 2000:74).

- 2.7.1.2. *Second level*; the term denotes a relationship between the steward who cares for the resources of the owner and for whom those resources are meant. The biblical steward invested the resources in the lives of those to whom the owner was inclined. There is a necessary relationship between the steward and the recipients of the resources (the estate). This forms a relationship between a Christian and fellow brother or sister. This simply implies that an act of love to a neighbour is an expression of biblical stewardship. Love is commanded. Love thy neighbour as self (Matthew 22:39).
- 2.7.1.3. *Third level*; there is a relationship between the steward and the steward's own needs. While the resources are not owned by the stewards, they are expected to live by those resources and they are therefore stewards to themselves also. This is self stewardship.
- 2.7.1.4. *Fourth level*; there is a relationship between the steward and the resources themselves. According to Rodin (2000:30) this level is the most problematic. There is a temptation on the part of the steward to act as the owner. This forms a relationship between a Christian and the estate or nature itself as well as between a Christian and his or her gifts, talents, resources, material wealth and other possessions.

For the purpose of this project the first, second and fourth levels are used as relevant foundation. Stewardship in the Bible goes a long way. For the sake of this project, the focus will be between churches, ministers, individual Christians and missionary groups with respect to the mission enterprise between those Christians who have plenty of resources and gifts and those who are struggling, between those who are more gifted and those less gifted, between those who are more privileged and those that are less privileged. This form of stewardship exists because man has a particular relationship with his fellow-creature (de Klerk, 1996:61). Christians are called to love their neighbours as they love themselves (Matthew 22:39) in word and deed. James 2:14 writes, "If one of you sees a

brother or sister without clothes and daily food and he says to him or her, 'go I wish you well keep warm and be well fed,' but does nothing about his or her physical needs, what good is it?" After the apostles in Jerusalem checked and verified the gospel that Paul was preaching and extending a hand of fellowship to him, agreeing that he should go to the Gentiles, they reminded him to remember the fellow poor believers (Galatians 2: 6-10). This was a remembrance to a call for brotherly stewardship because we are caretakers of one another.

Although the concept of stewardship may sound similar to partnership, there is but a thin line of difference between them. Stewardship becomes a little bit more binding in the sense that there is an obligation to account to the Master, whether the stewards share the estate with the servants, whether they carry out their responsibilities precisely and ensure that the estate entrusted to them is handled properly or not. Contrary to the concept of partnership previously discussed where one is not obliged but does it out of willingness or at most, out of compulsion. In the previous aspect, persuasion may be encouraged but with regard to stewardship one is a trustee who has some binding commitments. The parable that Jesus is related also speaks of judgment or the time to reward the faithful steward.

*Who then is a faithful and wise servant, whom the master has put in charge of the servants of his household to give them food at the proper time.....but suppose the servant is wicked and begin to drink with drunkard. (Matthew 24:45-51). For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, ... you gave me clothes ...Then the righteous will ask Him, Lord when did we see you hungry? I tell you the truth, whatever you did for one of the least of these brothers of mine you did for me (Matthew 25:35-45).*

The two passages from the Gospel of Matthew emphasize the element of stewardship with regard to one's own brother. Jesus was teaching this concept in simple day to day practical events. Similarly James (chapter 2) writes about the



ill-treatment of the poor in the church. He explains to the church that if they claim to be believers, then they must show that their faith is genuine by acting on what they believe. That they must couple their confession with deeds of service that is practical to be seen. Suppose a brother or sister is without clothes and daily food and one of you says go I wish you well and keep warm without meeting their physical needs then such a faith is dead and useless (James 2: 15-17).

The gospel is holistic. Jesus preached to the multitudes. But there were also times where he healed the sick and even fed them when they were hungry. The parable of the Good Samaritan who assisted a wounded victim of violence (Luke 10:33-36), is a good example for the second level of stewardship as defined by Rodin (2000:30).

#### ***2.7.2. From the stewardship of dependency to the stewardship of empowerment.***

The early apostles took care of the poor churches by sending provision to them as shown under the sub-topic of partnership. In South Africa, there has been inequality based on racial considerations. The situation currently is that a different form of inequality has and is emerging stronger. That is what can be termed class inequality. This inequality is manifested mostly in the parities of the skilled and the unskilled, those that are more resourced than others and those who lack them. To allow that inequality to rise to the point where the poor lose hope and the rich are so arrogant is to put the very fabric of community at risk (Smith, 2005:101). The rich need the poor to do the jobs they need others to do for them. The poor need to survive and a wealthy economy is necessary in order that they can receive their share from the wealthy people's table (Smith, 2005:101). Sharing or passing on some skills to those who lack them is one of the most important gift that a person may render.

Distribution of clothes and food is right and is still important. It is part of missionary strategies where the church also gives the poor a cup of water in the

name of the Lord (Conn, 1982: 9). However one may argue that the best suggestion would be to view it as a temporary measure in the process of taking poor people out of poverty and lack. According to Greenway and Monsma (2000:73) churches and mission agencies that hand out food and clothing month after month and year after year are not really tackling poverty. Some of these disasters only need a temporary or short term relief ministries. Greenway and Monsma (2000:225) therefore observed that some missions shy away from the poor in cities because they are afraid of fostering a dependency relationship. They do not want dependency to develop because dependency contradicts the principle of indigenous missions – or the principle that young churches should be self-supporting and self-propagating. He goes on to state that they are fearful of dependency because there is no terminus to dependency and even churches in wealthy nations find that their resources are limited.

Someone may argue that we must continue feeding the poor and therefore keep on sending the food parcels because Jesus says we will always have the poor with us (Matthew 26:11). There is no better truth than that. However there may be different ways of responding to the presence of the poor and their needs. Of course God's concern for the poor is so much that those who never took care of the poor invited the wrath of God to themselves (Amos 2:6, 7; 4:1; 5:11, 12). Most of the causes of poverty are related to injustices, oppression and unemployment (Conn & Ortiz, 2001:327). According to Keller (1997:100) some of the causes of poverty apart from injustice, unemployment and oppression, are natural disasters such as floods, earthquakes and famine. In such cases the governments may enter into partnerships with churches and apply a complementary approach with desirable stewardship to redress the imbalances caused by unfair policies. Some people are poor because they are lazy and they do not use the gifts, talents, time and knowledge that God has given to them (Proverbs 6:11; 13:18; 20:13). Paul also declares that he who does not want to work must also not eat (2 Thessalonians 3:6-12). Greenway and Monsma (2000:149) emphasize that the aid that is given must attack the root of the problem, not just its symptoms. The important argument is that the church can continue feeding the poor, using the best

integrated approach where it also encourages hard work, responsible stewardship and creating opportunities. To attack the root, one must assist the urban poor through creation of jobs, practical vocation, small business skills empowerment, learning and literacy programs (Greenway & Monsma, 2000:149). Maloma (2006: 54) discovered that this integrated approach includes encouraging entrepreneurship in the churches to combat poverty.

An old Chinese proverb illustrates the difference between relief and development. "If you give a hungry man a fish, you relieve his hunger for a day. But if you teach that person to catch a fish, you relieve his need for many days to come." Long-term relief only creates dependency and dependency is debilitating and dehumanizing (Greenway & Monsma, 2000:73). Smith (2005:101) submits that the gift of material goods makes people dependent but the gift of knowledge makes them free – provided it is the right kind of knowledge. Bakke (1987:92) also supports the motion that churches should move away from disaster and relief projects to projects that teach employment skills and entrepreneurial skills. Development rather than benevolence is the route to take. Development protects the dignity of the poor and offers them the chance to rise above poverty and meet their needs on a permanent basis (Greenway & Monsma, 2000:73). Things need to be done that will break the poverty cycle for individuals, families and neighbourhoods and fit people to a level where they can provide for themselves adequately and with dignity. One of the best ways is to create opportunities for skills development.

If people share skills with others, they are more empowered than when they are continuously fed. Such people can be geared to help themselves and others. Accordingly adequate schooling for the children of the poor is always helpful because it enables the younger generation to break the cycle of poverty in which they have been caught (Monsma, 2000:225). The gift of knowledge has far lasting effects and is far more closely relevant to the concept of development. Food hand-outs may just be the starting point but education, training and passing on and



sharing of skills is a more relevant permanent form of stewardship for today's communities.

It has been observed in the previous topics that stewardship is another side of the coin to complementarity and partnership. In the end it was established these concepts jointly brings along equality. The same situation may also take place in a case where skills are transferred or shared. In this way therefore, there is a platform of equality when people are equal in skills. One may therefore conclude that this is the best way of stewarding the skills by sharing them with fellow Christians unlike in a case where those who are skilled hoard over the skills and become selfish and not share them, with the fear that the tables might be changed. The fact is that the rich and the poor cannot be totally free from each other. This may be viewed as far better than the stewardship of dependency. It is to help others to be independent. This form of stewardship may also help to advance mission as others may concentrate on far important matters of the kingdom.

More serious is the fact that skills minimize the efforts for successful achievements. If the axe is dull and its edges are unsharpened, in order to be successful when using it, one will need more strength (Ecclesiastes 10:10). A sharpened axe saves time and energy. The sharpening of skills may come through education, training and practice. The church has got these diverse skills that are given to the saints by the grace of God as discussed in previous paragraphs. There are some skills that one may acquire through training by others. It is these skills that Christians may share with their fellow brothers and sisters in order to empower them. Just as the early church Christians shared their possessions, one may also suggest that nowadays the approach would seem better if Christians in churches can throw their skills in a pool and begin to share them with others who do not have the same in quantity, quality and kind. By so doing, poor people may be moved from the stewardship of dependency to stewardship of empowerment.

Khoza (1977:91) even goes further to suggest that the church must be a job creator. He gives various reasons for lack of employment. Apart from lack of skills is the failure of the church in her national role to participate in job creation. In this case the church as Khoza (1977:91) says, always reacts to situations that have been created by others and does not have its own plan. Although the examples given from the bible deal only with hunger, which is more of a social development program, the examples do not talk about job creation or solving the problem of unemployment. In as far as social programs are concerned the church has done reasonably well. Hospitals and institutions of learning were in many cases established by the church. However the church also has a responsibility to encourage peace and prosperity in the cities where it has members just as Israel was commanded to do in exile (Jeremiah 29:4-7). Khoza (1977:92) concludes by suggesting the areas of activity that the church should engage in: Vocational Training; Vegetable production and marketing; poultry farming; cottage industries; co-operate farming and credit union formations; dairy farming; handicrafts; formation of workers brigades and serving as catalysts for gainful employment. The churches can be at the position of creating jobs for many people in cases where there is enough room to simple work such as sowing.

### **2.7.3. Summary of deductions**

- 2.7.3.1. Stewardship may be best interpreted or defined in the four levels of relationships: The steward and the Lord God who owns the whole universe; the steward who cares for the resources and for whom those resources are meant; the steward and his needs; the steward and the resources themselves.
- 2.7.3.2. Stewardship in this context simply suggests that the churches that are better resourced may adopt the churches that are struggling in order to relieve the poverty-stricken communities, and the poor in return can provide labour.
- 2.7.3.3. In cases where injustice and oppression is an issue as well as other social ills that causes poverty, without taking the churches'

responsibility, the governments may enter into partnerships with churches and show some stewardship care to redress the injustice and oppression of the poor.

2.7.3.4. That this concept is more obliging than partnership since the steward will account for every activity or transaction in the estate.

2.7.3.5. A very crucial point is that churches must move from stewardship of dependency to stewardship of self-empowerment. To give the needy food, clothes, money does not attack the root of the problem. It is much better if they are provided with opportunities to develop themselves and become skilled for better entrepreneurship.

2.7.3.6. The church may become the provider of employment through various projects and exchange of skills.

## **2.8. A study of relevant passages for Target Evangelism**

*James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to Gentiles (target Gentiles) and they (go) to the Jews (Galatians 2:9).*

In this part of the project, Target Evangelism is seen as a tool for evangelism in support of the above discussed concept of complementarity where factors like *division of labour, ministry specialization, skills and abilities* were mentioned. It was agreed by the Apostles in Jerusalem that Paul's ministerial calling, grace and skills indicated that he should target the Gentiles while they target the Jews, as introduced in the Galatians 2 discourse. It has been argued earlier on under the subtopic of complementarity that words such as ministry specialization, ministerial gifts, division of labour are very important in that subject. The same situation exists in the subject of target evangelism. Those phrases will again help in this project to highlight the importance of targeting.

### **2.8.1. Defining Target Evangelism**

Target is a term that is normally used in battlefields, in marketing and where production figures are discussed. In marketing one may also hear marketers talking about 'target market' or target group' or 'market segment.' In production meetings one may hear managers talk of 'meeting the targeted figures.' In battlefields one may hear phrases like, 'destroying strategic enemy targets.' For the purpose of this project all those meanings will be applied interchangeably. In general what all these refer to is meeting a desired figure, number, specific individuals or a certain group of people. Target Evangelism will therefore mean reaching consciously some specific groups of people within the larger community with the gospel. It may also include reaching a certain figure (in numbers) of people who are ministered to and converted through the gospel. It may also include targeting specific areas, cities or regions that are strategic and where the gospel has never been preached at all. Some of these areas do not know Jesus Christ as the Lord and Saviour. These are areas such as the 10/40 Window nations (Monsma, 2000:229). Areas that still need to be 'conquered' with the gospel and finally establishing the church of Jesus Christ. Neighbour and Thomas (1975:20) describe Target-group evangelism as scratching people where they itch.

It is an undeniable fact that communities are, in reality, groups or clusters of peoples within the community. It has been like that for many centuries and it appears like it may continue for some decades to come. In South Africa, despite the fact that all Apartheid laws of separate development were repelled decades ago, the legacy of that separate development of rural cities and townships shows a sign of continuation. In addition to that even among the same racial groups, there are social clusters of people in similar communities. Any organization that plan to work in such areas need to acknowledge these factors in order to be successful. David Haney gives a foreword in Neighbour and Thomas (1975: vii) where he states,

*"Contemporary evangelism, and the evangelism of the immediate future, must be sensitive to our fragmented society. One who views a community*



with the idea of evangelism must see it as groups within the community: language groups, alcoholics, divorcees, drug addicts, golfers, attorneys and so forth. These are what we mean by 'Target groups.' Churches which still operate on a general "y' all come" approach to evangelism will inevitably miss major audiences. This is especially important as we squarely face the fact that only 40% will "come and hear" the gospel. If the 60% who will not come to be reached, they must be reached 'out there' in the world where they live and work and play. However they must not be viewed en masse -for they are not. We must see them in the context of their communities within the community at large. Ralph Neighbour has seen clearly that the evangelism task is, in the main, the assignment of the laity. They do not have to "go" into the target group world, they are already there. The unavoidable task before the contemporary Christianity is the mobilization of the laity in target group evangelism and ministries. There it is, then: lay-led target-group evangelism. It represents the future now." - David Haney

Few extremely important facts that come out of that profound statement are: our fragmented societies are communities within a community; churches that are using the old generalizing and mass approach will miss the targets; the 60% that do not attend gospel meetings must be reached out there in their homes, professions or carriers and sports centers. They are small clusters and not masses. The lay ministers are important in target evangelism since they are already there staying with these fragmented groups. This approach is the future.

### **2.8.2 Target Evangelism in the New Testament.**

Our point of departure in all the concepts discussed shows target evangelism between Paul who went to the gentiles and the other Apostles who targeted the Jews (Galatians 2:9). According to Warren (1995:115) target evangelism is not a new thing as Jesus also stated that he was sent to the lost sheep of Israel. The book of the Acts of the Apostles records a number of narratives with regard to direct mission work. However there are those that fit our intended investigation.

The Ethiopian Eunuch encounter on his way back to Africa indicates that the Holy Spirit took Phillip out of a mighty revival to target the African with the gospel (Acts 8: 26-410). This was a divinely direct sending (Arnold, 2002: 284). In the midst of the great Samaritan revival Phillip had to abandon the glorious exciting moment of seeing great numbers of Samaria being converted, to witness to only one person. One may assume that the Holy Spirit was definitely trying to achieve something specific. It must also be borne in mind that this Ethiopian was not just a Gentile, coming from the furthest country. He was a eunuch, regarded as in a constant state of ritual impurity (Arnold, 2002:284). Arnold also states that this was a more radical step forward than the conversion of Cornelius in Acts 11. The conversion of this important official was therefore a well orchestrated and targeted mission.

The other case is that of Saul. On his way to Damascus he was travelling with other people. Suddenly he heard the sound of a voice. Others thought that it was a thunderstorm. He is the only one who heard it among many that were surrounding him. Just like an arrow that picks up targeted bulls-eye, the Lord picked him up and asked him, "Saul, Saul why do you persecute me (Acts 9:4)?" It is very much clear that the Lord was targeting Saul out of the rest of the group. Even Paul states that others who were with him did not hear the Lord (Acts 22:6-9). It was at his calling that he was given the task of targeting the Gentiles (Acts 22:18, 21).

In most cases it was not only the individuals that were targeted but groups of societies and cities as a whole. Paul was ministering in Synagogues specifically among the Jews. When they opposed Paul and became abusive he declared that he will move to the Gentiles. This was an indication to go to diverse groups of the Gentile nations. One night as he was ministering in the Gentile groups the Lord visited him in a dream saying, "do not be afraid for I have many people in this city" (Acts 18:9-10).



Paul applied target evangelism in specific areas. In the words of Bosch (1991:130) Paul was focusing his mission work in certain strategic centers. Indeed there was a certain method to target the geographical regions mentioned in Galatians 1:17, 21; Romans 15:19, 23, 26, 28; 2 Corinthians 10:16. Bosch (1991:130) says with a veritable eagle's view he studied the missionary map from his vantage point and traced in advance his route on it. He concentrated on the district or provincial capitals, each of which stands for a whole region. He targeted these cities for they were centers as far as communication, culture, commerce, politics, and religion were concerned (Bosch, 1991:130). These were specific cities that bore some characteristics of influence. He targeted cities that have a representative character where he laid the foundations for a Christian community, clearly in the hope that, from these strategic centers, the gospel will be carried into the surrounding countryside towns (Bosch, 1991:130). Bosch also argues that Paul did not just rush breathlessly through the Roman Empire as an announcer of the imminent end of the world like others writers suggest. He had clear goals and clear targets.

### **2.8.3 Some Social formations in cities**

#### **2.8.3.1 Ethnic formations**

Greenway and Monsma (2000:119) state that in the city there are various social groupings. According to Bakke (1987:42), people have about four networks of primary relationships:

- *Biological* – Family and extended family, which may be local or distant.
- *Geographical* – the people we know because of where we live.
- *Vocational* – the people with whom we work.
- *Recreational* – the people with whom we play or otherwise escape urban realities

It confirms what sociologists insist that in most societies, individuals are organized into a variety of units called groups (Lenski et al, 1991:40). The most are ethnic groupings. As they deliberate more on the matter they argue that missiological thinking has emphasized the need to identify "unreached people

groups." These unreached groups are not the groups in the rural areas where there has never been a missionary (Greenway & Monsma, 2000:118). They are ethnic groups that migrate to a city and would prefer to live among their own in a city that may initially appear like an unknown "jungle," until they are used to a new city-life. This poses a challenge to target these ethnic formations. The fears of coming into a new city may foster some unity that will promote some kind of an ethnic based church. An ethnic approach may still work if good target planning is applied accurately to reach such groups. Greenway and Monsma (2000:118) inform us that although many tribal groups are resistant to the gospel, when they come to a city environment, they become receptive to the gospel. This may be caused by dislocation from hard-line conservative traditions. In her project, Isichei (1995:105) discovered that Conversion to Christianity involved dislocation, a break from the traditions of the past, and it came more easily to those who had endured disruption already and had moved far from their original cultures. One might suggest that Paul had discovered this opportunity and used the Hellenistic cities as a missionary platform.

Conn and Ortiz (2001:333) suggest that it is important to let people worship God in their native language so as to maintain their cultural identity and to know their history from the point of view of their culture. The same is echoed by Greenway and Monsma (2000:120) for the book of Revelation 5:9 speaks of an eschatological event where people from every tribe, tongue and nation shall be gathered before the throne of God. They must be given the dignity of their culture if they are to grow as balanced and progressive individuals in their present situation (Ortiz, 1993:81). Ortiz continues to advice that church leaders must therefore take time to understand the groups "anthropologically and sociologically so that the church can provide 'room' for them to express their cultural dynamics." Even if a church is situated in a community that is multiethnic or in a transitional stage, all groups must be identified and be made to feel ownership of the church. Conn and Ortiz (2001:334) say the goal is to develop a new humanity that is inclusive of all, and that display both the diversity of its people and the unity found in Christ.

The diversity will then bring along issues of cooperation and complementarity. In practical it means that churches will form a celebrative model. In that there is much more contact between a number of congregations sharing a single facility (Conn and Ortiz 2001:332). The idea is that one group enjoys the cultural diversity of another painting a picture of what heaven will look like as according to Revelation 5:9. However, the groups may remain separate in other fellowship times. This need not be misinterpreted as segregation (Conn & Ortiz, 2001:332).

#### **2.8.3.2      *Other group formations***

Individuality is positive and natural, however we all need other people in our lives, and we form alliances and networks with others every day. One of the most basic ways to arrange human beings is into groups. Large or small, groups serve many functions. They give an individual a sense of identity, as well as meet individual needs such as the need for emotional intimacy. In some groups, we have close personal ties to the other members. The term “group” is used in everyday speech to describe any collection of individuals who share common values, norms and expectations and meeting regularly (Schafer & Lamm, 1998:153). These groups of people share a sense of belonging. In the end these groups play an important role in the transmission of culture. Most sociological researchers class them as Primary and Secondary groups, In-groups and Out-groups as well as Reference groups. Other social formations are with respect to sport, political formations, religious formations and socio-economic formation. It is these groups that constitute a greater number in population and need to be targeted with the gospel of the Kingdom.

#### **2.8.4 The Anatomy of a city**

Diversity is an integral element of every city. In the city there is a diversity of both people and needs (Ortiz, 2002:58). Cultural, religious and ideological diversity is an ever-present challenge for the church in a city. The metaphors of the Church as a body may also be found in a city. A city is also like a body, a living organism

which has various parts and organs that move. All the structures of society, industrial movements within, activities of mobility during the day, paints a picture that a city is an active giant during the day which in turn goes to 'sleep' at night. The theology of cities teaches us that cities have personalities and assets and they are treated in the Bible as persons and families and as extensions of the people who live in them (Bakke, 1987:63). Jerusalem is described as a daughter who has other sisters, of which Samaria is one of them (Ezekiel 16:3, 45, 46). Cities are also regarded as stewards. Bakke (1987:152) assumes that the biblical view of creation theology requires him to see Chicago as the steward of the Great Lakes where there is twenty percent of the earth's fresh water supply. One may also use the word servant. Cities are servants that serve communities with basic necessities of life faster and more effective than undeveloped rural areas. They serve their communities with sanitation, basic health facilities, schools, transport and housing, justice systems etc. All the servanthood characteristics that have been mentioned are complementary to one another. They function like the members of a human body if they are all integrated to produce a synchrony of cooperation. Ministering to a city or in a city may be equated with ministering to a person. It may also be identified with addressing the body parts of a human being.

## **2.8.5 Concluding remarks**

- 2.8.5.1 Target Evangelism has been applied from Jesus' ministry through the apostolic age.
- 2.8.5.2 Individuals as well as groups in a society or city were targeted as seen in the early departure of the subject.
- 2.8.5.3 Target evangelism will be useful in a situation where churches acknowledge the importance of ministry specialization, division of labour, complementarity and partnership.
- 2.8.5.4 Target evangelism is broad in the sense that it may involve reaching certain figures of populations that are converted, reaching out to specific individuals or groups in a society, or focusing on a particular area in a region or city due to some environmental influence of that city. For

example a harbour city. Paul used various strategic methods of targeting such cities.

2.8.5.5 The importance of lay ministry is of utmost importance since they do not “have to go” to the city people but they are already there, playing and living together. Lay ministry is also important in delegating duties to others to avoid burn-out and save time as was discussed with respect to Moses.

2.8.5.6 That a city has a fragmented society that must be targeted with the gospel and sociological studies will be helpful in doing research about every city.

## **2.9 GENERAL CONCLUSION**

- 2.9.1. This chapter found that the exegesis of Galatians 2: 1-7 discourses give a clear framework of reference for all related concepts: i.e. complementarity, partnership, unity in diversity of mission, stewardship and target evangelism. Division of labour by the Apostles in Jerusalem and Paul to target diverse groups is the cradle of building the whole theological concept of target evangelism.
- 2.9.3 Complementarity and specialization of ministry as well as division of labour have been discussed on the basis of Old Testament passages to highlight how it worked at different moments in the history of Israel.
- 2.9.4 The first example passages were about Moses and other leaders in Israel on their way to the promised land.
- 2.9.5 The complementary approach that has been unveiled during the post exile era, when the three leaders: Zerrubbabel, Ezra and Nehemiah went to rebuild Jerusalem, shows that every one of them had a specific task and in those tasks, they were supported by favourable legislations that allowed them to achieve their goals in the midst of opposition. In other words there was cooperation and partnership with the governments of that time.
- 2.9.6 The ministry of Jesus also highlights some form of partnership.
- 2.9.7 The book of Acts and mostly the Pauline letters revealed through these aspects that the church may still use complementarity today. As the work increases in missionary activities, so is the need for a complementary approach.
- 2.9.8 The other most important aspect that has been discovered is that God was in partnership with all His servants. The same Lord who was at work in the ministry of Peter was also at work in the ministry of Paul. The same with Apollos for it is He who makes the seed to grow after one has planted and another has watered.
- 2.9.9 Benefits of complementarity ranges from saving time and energy (as seen with Moses), to becoming more effective in the work (the narrative of Nehemiah), to maximizing the efforts of doing mission (as seen with the



apostles after they dedicated themselves to the ministry of the word and more people even priests were converted).

2.9.10 The issue of skills and specialization of abilities was also common among all the groups that have been discussed. Ministry specialization in accordance with the skills, talents, gifts and the grace given to ministers is very essential since everyone will concentrate and pay full attention to a specialized ministry. It was good for Moses and the three restoration leaders to have skilled people around them. This also suggests that the churches need to acknowledge various skills that are in their pools, to make use of them in order to draw full benefit thereof and for their own advantage. The process of starting a new church may work as follows:

2.9.10.1 Research studies done before a church is established obtaining the demographics, the history, testimonies and the churches operating in the area already.

2.9.10.2 A spiritual mapping done through intense prayer.

2.9.10.3 Evaluating the resources, skills, gifts and ministries available to meet the community needs.

2.9.10.4 Specialization of ministries by training and equipping specialists.

2.9.10.5 Target group evangelism by specialists.

2.9.10.6 Partnership with other ministries and churches formalized.

2.9.11 The metaphor of the church being a body is an important part that highlights the synchrony with which the church of Jesus Christ must be understood to be functioning. This aspect helps one to understand the unity in diversity. Paul mentioned to the Corinthians the diversity of gifts that God bestows for the benefit of the whole Body. When he addresses various churches he also mentions that there are different callings but the same Spirit. Different gifts and administrations but the same Spirit.

2.9.12 It was also discovered in this project that it is important for new churches that come in an area to do a thorough homework about the place, the existing churches as well as the demographics of the communities in the city, so that they do not duplicate what others have been doing. This will help them to be more relevant and avoid the unnecessary duplication.

- 2.9.13 The approach followed to define stewardship in this whole work brings a clear understanding of levels by which the relationship between the steward and the Owner, the steward and the servants, the steward and the estate and the steward and his needs are to be matched for responsible stewardship. This concludes the point of churches and ministers looking after one another in a Godly way. Again, no minister owns a church even if he or she was instrumental in establishing it.
- 2.9.14 The stewardship of dependency may not help a number of poor families. It is the stewardship of self empowerment through the church that can break the cycle of poverty forever. Another discovery is that the church may introduce a pool of skills to have a common share among those who know and those who do not know. Just as the early church brought material possessions, the contemporary church may add if not supplement that with the skills in that context. This has been proved that it will bring along equality.
- 2.9.15 The last aspect which is target evangelism has been defined not only in terms of groups but in figures and classes also. Individuals may also be targeted. The fragmented societies in cities require the proper identification of certain targets. There are ethnic groups that are always coming together. However there are also other groups that are not linked by ethnic origins but by sport, education and many other social clubs. In this study the sociological studies of every city need to be analyzed first. Notwithstanding these individuals may also be targeted through a person to person witnessing.
- 2.9.16 The discussion in this chapter also establishes that target evangelism may be part of the answer when one does mission work in complex urban areas. These target groups may be reached with utmost precisions if the lay ministers are actively involved in the planning and the executions of those plans.
- 2.9.17 Now that the concepts have been explored and there are quite a number of biblical passages from both, the Old Testament and the New Testament, as well as other theological material to support the concept of

complementarity, a foundation has been laid for the research to apply these matters with respect to the churches in the Vaal Triangle. The project will now look into the churches in the Vaal Triangle urban area to find out if their structural formations, history and culture had some form of a complementary approach in mission.

## **CHAPTER3**

### **The Vaal Triangle as a complex urban area with some history of cooperation in mission among some of its churches**

#### **3.1. Introduction**

In this chapter two subtopics have been looked into. These subtopics are viewed historically starting from the time the Vaal Triangle urban area was established until 2009. The first part of the chapter addresses the complex nature of the Vaal Triangle. The area is gradually becoming like all the cities of the world which are intricate. The geographical position of the Vaal Triangle, which plays a key role in its future development and growth, is a very important aspect. The observations that were presented in the first chapter regarding the urbanization, migration, population growth of the Vaal Triangle area are discussed in more details. Resembling many world cities, the Vaal Triangle has also become magnets that attract more immigrants. The latest Sedibeng Integrated Development Programs is used together with the latest researched information and other material that shows the changing demographics of the Vaal Triangle. Other local government developmental programs like Vaal 21 were also considered. Some observations of what is literally taking place in terms of development in the area are noted. The purpose of studying migration and new demographics in the Vaal Triangle is to formulate the theological basis for doing urban mission in a complementary format. Lastly this migration is viewed as an advantage for mission opportunities for the Vaal Triangle churches.

In the second part of this chapter, the history of cooperation in mission among some Vaal Triangle churches is discussed on the hand of available archival and

the historical material. Oral tradition has been used because some individuals were interviewed. These individuals are reliable witnesses of the accounts of that history. They were members of churches and Para-church organizations that have operated in the Vaal Triangle. Those organizations are: Vision 88, VCC (Vaal Council of Churches), Boipatong Full Gospel, Gospel Fire Evangelistic Association, Church Beyond 2000 and EPLF (Ekklesia Pastoral Leadership Forum). The profiles of the interviewees are listed in Annexure K. Their interviews (Annexure E – H) took a form of taking of notes through scribbling. The Tecknorama museum in Vereeniging, The Human Rights Precinct in Sharpeville and other places of interest were visited to access the relevant archival material for the purpose of supplying sufficient information. On the other hand joint programs where the Vaal Triangle churches were cooperating with Para-church organizations and church fraternity on either national or provincial level were also considered. Some of the churches are denominational in structure and have comprehensive programs with their mother churches. Their mission practices were investigated for a complementary approach. Cases like the SACC (South African Council of Churches) partnering with the churches in the area was used to show case cooperation and partnership. The purpose of studying these historic events is to demonstrate that the churches in the Vaal Triangle are able to cooperate in mission and complement one another in facing the challenges posed by a complex urban area.

The two subtopics are important for the fact that for urban mission to be successful, research is necessary to prepare for such (Conn, 1997:28). According to Conn (1997: 32), many church growth practitioners argue for a large church as well as for the connections between church growth and the city. Linked to the traditional study agenda issues, the process involves research into the history of a city, its demographics, its cultural self-understanding, its politics and its loyalties. These elements are important in interpreting a city. Spiritual mapping is then easily determined if these elements are known. The Vaal Triangle complexity and

its history therefore play an important role for the churches and cannot be ignored in the quest for appropriate urban mission strategies.

### **3.2. Vaal Triangle as a complex urban area.**

#### **3.2.1. Contextual definition of a complex city (urban area)**

According to Mayhew (1997:77) a city initially was a European town which was the centre of a bishop's diocese and had a cathedral. This rather specialized term has been superseded, and a city is now defined as a large urban centre functioning as a central place which can provide specialized goods and services. There is no limit in as far as the size of the population or real extent of a city. In a theological view, Greenway and Monsma (2000:26) state that, "cities were a God given mandate to the first man Adam in the Garden of Eden." If the fall of man was averted there could have been better and different cities as compared to the present. They would be Temple cities, Theo centric, Covenant cities and Holy (Greenway, 2000:27). Unfortunately due to that fall they are corrupt and ungodly. Theologically the story of God and mankind begins in a garden called Eden (in Genesis) and ends in a city called Jerusalem (in Revelation). It starts with a couple in Eden in the book of Genesis and ends with nations in the book of Revelation. Urban life in fact, can continue and keep from degenerating to utter chaos, only because of the corporate defense mechanism, city dwellers develop to cope with their common fallen condition (Greenway, 2000:28). Out of this, one may draw an inference that the situation duplicates itself in all cities around the globe, throughout South Africa, and therefore also in the Vaal Triangle.

In the context of our subject, the word complex here refers to the complicatedness of cities. Monsma (2000:117) confirms that cities are complicated. They are cosmopolitan, intricate and sophisticated in nature. There are migration dynamics, various languages are spoken in a single city, various institutions of



government, of health, of education and global trends that impact on cities in general (Conn & Ortiz, 2001:412). Bakke (1987:50) comments that they are complex communities containing a variety of faiths and cultures. He goes on to say that, "they also transmit faith and culture by bringing together all separate parts (as racial groups find themselves living side by side) they enable direct relationships that become engines and catalysts of cultural change" (Bakke, 1987:37). According to Conn (1997:133) a city, no matter its size or density, has remained a center of human culture from Cain through Kublai Khan to Clinton. It has exercised its role as way of life. It has continued to exercise that role either for or against God in its work as socio-cultural innovator, stabilizer, integrator and power broker. Cities are centripetal points of cultural influence. The city is innovator and yeast for social, religious and cultural change (Conn, 1997:121).

There are geographical and economical factors that are associated with big cities such as freeways and other national roads, the availability of transportation which paves easy access to other nearby metro-cities, development, industries, tourism and socio-economic factors that contribute to city growth. This may also be conceptualized as metropolization. It goes beyond urbanization (Kok et al, 2003:35).

All of the above mentioned factors combined, are a current reflection of the Vaal Triangle urban area. These resources and infrastructure create an attractive environment for influx of nations to come to its suburbs, which may result in high-diversified population growth, making this urban area more complicated as Slabbert (2001:3) submitted. Such developments are opportunities for urban mission.

### **3.2.2. The Geographical position of the Vaal Triangle**

The PWV (Pretoria-Witwatersrand-Vaal) has been known to be the most densely populated and highly industrialized economic block in South Africa (Kok et al,

2003:50). This is the area that has drawn migrant labour from all the former apartheid created homelands. It is the heart of urbanization in the country.

The PWV area covers most of Gauteng Province. The Vaal Triangle (Vanderbijlpark-Vereeniging-Sasolburg) lying on the banks of the Vaal river, is the southern part of this industrialized block. There is however a new local government called Emfuleni Local Municipality (ELM) comprising Vereeniging, Vanderbijlpark and surrounding townships. This came after the new demarcations.

Emfuleni Local Municipality (ELM) is one of three local municipalities that constitute the Sedibeng District Municipality. The municipality is situated at the Western-most part of the District, which covers the entire southern area of the Gauteng province extending along a 120 kilometers axis from east to west. It covers an area of 987.45 km<sup>2</sup>. The Vaal River forms the southern boundary of the Emfuleni Local Municipality and its strategic location affords it many opportunities for tourism and other forms of economic development. ELM shares boundaries with Metsimaholo Local Municipality (MLM) in Fezile Dabi District Municipality in the Free State to the south, Midvaal Local Municipality to the east, the City of Johannesburg metropolitan area to the north and Westonaria and Potchefstroom (in North West Province) Local Municipalities to the west (IDP 2009/10). ELM has two main city/town centers, namely Vereeniging and Vanderbijlpark within the area and Sasolburg is only 10 kilometers to the south, across the provincial boundary (Sedibeng IDP 2009/10). Emfuleni also contains approximately six large Peri-urban townships of Evaton, Sebokeng, Sharpeville, Boipatong, Bophelong and Tshepiso. The latter six areas lack facilities associated with towns of their size; however, there are a number of Shopping malls developed in the past few years. The other approximately ten small settlements tend to be suburban settlements within six kilometers of the above towns; they are Bonanne, Steel Park, Duncanville, Unitas Park, ArconPark, Sonlandpark, Waldrift, Rust-ter-Vaal, Roshnee and Debonairpark (Sedibeng IDP, 2009/10).

Our focus is the Vaal Triangle. The area referred to, forms the part of the old Pretoria-Witwatersrand-Vaal of which the last part of the name refers to the Vaal Triangle which constitutes Vanderbijlpark and Vereeniging districts and also include Sasolburg-Deneysville. Although Sasolburg is part of the Free-State its closeness to the Vaal Triangle puts it in a position where its residents share a lot of commonality with Vanderbijlpark and Vereeniging. The residents commute between these three towns like it is one city. Moreover, there are joint projects like Vaal 21 which forces cooperation between the Emfuleni municipality and the Metsimaholo districts (Sedibeng IDP 2009/10). There is also links through the national roads to the rest of Gauteng or the PWV industrial block. The traveling distance between the Vaal Triangle and the other Gauteng Metropolitans is so minimal that one may not recognize the demarcations.

One may therefore see logic in the inference that whatever takes place in both Pretoria and Witwatersrand or North-Central Gauteng will obviously spill into if not shared with the Southern Part, the Vaal Triangle. The observation is that as the Vaal Triangle develops and expands to the North, it is slowly coming closer to the giant Metro of Johannesburg. The new demarcations point out that Johannesburg boundary is only a street across in Evaton North (Masondo, 2009).

From its website, Vaal Triangle History (VTH, 2000:28) communicates that traditionally, the Vaal Triangle has always been known as a triangular area of land formed by Vereeniging, Vanderbijlpark and Sasolburg - three small cities that together comprise a substantial urban and industrial complex. Meyerton and Heidelberg, due to their close proximity, are also seen as part of the area. The Vaal Triangle lies in the Highveld region of South Africa at an altitude of approximately 1500 meters above sea level and is home to about 1 million people. The Vaal River, which forms the border between the Free State and Gauteng provinces, separates Sasolburg (which lies on the river's southern banks in the northernmost corner of the Free State) from Vereeniging and Vanderbijlpark

(located on the northern banks of the Vaal River in southern Gauteng). For over 100 years, the area has been a weekend getaway and recreation playground destination for many visitors attracted to its river and dam waters.

### **3.2.3. A brief history about the establishment of the Vaal Triangle urban areas.**

#### **3.2.3.1. Vereeniging - the first and oldest.**

The following are significant dates in the development of the city taken from VTH (2000:28)

**1857.** A ferry service opens for goods to be transported across the Vaal River.

**1878.** George William Stow discovers coal on the banks of the Vaal River.

**1880.** The company 'De Zuid Afrikaansche en Oranje Vrijstaatsche Kolen en Mineralen' formed.

**1882.** July. The Volksraad's executive council approved township plans and named the town Vereeniging.

**1890.** The first bricks were manufactured from clay deposits found beneath the coal seams on the banks of the Vaal River.

**1891.** Thomas Nicolas Leslie opens a stone quarry on the banks of the Klip River.

**1892.** A mail service commences by 'Cape cart or coach' between Johannesburg and Vereeniging.

**1892.** First erven of ground sold by auction in Vereeniging.

**1892.** First train crosses the Vaal River from Bloemfontein to Johannesburg.

**1893.** Otto Brandmuller begins the afforestation of Maccauvlei.

**1894.** January. The Post and Telegraph office established.

**1894.** The first fire-bricks produced at Brick n Tile in Vereeniging.

**1895.** A private school established in Vereeniging.

- 1895.** Thousands of panic-stricken people fled from Johannesburg to Vereeniging and across the Vaal River to the safety of the Free State after the Jameson Raid on 29<sup>th</sup> December.
- 1897.** Sammy Marks registered the The Vereeniging Estates Limited.
- 1900.** May. The Vaal River Bridge was blown up by the retreating Boers. British take over Vereeniging.
- 1902.** May 15<sup>th</sup>. Peace talks began on the Vereeniging Refractories property in Vereeniging.
- 1902.** May 31<sup>st</sup>. The 'Treaty of Vereeniging' was signed in Pretoria (See Annexure I).
- 1904.** August. The Vereeniging Urban District Board elevated in status to a minor municipality.
- 1904.** The establishment of Evaton (Added)
- 1905.** May. The first major disaster in mining. Ten white and seven non-white personnel killed.
- 1905.** A weir was constructed across the Vaal River.
- 1905.** Ostriches, sheep and some 5 000 sheep were introduced into the Maccauvlei forest.
- 1905.** The courthouse and jail were constructed by Leslie.
- 1905.** Isaac Lewis builds a house on the river, later to become the Vereeniging Country Club.
- 1911.** November 15. Union Steel Corporation (SA) Limited was founded.
- 1912.** The Victoria Falls and Transvaal Power Company erected a power station.
- 1912.** Public Library established.
- 1912.** December 5. Vereeniging declared a major municipality.
- 1915.** The town's golf course was laid.

- 1915.** The first bank, Standard Bank opened. In Main Street (now Voortrekker Street).
- 1916.** The Vereeniging Milling company established.
- 1917.** The Indian community built the first mosque in Vereeniging
- 1917.** The Vaal River rose to flood the town.
- 1918.** October. The worldwide Spanish Influenza epidemic hits Vereeniging.
- 1921.** January. The first houses in Vereeniging are wired for electricity.
- 1921.** The road bridge over the Vaal River is built.
- 1922.** Printing of Vereeniging's first newspaper, the 'Vereeniging Call'.
- 1923.** Vaal River Barrage completed.
- 1923.** Rand Water's first purification and pumping station put into operation.
- 1927.** Vereeniging's first fire service (which consisted of a push-cart with hose and equipment) was brought into service.
- 1927.** Stewart & Lloyds opens a tube making company.
- 1927.** The present Riviera hotel was built.
- 1930.** April. Iscor acquires a controlling interest in the Union Steel Corporation.
- 1932.** First of Vereeniging's streets was macadamized (Roads were surfaced with macadam mixed with tar or asphalt).
- 1933.** An aerodrome was laid out at Vereeniging.
- 1934.** Hospital Building erected at a cost of £18 000.
- 1934.** South Africa's first national flying race held at the Vereeniging Flying Club.
- 1935.** The planning of Sharpeville as a township for Blacks.
- 1936.** Klip Power Station erected at Redan.
- 1936.** August 29. Vereeniging aerodrome opened.
- 1937.** Vereeniging town supplied with water from Rand Water.
- 1937.** Vaal Dam completed.



- 1937.** McKinnon Chain and African Cables establish factories in Vereeniging.
- 1938.** Vereeniging's first traffic officer appointed.
- 1939.** The first Fire-Engine purchased and a fire station shed built
- 1939.** An agriculture and implement factory, Safim (later to become Massey-Ferguson), was established.
- 1942.** Thomas Nicolas Leslie died.
- 1943.** Black people occupy the new houses in Sharpeville being moved from Topville / Top location.
- 1944.** Suburb of Three Rivers proclaimed.
- 1945.** Anglo American takes over Vereeniging Estates.
- 1945.** A separate department for non-European affairs is formed.
- 1945.** Vaal power station built.
- 1945.** A separate department for non-European affairs formed.
- 1953.** The present steel railway bridge was built over the Vaal.
- 1954.** Taiibos power station built.
- 1954.** Rand Water's Zuikerbosch purification and pumping station brought into operation.
- 1958.** A new Abattoir built at Leeuwkuil.
- 1959.** The force removal of the remaining Top location residents to Vuka Zenzele (Sharpeville).
- 1959.** August. The market was moved to Leeuwkuil
- 1959.** Highveld, the last of five power stations was built.
- 1960.** March 12. The massacre at Sharpeville where 86 (69 plus 17) were killed  
And more than 180 wounded.
- 1960.** October. The Vereeniging hospital in Duncanville opened.
- 1966.** Construction of houses in the 'Indian Township' of Roshnee begins.
- 1966.** The Vereeniging Museum was opened in October 1966
- 1966.** A new Vereeniging hospital was opened in October 1966.

**1984.** The Vaal Triangle township uprisings against the rent increases.

**1988.** The MP for Vereeniging (FW De Klerk is elected leader of the National Party

**1988.** FW de Klerk bridge over the Vaal River opened.

**1989.** FW de Klerk is elected President of South Africa.

**1990.** February. FW de Klerk unbans the ANC, PAC, SACP and announces the  
release of Nelson Mandela from prison.

**1996.** The New constitution is signed in Sharpeville.

These dates are listed to give an overview of the history of the area. This could also help when coming to spiritual mapping of a city.

According to VTH (2000:5), Vereeniging was first useful for transportation of weapons during the Anglo-Boer war. Sammy Marks was to play an important role in the growth of Vereeniging in its early days. He managed to persuade Kruger to route the railway from the Cape into the Transvaal via Vereeniging instead of Potchefstroom. In November 1892, the railway line from Bloemfontein to Johannesburg was completed and the first train from the Cape crossed the new bridge over the Vaal River and steamed into Johannesburg. In the same year, a railway siding was built which was to supply railway services to a large number of industries over the next hundred years. Ten years earlier in 1882, there was a large enough population and sufficient development in the area of the coal mines to justify the establishment of a town, and the company applied to the Transvaal Government for permission to lay out a village on the farms Leeuwkuil and Klipplaatdrift. The Volksraad's executive council, on July 4, 1882, approved the township plans and the name chosen for the village: "Vereeniging", the last word of the company's title which in Dutch means association or society. Vereeniging is where the Peace Treaty to end the Anglo-Boer war was discussed in 1902. This is also displayed in its coat of arms emblem where two hands (one English and one Boer) are clutching, and on top is a dove caring a leaf (VTH, 2000:65).

VTH (2000:16) continues to state that the geologist, George William Stow, discovered coal deposits in the bed of the Vaal River in 1878. Sammy Marks realized the importance of Stow's coal discovery as the Kimberley diamond rush had led to a shortage of fuel to power their mining operations. He employed Stow to purchase all the farms in the area which were considered coal bearing as he believed he could transport coal from Vereeniging to Kimberley by floating it down-river by a series of weirs to his diamond claims. This as it turned out was impractical and he had to resort to using ox-wagons as a method of transport instead. Marks & Lewis who at that time owned a quarter of all the Kimberley diamond claims sold most of their Kimberley claims to concentrate on the coal finds through their newly formed mining company, the Zuid-Afrikaansche en Oranje Vrystaatsche Mineralen en Mijnbouvereeniging (later to become the Vereeniging Estates Limited). In 1892, the small village of Vereeniging was formally established, although it was another seven years before the State Secretary signed the final document which led to the founding of the town.

VTH (2000:4) states that in 1911, Horace Wright purchased 15000 ton of scrap iron and together with Sammy Marks formed the Union Steel Corporation of South Africa (Usco - now Malesela Taihan Electric Cable). The site chosen for the steelworks was on the banks of the Vaal River and in September 1913, the first steel ingot was cast and rolled. This was the beginning of Mark's dream to establish a steel industry on the African sub continent Usco, which was to transform Vereeniging from a colliery village into a major centre for steel and engineering industries (VTH, 2000: 48).

In 1932 Kalie Rood had bought a farm to the west of central Vereeniging which he sub-divided into five acre smallholdings and sold to working people who could not afford to buy and build on properties nearer town. Five years later, Rood and George Robson, then general manager of Usco, in partnership with Baroness Behr, then living in Johannesburg, purchased a farm north of town and west of the Johannesburg road which was also subdivided into smallholdings. Some of the larger plots were five acres in area and they were sold to more prosperous

residents. Other plots were offered at £35 each, and to induce prospective buyers to purchase them they were sold at £1 down and £1 a month (VTH, 2000:51).

The establishment of these two areas represented only peripheral development and although the industrial township of Powerville, proclaimed in 1941, was part of Vereeniging proper, the first suburban development followed the sale of properties at Peacehaven in 1944. Vereeniging Estates had offered 340 stands in the new suburb in 1941 at prices from £25 to £50; but war-time restrictions on labour and materials deferred home construction until 1944. In that year the face of central Vereeniging was changed with the widening of Voortrekker Street, and down the length of the town's main thoroughfare, traffic islands were built on which weeping mulberry trees were planted. Vereeniging, at this time, had 150 miles of tarred roads (VTH, 2000:51).

**Three Rivers:** In the same year, the suburb of Three Rivers was proclaimed. Bounded on three sides by the Vaal, Klip and Suikerbos rivers, the suburb lies east of Peacehaven in close proximity to the Country Club Golf Course on the Vaal River; a tract of land formerly worked as a vegetable garden. The development of Three Rivers was slow until the 1950s, and then it became the dwelling place of Vereeniging's more affluent residents. North of the suburb, on the western bank of the Klip, is Three Rivers Extension One, also proclaimed in 1944 (VTH, 2000:52).

The surge of industrial expansion in the decade after the war brought to Vereeniging numbers of technicians, artisans and machine operators, engineers and administrative personnel; and as the commercial sector expanded its activities to meet their needs, the number of workers in the town increased steadily (VTH, 2000:52). Early in this time, Vereeniging Extension One in the north-west was proclaimed, and in 1947, 32 industrial stands from one acre to two-and-a-half acres were offered for sale in the township. None the less, the great majority of stands in the suburb were laid out for residential purposes. At the time, Vereeniging's white population numbered 12,308 and 30,219 non-whites

dwelled in the municipal area. Two years later, Three Rivers Extension Two was laid out as a residential township (VTH, 2000:53).

Other suburbs that were established thereafter include Duncanville, Risiville, Arcon Park, Waldrift, Falcon Ridge, Sonland Park, Steel Park, Bedworthpark and Vereeniging Extension.

### **3.2.3.2. *The surrounding townships***

#### **3.2.3.2.1. EVATON**

The oldest township in the Vaal Triangle where Black people enjoyed freehold rights was Evaton (Mashabela, 1988:79). It lies just about 40km south of Johannesburg and 20km north of Vereeniging. Established in 1904 by the owners of Wildebeesfontein farm, Mr. and Mrs. Adams, Evaton is one of the oldest black townships. Situated in Evaton are Wilberforce AME and MacCamel Churches that throughout the history of Evaton community functioned as healing ministries. The MacCamel was never established as a conventional church but a healing service. A stone throw away from it is St. John Apostolic Church of Christina Nku which grew to cover the entire country and beyond the South African borders. New townships include, Palm Springs, Evaton North, Evaton west, Beverly Hills.

#### **3.2.3.2.2. SHARPEVILLE**

Established after the forced removal from Top Location where there is Duncanville today, is the area where black people were removed to make way for the development of industries (Hallowes & Munnik, 2006:88). Sharpeville is situated two miles west of the central area of Vereeniging. Sharpeville was named at the request of the residents themselves in honour of Mayor John Lillie Sharpe (Leigh, 1968:57). Sharpe was a man renowned for his interest in the welfare of the Black



people and it was his efforts that led to the resettlement of Black workers in the township. According to Frankel (2001:32) Sharpeville was planned in 1935 but the process was slow and people began to move in greater numbers in 1943. Hallowes and Munnik (2006:88) state that the final removal from Top location to Sharpeville in 1959 was brutal. They state that all along the people who had already moved to Sharpeville were quite and calm. This was evidenced by the fact that they did not take part in the 1950 May Day stay away, the Evaton bus boycott of 1954, they also did not show much support to the defiance campaign of 1956 as well as the protest against Bantu Education in 1958. That ruthless removal had created political dissent (Hallowes & Munnik, 2001:88). Frankel (2001:36) writes that; "people in Topville were simply informed that they were being transferred to Sharpeville irrespective of their choices and dispositions, and after impossibly short notice, they were bundled at gunpoint into municipal police trucks along with the bare minimal portable possessions. When people had possessions that did not fit the specifications of the trucks, they were simply left at the road side." These former home owners were dumped in a section where there were no facilities, and the place was later called 'Vuka uzenzele' (Wake up and do it for yourself). A year later was the Sharpeville massacre.

According to the Emfuleni IDP (2009/10:77), the biggest challenge facing the residents here is unemployment, just like in many Vaal Triangle townships the 2001 census show that 7160 people were employed while 10705 were unemployed and 11666 were not economically active. Household's income statistics showed that 28644 households had no income whatsoever (Emfuleni IDP, 2009/10:77).

### **3.2.3.2.3. SEBOKENG.**

The Mentz Commission visited the Vaal area in 1952 and recommended the area between the Iscor Vanderbijlpark Iron works and Evaton, which was known as the N3 Dominion to be restructured for black residences (Vaal Triangle Info, 2008:5a).



This area was later renamed Sebokeng. The main purpose of the establishment of a new macro residential area was to remove and resettle all the black people from out of the white areas of the Vaal triangle. The first houses were built in 1965 and Sebokeng was officially established in 1966 to cater for the overpopulated Sharpeville and Evaton. Some of the early Sebokeng migrants came from Meyerton (Vaal Triangle Info, 2008: 5a). The new townships around the area include: Kanana, Boitumelo, Johan Deo, Tshepong and Lakeside.

#### **3.2.3.2.4. ROSHNEE**

In April, 1967, the Town Council began construction of the first of 87 houses at the newly laid out Indian township of Roshnee which is situated seven miles north of Vereeniging.

#### **3.2.3.2.5. RUSTerval**

In the same year (1967) adjacent to Roshnee this township which was meant for the Coloured community was established with 119 houses (VTH, 2000:63).

#### **3.2.3.2.6. TSHEPISO**

It is one of the new townships that were developed in the Vaal Triangle in 1994. It joins Boipatong and Sharpeville extending to the west of the Factories towards Steel Park. In most projects the common name for the three is called Boitshepiville meaning (Boipatong-Tshepiso-Sharpeville).

### **3.2.3.3. Vanderbijlpark and the surrounding**

In 1941 Vanderbijlpark was founded with the construction of the first plate mill. Vanderbijlpark is an industrial city with 220,102 inhabitants on the Vaal River west of Vereeniging (Wikipedia). The history of Vanderbijlpark started when Dr HJ van der Bijl, a young scientist working in the United States at the time, was called back to South Africa in 1920 by the then Prime Minister Jan Smuts to advise the government on planning South Africa's industrial development (Wikipedia).

During World War II, the global conflict created a new and more pressing need for steel. By 1943, construction began on establishing Iscor's (now Mittal Steel SA) second fully integrated steel mill at Vanderbijlpark and within a few years, the desolate Vanderbijlpark landscape was transformed into one of the world's most modern steel works (VTH, 2000:4). The steel works began operating in 1947 and the town was proclaimed in 1949. The town attained municipal status in 1952 when Governor General Dr EG Jansen opened ISCOR's second steel works (Vaal Triangle Info, 2008:5a). Vanderbijlpark is also home to Cape Gate (Pty) Ltd, a major market share holder in the wire industry.

There are over 60 primary and secondary schools within the Vaal Triangle area. Of these, 16 primary and 8 secondary schools are located in Vanderbijlpark.

#### **3.2.3.3.1 Tertiary Institutions**

The Vaal Triangle Campus of the North-West University is located in Vanderbijlpark. This campus is situated on the banks of the Vaal River and has student numbers exceeding 4000 (Wikipedia). The main campus of Vaal University of Technology is located in Vanderbijlpark. It is about 1 KM away from the North West University. It has over 12 000 students in all its campuses (Wikipedia). The Computer Training institute (CTI) has just built a new satellite

campus in central Vanderbijlpark. Sedibeng College is famous for attracting many students from as far as QwaQwa) coming to study for N-Level engineering courses and matric upgrades (Wilkepedia). A big part of Vanderbijlpark residential area is rented by students studying at the above mentioned institutions and others. These institutions of higher learning are magnets that draw students from various provinces in the country as well as outside, making it more and more cosmopolitan.

#### **3.2.3.3.2. The Suburbs**

Vanderbijlpark has a number of suburbs that stretches along the Vaal River Banks to the industries along the Old Golden Highway. They include: CW 1; CW 2; CW 3; CW 4; CW 5; CW 6; CW; NW 7; CE 1; CE 2; CE3; CE5; CE6; SE 1; SE 2; SE 3; SE 4; SE 6; SE 7; SE 8; SW 1; SW2; SW5. Others are Vaal Oewer, Bonnane and Flora Garens.

#### **3.2.3.3.3. Bophelong and Boipatong**

Bophelong is a Sotho word which means the “place of healing” or “place of living.” The township was formed because Black workers that were housed in a compound of Iscor since 1943 needed better housing in the contexts of wartime limits constraints (Hallowes & Munnik 2006:86). VECOR (Vanderbijl Engineering Corporation) and other large industries in the area built compounds for African migrant workers on the grounds of Iscor. These compounds accommodated 2 400 men. Later, a hostel owned by the Vanderbijlaprk Town Council, which accommodated 2 000 men, was built in Boipatong and replaced the compound. Mr. Van der Bijl himself saw the need for permanent housing for black workers

and their families (Hallowes & Munnik, 2006:86). VESCO spearhead the building of Bophelong and Boipatong.

Chirwa, one of the first residents, argues: In 1947, VESCO established the Non-European Affairs section. It was also called Vanderbijlpark Health Committee. VESCO hired the first manager of black people and his name was Bennet. The construction of Bophelong began and was done by Nicholas and Sons Construction. There were from five to three-roomed houses.

#### **3.2.3.4. Meyerton**

Meyerton is also part of the Vaal Triangle (Wikipedia). Meyerton is a small town lying 15 km north of Vereeniging. Situated in the local municipality of Midvaal and the district municipality of Sedibeng, it was established in 1891 and was named after JP Meyer, a field cornet and member of the Transvaal Volksraad. It acquired municipal status in 1961. Meyerton is the location of SABC shortwave broadcasting facilities. On the road to Heidelberg there are high pylons of the SABC that send communication into the network. There are a number of engineering companies in the area including the giant SAMANCOR.

Meyerton is often reported as being the home of the Oprah Winfrey Leadership Academy for Girls which officially opened on 2nd January 2007 at Henley-on-Klip, but Henley-on-Klip is in fact separated from Meyerton. The R175-million girls' school is built on about 9ha of land.

Meyerton is home to the Midvaal Raceway Motor Track too. The suburbs are: Golfpark, Boltonwood, Rothdene, Glen Donald, Riversdale, McKay Estates and Meyerton Extension 6. The only township so far is Sicelo.

### **3.2.3.5. Sasolburg-Deneysville and the surrounding**

#### **3.2.3.5.1. Significant dates.**

1950-09-26. Sasol was founded.

1952-08-14. First house in Sasolburg got its first residents.

1953-01-02. Volkskas opened a branch in Sasolburg in a building shared with the post office.

1953-04-02. Standard bank opened its first branch in Sasolburg on Fichardplein.

1953-05-12. First people moved into Proteem. Proteem was exclusively for Whites.

Protem is today part of Zamdela

1953-09-23. First church opened was Die Gereformeerde Kerk-Sasolburg.

1980. Sasol and Natref sabotaged by MK (Umkhonto we Sizwe)

A few years after the establishment of Vanderbijlpark, the South African Coal Oil and Gas Corporation (Sasol abbreviated from Afrikaans: Suid Afrikaanse Steenkool-Olie en Gasmaatskappy) was formed (VTH, 2000:8). The company was established due to South Africa's lack of crude oil reserves and dependency on imports. It developed world-leading technology for the conversion of low grade coal into oil. The town of Sasolburg like its neighbouring town of Vanderbijlpark, was established as a planned model town in 1954, providing housing and facilities for its employees. The political developments of the late 1960s and early 1970s (specifically the trade embargoes against apartheid) made the operation of the pilot plant a priority to the government.

Fuel production ceased in 1990 at the Sasolburg plant (Sasol One) but continues at its Secunda Mpumalanga plants (Sasol Two & Sasol Three) with a capacity of 150,000 barrels per day or 32% of the country's oil consumption (VTH, 2000:8).



Today, the Sasolburg site is a synthetic petrochemical plant producing synthetic rubber, plastics, fertilizers and secondary chemicals. Coal has gradually been replaced by gas piped from fields in Mozambique. Sasolburg is also home to two other heavy industries, Dow Sentrachem (plastics) and Omnia (fertilizers). Together with Total SA and the National Iranian Oil Company, South Africa's only inland refinery (Natref) was established in Sasolburg in 1960. Imported petroleum was refined and cracked to produce ethylene for plastics, and pipeline gas was supplied in increasing quantities to industry. (VTH, 2000:8).

The suburbs are Vaal Park, Vaal Park ext, Rhoodia, Sasolburg extensions (1, 2, 4, 5, 6, 10, 11, 12, 15 and 23)

3.2.3.5.2. The townships around Sasolburg are in terms of growth and expansion, a duplicate of the others in Vaal Triangle. Protea and Tylor Park are the oldest. The new townships are: Chris Hani, Extension 2; Extension 5 and Extension 6.

### **3.2.3.6. A short history of Deneysville**

Deneysville is just 100 km from Johannesburg and although on the Free State shore of Vaal dam, it is part of the Vaal Triangle (Wikipedia). Deneysville is located right next to the Vaal dam wall. The Vaal dam is one of the primary sources of fresh water for the Gauteng Area

In early stone-age times, the San had settled along the shore of the Vaal River, where Deneysville is established today. They were followed by the Khoikhoi. Ruins of their dwellings can be seen in the area today (VTH, 2000:6).

According to VTH (2000:6), Johannesburg which is one of the few big cities in the world not to be located on a river, was and still is, dependent on the Vaal River for its water supplies. In 1914, the Rand Water Board adopted the Vaal Development Scheme that involved the construction of the Barrage 25 miles downstream of the



Vereeniging Railway Bridge, an intake station, and the provision of purification and pumping works at Vereeniging. These plans had to be shelved due to the advent of World War I and it was almost 10 years later in 1923 when Rand Water Board completed the Scheme. Since water had to be lifted about 380 meters from the Vaal River to the higher regions of Johannesburg and surrounding areas (then known as the Witwatersrand), considerable pumping energy was required and a booster pumping station was built at Zwartkopies, south of Johannesburg (VTH, 2000:8).

By 1932, the demand for water again exceeded supply. Construction of a larger dam was necessary and in 1938, the Vaal Dam was completed at the confluence of the Vaal & Wilge Rivers. Today, it is South Africa's biggest dam by area and the fourth largest by volume, with a shore line of almost 900km and is the water supply for the PWV economic region and the Northern Free State. The thirst for water continued and as the Vereeniging purification works expanded to its limits, a new, larger purification works was constructed at Zuikerbosch in the early 1950's. Drought conditions necessitated that a continuous supply of water be maintained in the Vaal Dam and two recent Schemes, the Tugela Vaal Scheme and the Lesotho Highlands Scheme have ensured that a minimum level of water is maintained in the Vaal Dam.

Originally known as Lake Deneys after Deneys Reitz, the then Minister of Agriculture, the name was never formally adopted (Metsimaholo IDP, 2009:21). The town, however established on the shores of the dam was named after him. The stone cottage on the waterfront built by the Reitz family is now St. Peter's Church, a popular wedding venue (Wikipedia).

In 1937 Canopus, a S23 Empire Class flying boat delivered 3,500 lbs of mail to South Africa and soon after this Deneysville could boast of having the first international airport (Wikipedia). Flying boats landed here until 1950 (Wikipedia). The first sailing club, Lake Deneys Yacht Club, was formed by the Empire Airlines crews and their burgee has the speed-bird logo which was still used by the later BOAC airline. The departure of the flying boats was the end of a romantic era. The

picturesque castle built by the Sumner family in the early days has become a landmark in the town.

The original village management board became a municipality and today falls under the large area council of Metsimaholo. The town was slow in developing until the turn of the century when it was rediscovered and is today a fast developing recreational center with many new holiday homes adding to permanent working and retired population.

The old township Refenkgotso was only established in the 1970's although people started to stay there in 1930. The new townships are Mbeki and Tshepiso.

#### **3.2.4. Roads and Transport – Infrastructure in the Vaal Triangle.**

Extensive road systems link the Vaal Triangle cities with the sources of labour, economic resources, and with the markets within the Greater Johannesburg area (Sedibeng IDP 2009/10).

Travelling from the Vaal Triangle to the rest of the PWV region one may use any of the following routes: N1, R59, R82 or The Golden Highway. The N1 national route that cuts the country across from South to North, travels from Cape through the Free State where the N9 to the Eastern Cape part of Port Elizabeth-Despatch Metro, connects with the N1 at Colesburg, where the N6 to the East London Metro, connect the N1 near Bloemfontein, passing just outside the Free State Goldfields then join the R59 to the Ekurhuleni Metro before crossing the Vaal River, pass through the Vaal Triangle in Vanderbijlpark before proceeding to Johannesburg-Pretoria to link with N12, N4 and N11 where it then gets through the Limpopo Province. This is the longest and one of the most important National routes in the country. There is also the R59 highway that connects the

Ekurhuleni Metro, where the busiest O.R. Tambo International Airport is, to Sasolburg passing through Vereeniging and Meyerton. The roads are mapped in such a way that all travelers from Eastern Cape, Western Cape, Free state, parts of Northern Cape going to Johannesburg-Pretoria-East Rand, have to pass through the 'Vaal Gate.' These are some of the busiest national roads of transportation in the country (SA Road Map). The Golden Highway also helps the other routes by shedding traffic to the Johannesburg Metro. It is almost buried by the housing impact that has swallowed it with townships on both sides. Then there is the short R82 that connects Johannesburg and Vereeniging via Walkerville and Eikenhof (South African Road Maps). The Eikenhof route is the main route linking Lesotho with Johannesburg. These four routes make mobility between the Pretoria-Witwatersrand cosmopolitan cities easy, fast and simple.

The roads infrastructure and other development of a mega city encourage all possibilities of migration (Gelderborn & Kok, 1994; 38). With its position The Vaal Triangle may become a better choice for those who want to be away from the overcrowding of the other Metro areas in the Gauteng Province (Former PWV). With the available roads and freeways commuting may become an alternative for those who can afford. The Taxi industry that ferries commuters between the Vaal Triangle and Johannesburg-Ekurhuleni metros has increased with an addition of Midrand and Pretoria taxis on daily basis. Apart from the road infrastructure there are two systems of rail commuting. The busiest one runs through Sebokeng, Orange Farm, Lenasia, Soweto then Johannesburg. The other one runs through Thokoza to Alberton. Over and above that the Main-line trains traveling from Johannesburg to the South cities Metros such as Bloemfontein, Cape -Town, Port-Elizabeth and East-London pass through the Vereeniging station. Nowadays there are companies of Luxury coach buses that via the Vereeniging-Vanderbijlpark stops to serve commuters traveling long distances to the southern inland and southern coastal regions.

### **3.2.5. Some remarks about the Vaal Triangle**

- 3.2.5.1. A brief look at the history of the Vaal Triangle and its development, one would agree that most of the Vaal Triangle was established and grew on the demands of steel during the Second World War.
- 3.2.5.2. It should be noted here that the first international flights took place in Deneysville.
- 3.2.5.3. The roads, tourism, academic institutions and industries make the Vaal Triangle attractive for migrants. The institutions of higher learning are also attracting students from outside the area. These students come from different backgrounds and cultures.
- 3.2.5.4. As statistics have shown, there is more inflow than outflow of residents in the area. The proximity of the Vaal Triangle to Johannesburg makes it a second alternative place to stay at for many people that work around Johannesburg.
- 3.2.5.5. Studying the complexity of a city is part of a research that precedes urban ministry. The world church recognizes the need for urban mission and research as preparation for that mission (Conn, 1997:28). Bakke (1987:62) suggests that the urban minister must first be able to interpret the scriptures and then must have tools to interpret the city. It is important for the ministers doing mission in the Vaal Triangle to be able to interpret it. The research of cities will help those who are doing mission to plan appropriate strategies (Neighbour, 1997:111).
- 3.2.5.6. Conn (1997:133) also submits that urbanization as a process remains a rich source of reachable new urbanites that help link church planting strategies to the urban community.
- 3.2.5.7. Bakke (1987:37) gives six classifications of cities. In terms of the classifications Bakke suggests that the Vaal Triangle can be considered to fall under industrial class of cities. At the same time it may also be

regarded as symbolic especially Vereeniging because of the Peace Treaty and the Sharpeville Massacre.

3.2.5.8. Given the above scenario one would therefore agree that the infrastructure makes the Vaal Triangle a potential metro area. The observation is that as various places of accommodation are full in around the neighbouring metro areas in Gauteng, they are referred to the Vaal Triangle as the nearest place to help (Vaal 21 Project). The advantage for such is that there is not much congestion yet. However it may also grow and reach a point of saturation and bear the same characteristics of the other Metro areas as more people migrate to the area.

3.2.5.9. The institutions of higher learning attract students from various provinces even foreign nationals from other countries. These students who come to study also bring along a diversity of cultures.

### **3.2.6. Some facts from Sedibeng (IDP) and Emfuleni (IDP 2009/10)**

The Sedibeng and Emfuleni Integrated Development Plan (IDP) are done yearly. They give a reflection of the development that has taken place and is planned to take place in the areas over a given period of time. From the Sedibeng IDP 2009/10 we get the achieved goals and planned goals of 2010 for all the municipalities. In it there are various projects that have been planned for the area like Vaal 21. The Vaal 21 is a cross boundary initiative between the Sedibeng District Municipality (SDM) which comprises Emfuleni, Mid Vaal and Lesedi municipalities and Fezile Dabi District Municipality which comprises Moqhaka, Ngwathe, Metsimaholo and Mafube Municipalities. Metsimaholo municipality comprises Sasolburg, Zamdela, Deneysville, Refengkhoto, which were part the Vaal Triangle prior to the new demarcations. Vaal 21 is deemed to be widely and evidently recognized as a means to promote regional planning and coordination with adjoining municipalities (Sedibeng IDP 2009/10). The National Treasury has allocated an amount of R250 million to the SDM from the Neighbourhood



Development Partnership Grant (NDPG) for precinct development including the Vaal 21 (Sedibeng IDP). The Vaal 21 is picked up as an initiative to show case that the Sasolburg-Deneysville area is still connected to the Emfuleni area due to their “common wealth” or industrial block – the Vaal Triangle (Emfuleni IDP, 2009/10).

### **3.2.6.1. Housing**

The latest release by statistic SA Community Survey reveal that Emfuleni Households have increased from 187 044 in 2001 to 196 480 in 2007 (Sedibeng IDP 2009/10). Over a period of 6 years there has been an addition of just under 10 000 units. This does not include the privately owned properties especially in and around Three Rivers and Vanderbijlpark suburbs where new blocks of townhouses have been built.

The housing backlog is another fact that may be considered. In light of the people that are migrating to the Vaal Triangle, it is not all who come to buy existing dwellings. There are some who are homeless. They also add to the housing crisis in the area. The following table shows the existing houses taken from the IDP.

| <b>Area</b>        | <b>Quantity</b> |
|--------------------|-----------------|
| Sharpeville        | 6 531           |
| Bophelong          | 12 823          |
| Boipatong          | 2 012           |
| Sebokeng           | 35 829          |
| Evaton             | 26 764          |
| Evaton Small Farms | 10 613          |
| Boitumelo          | 3 645           |



|                  |         |
|------------------|---------|
| Zone 24          | 481     |
| Kanana           | 1 250   |
| Polokong         | 2 021   |
| Eatonside        | 1 750   |
| Ironsyde         | 1 100   |
| Evaton West      | 13 309  |
| Evaton North     | 2 451   |
| Lake Side proper | 1 500   |
| Lake Side Ext 4  | 380     |
| TOTAL            | 122 459 |

Table 3.1

NB: the number of formal housing does not include Vanderbijlpark and Vereeniging.

Source: ELM Housing, 2007

### Informal Settlement

| AREA                       | QUANTITY |
|----------------------------|----------|
| Sharpeville                | 1 298    |
| Bophelong                  | 591      |
| Boipatong                  | 601      |
| Sebokeng Zone 7            | 230      |
| Zone 17                    | 155      |
| Quaggasstroom & Boiketlong | 2 000    |
| New Village                | 569      |

|                                  |       |
|----------------------------------|-------|
| Cape Gate (Tshepiso)             | 384   |
| Chris Hani                       | 591   |
| Ironsyde Industrial              | 457   |
| Polomiet (Tshepiso)              | 324   |
| Sonderwater                      | 1 216 |
| Tshepisoong Taxi Rank (Tshepiso) | 675   |
| Winnies Park                     | 217   |
| Vaaloewer                        | 50    |
| Barrage                          | 50    |
| TOTAL                            | 9 408 |

Table 3.2

Source: ELM Housing, 2007

\*NB. There are few new informal settlements that are not included like the Houtkop area.

### **3.2.6.2. Human settlements**

Larger subsidized housing development is continuing to be established on the periphery / or as natural extensions to Historically Disadvantaged Areas. There is lack of innovative and integrated housing developments which makes provision for accommodating different socio-economic sectors of our community linked to different housing typologies. The total housing backlog for Emfuleni is estimated at 42 894 units (Emfuleni IDP 2009/10). It may require a size of an area as big as Sebokeng and Polokong combined to build so many houses, unless other methods of building are used. This informs the local government that an expansion of settlements is needed to cater for that housing backlog. It implies that the expansion may as well make the Vaal Triangle an almost metropolitan area in size. The demands for more clinics, hospitals, schools, police stations etc. will

have to be built to meet the necessary service delivery to the Vaal Triangle communities. As a result, more churches will be needed.

#### **3.2.6.3. Informal settlements**

Informal residential settlements can be defined as settlements that do not have any formal town-planning structure and have limited to no access to basic engineering services such as water, sewerage and electricity. Basic shelter structures within these settlements are mostly shacks. The areas that are formalized are as follows: Total of 17 Informal Settlements with 8872 structures of which 5 Informal settlements (Cape Gate, Ironsyde Industry, Old Vereeniging Hospital, Soul City and Tshepiso Taxi Rank) are in process of being formalized (Sedibeng IDP 2009/10). These 17 informal settlements were not there some twenty years ago. Many of them emerged after the abolition of apartheid laws prior to 1994. Some of them have now been developed into formal townships where the basic services are provided. Townships like Tshepong (known as Eatonside squatter camp), Polokong (known as Johandeo Settlement) have now evolved into well functioning townships with all basic services of water, electricity, schools, roads etc. The France informal settlement in Sasolburg is being transformed into a well-serviced township.

The observation is that in many of the informal settlements development is non-existent. There are no basic services. Even the churches are very few. The only visible churches are in few erected tents. Most churches are run by lay ministers. Poverty, unemployment and crime are very rife.

### **3.2.7. Some facts from Metsimaholo (Sasolburg, Deneysville, Orangeville) IDP 2009/10**

The following facts have been given by the Metsimaholo Integrated Development Plan for 2009/10. Metsimaholo Municipality is the district that comprises Sasolburg and Deneysville which according to this project forms part of the Vaal Triangle.

1. The census of population were as follows:

|                                                | <b>2001</b> | <b>2007</b> |
|------------------------------------------------|-------------|-------------|
| Population                                     | 115 955     | 154 658     |
| Households                                     | 32 260      | 37 320      |
| Informal dwelling in backyard                  | 4.2%        | 2.4%        |
| Informal dwelling in open land (Squatter camp) | 30.5%       | 16%         |

Table 3.3

Source MLM

The figures that are displayed above indicate a growth of almost 40 000 people and the households have increased by just over 5 000 (Metsimaholo IDP, 2009/10: 39). Accordingly this is the most populated district in the Fezile Dabi region (Metsimaholo IDP 2009/10: 39).

Just like in the other parts of the Vaal Triangle there is a huge backlog of 6 700 in housing. In the Zamdela township 4 000 low cost housing are to be erected in Zamdela Extension 11 to 14 (Gortin / Molensteen Pan) by 2010. Another 2 700 low cost houses will be built in Zamdela extension 16 (Amelia) by the end of 2010 (Metsimaholo IDP, 2009/10: 12). The decrease in informal settlements comes as a result of government's concerted efforts to build more houses and turn the informal settlements into formalized townships where they will receive basic necessities.

### **3.2.8. The scourge of poverty and unemployment in The Vaal Triangle**

In spite of the many industries that are found in the Vaal Triangle, and the history of industrialization in the area, unemployment and poverty are the greatest enemies of the people in this urban area. According to the EMA Integrated Development Plan (2005/6:37), the unemployment rate for Emfuleni was higher than that of all municipalities in Gauteng. Mokoena (2000:83) highlights few factors that perpetuate poverty in the Emfuleni area. They are cash loans, and debt trap, violent crimes, the effects of HIV-Aids infections, land tenure and the increasing prices of goods and services. From his observation, Maloma (2005:93) added the massive retrenchments in the manufacturing sector and lack of new job opportunities.

### **3.2.9. Summary**

- 3.2.9.1. The implications drawn from the two IDP documents are that the Emfuleni Municipal Area has a huge backlog in housing. Over and above that the figures show that there is an increase of informal settlements. Combining the two presented facts, there is more land needed for housing and as a result, the townships will be increasing in size and number, creating a challenge of building of more facilities including churches.
- 3.2.9.2. The tables also reflect an increase in population in the Metsimaholo municipality (Sasolburg and Deneysville) areas.
- 3.2.9.3. The decrease in informal settlements around the Metsimaholo municipality does not mean the decrease of population since population figures went up in the six year period stated. It is attributed

to the service delivery of houses in the area (Metsimaholo IDP, 2009/10:12).

- 3.2.9.4. Despite the fact that Vaal Triangle is part of the most industrialized block in South Africa, retrenchments and unemployment is part of the courses of poverty in the area.

### **3.2.10. Migration to the Vaal Triangle**

Migration simply means the movement of people to and from a residence (Mayhew, 1997:281). It may be either permanent or temporal. According to Jones (1990:180) it is a change in residence. It is a change in the magisterial district of an individual's usual residence (Kok et al, 2003:10). According to most geographers, in general, migration into any area interacts in complex ways with population trends, with the environment, with urbanization, with poverty and health, development, to name but some of the contextual features that shape-and are in turn shaped by-migration (du Pisani, 2000:11). The impact of migration affects national structures of economy, determine population density and distribution patterns, alter traditional ethnic, linguistic and religious mixtures and inflame national debates and international tensions (Fellmann *et al*, 1997:82). Because migration patterns touch so many aspects of socio-economic relations and have become so important a part of current human geographic realities, their specific impact becomes an important part of this subject. The impact of immigration changes the population demographics of an area (Fellmann *et al*, 1997:114). The Vaal Triangle seems to be having a lot of these characteristics and is bound to experience population growth dynamics.

That immigration impact is evident in the area of the Vaal Triangle. Recent studies have shown that the EMA (Emfuleni Municipality Area) which comprises, Bophelong, Boipatong, Evaton, Sebokeng, Sharpeville Vanderbijlpark, Vereeniging experienced a rather high average annual population growth rate compared to the



national growth rate (Slabbert, 2001:3). While the national growth rate was calculated at 2.4% the EMA growth rate was 2.85%. According to Slabbert (2001:3) such a growth indicates a history of high immigration. On the same breath the situation is duplicated across the Vaal River in Sasolburg, Zamdela, Deneyville and Refenghotso. The migration to the area may be internal with respect to the Province, and may also be caused by rural to urban movement. According to Kok *et al* (2003:100) 94% of the total migration from other provinces came to Gauteng. One may also agree that a part of the Vaal Triangle, Emfuleni (EMA) specifically, also take a share in such a development since it forms an integral part of the province. However the observation that prevails confirm the movement of people from the neighbouring states like Mozambique, Malawi, Zimbabwe, West Africa like Nigeria as well as Asia. Those socio-economic and geographical factors and their impact on immigration, demonstrate the complexity that the Vaal Triangle cities may include in few years to come.

In the Vaal Triangle internal immigration emanates from two sources. The first being the surrounding farms. The second could be from surrounding metropolis. In Kok *et al* (2003:50) an examination of the area around Johannesburg showed that almost all the flows consist of moves to the adjacent district a step closer to Johannesburg. It allows for the possibility of metropolization being manifested through a series of incremental steps which includes moving from Johannesburg to Vanderbijlpark (Kok *et al*, 2003:50). This may come as a result of cheaper accommodation in the Vaal Triangle as compared to the neighbouring Metropolis. Maloma (2005:117) gives the migration patterns of church members to the Vaal Triangle as follows: That 54% of church members were born in the Vaal Triangle, 23% comes from other provinces outside Gauteng while 19% originate from Gauteng Province and the remaining 4% from the neighbouring states. The high percentage of migration to the area also agrees with what Slabbert (2001:3) revealed. Therefore, these figures are also a mirror of the entire population. The results show that the Vaal Triangle has an inflow of both the internal migration as well as immigrants from neighbouring states. Internal migration also draws

residents from farms since Vaal Triangle lies between the highly industrialized Witwatersrand and the Fezile Dabi District Municipalities which is more of an Agricultural and Farming industrialized area. The latter mobility comes as a result of rural to urban migration. In his work Maloma (2006:102), identified four major reasons that attract people to the Vaal Triangle:

- Looking for better job opportunities.
- Looking for security and accommodation.
- Access to high quality education.
- High expectations with regard to better standards of living.

It is not yet clear whether xenophobia played a role in the migration of neighbouring states refugees. The Vaal Triangle was never in the headlines about the matter during the first wave of attacks in 2008. The inference is that this may attract victims of xenophobia from the troubled areas to the Vaal Triangle or it may chase them away if it takes place.

**Table 3.4 Migration and population flows**

| Main Area      | Inflow | Outflow |
|----------------|--------|---------|
| Boipatong      |        | -4 885  |
| Bophelong      | 16 962 |         |
| Evaton         | 13 975 |         |
| Sebokeng       | 13 570 |         |
| Sharpeville    |        | -3 208  |
| Tshepiso       | 9 987  |         |
| Vanderbijlpark |        | -2 390  |
| Vereeniging    | 6 097  |         |
| TOTAL          | 60 632 | -10 704 |

**Source: DBSA, 2005**

The above table indicates a large population inflow (immigration) to Emfuleni municipal area in contrast with population little outflow (emigration). This may be attributed to Housing development within Emfuleni Municipality and our proximity to the City of Johannesburg as the SA economic hub (Sedibeng IDP 2009/10). This has been continuing for the past ten years as the statistics were done around 2001 when (Slabbert, 2001:3) obtained the statistics. Slabbert (2001:3) also reports that 40 000 RDP houses were built in Emfuleni Municipality alone. The projections are that it is bound to continue for the very fact that there is still a huge housing backlog. The position of the Vaal Triangle as well as the road infrastructure and easy mobility with respect to the Pretoria-Witwatersrand region, makes great possibility for migration to the Vaal Triangle to continue.

The biological growth and expansion of Vereeniging and Vanderbijlpark seems to be eliminating the conventional boundaries of the two towns, rapidly making them one city.

The above stated facts indicate that Vaal Triangle is becoming a complex area mainly through migration which is a visible factor. What is the implication of these developments with respect to church growth?

### **3.2.11. Migration to the Vaal Triangle: A tool for mission**

Migration to the Vaal Triangle cities can become a tool for mission. The impact of this influx raises tremendous challenges for churches to develop strategies mentioned in chapter 2. Historically cities have been instrumental in transporting culture. They still are even today. The mandate of the church as stated in the Great Commission is to “go ye therefore and preach the Gospel to the ends of the earth.” The situation for today is as Greenway and Monsma (2000:82) state that

the ends of the earth are coming to the cities. Immigration in general affects all cities alike globally (Conn & Ortiz, 2001:318). God uses migration patterns and affairs of government and politics. According to Conn and Ortiz (2001:297) this is the way God uses to bring people to places where they will hear the Gospel. "God is doing an amazing thing. He is bringing all the kindreds of the earth to our doorstep so that, His name might be honoured through their salvation and worship" (Greenway & Monsma 2000:82). Bakke (2002:29) portrays a similar picture out of Psalm 107 where the Lord calls His people to a place where they will be fed. It is for this cause that the churches in the Vaal Triangle realize the grace that God is showing in the area by sending nations to its "kraal" to minister the Gospel easier without much costs of going out to reach them from far.

Migration can also be a missionary exercise. It can open opportunities to do mission. As people move in masses to new areas, Christians may also "accompany" them to establish new churches. In the words of McGavran cited in Conn and Ortiz (2001:319), "Immigrants and migrants have been so pounded by circumstances that they are receptive to all sorts of innovations, among which is the Gospel. They are in a phase of insecurity, capable of reaching out for what will stabilize them and raise their spirits." Isichei (1995:105) says that the Gospel is more receptive to those communities that have broken away from their normal way of living their traditions and customs. This is seen as an opportunity to come up with vigorous evangelistic campaigns and reach them while they are receptive and not preoccupied with many issues and cares of life. As the local government prepares and start to build new suburbs and townships, the churches in the Vaal Triangle may prepare armies of evangelists and lay preachers to do mission work in those upcoming settlements.

Migration to the area is one of the means whereby church growth can explode. The church can grow in three ways (Greenway, 2000:58). First there is a biological growth which comes through internal growth where new births take place in



Christian homes and children are nurtured in a covenant relationship. The second one is through new conversions where non-Christians are converted through evangelism. The third one comes as a result of migration to a new area and is called transfer growth (Greenway, 2000:58). As indicated earlier on, the findings by Maloma (2006:132) inform us that the number of Christians who migrated to the Vaal Triangle by 2006 was about 17% in total. Out of all transfers about 4% came from outside South Africa. This brings the fact that there is Christian immigration to the Vaal Triangle that can affect church growth. It is imperative therefore for the Vaal Triangle churches to strategize for this migration pull into their cities.

The institutions of higher learning attract students from villages, small towns and cities from outside the Vaal Triangle. They are potential mission fields. If churches in the Vaal Triangle make use of opportunities of doing mission among these students, they might also become missionaries back in their home towns after they complete their studies.

### **3.2.12. Conclusion**

- 3.2.12.1. The position, mobility, industries and infrastructure of roads in the Vaal Triangle gives it the possibilities of becoming a mega city.
- 3.2.12.2. The element of high poverty levels dictates a number of social challenges for the area.
- 3.2.12.3. The huge housing backlog signals the growing of human settlements as the local governments prepare to build more houses for the 2009/10 period (Sedibeng IDP 2009/10 & Metsimaholo IDP 2009/10).
- 3.2.12.4. It also reflects that there are Christian-immigrants and this makes diversity of languages a possibility. Maloma (2005:132) reported that, there are about 4% of Christians immigrants in the area.

- 3.2.12.5. Migration has been proved to reflect more inflow than the outflow. This makes church growth a possibility as God is showing His love for the Vaal Triangle by bringing inhabitants to it to hear the Gospel.
- 3.2.12.6. The challenges that this poses is for churches to device some strategies of doing mission in a form of target group evangelism.
- 3.2.12.7. The growth of residential areas signals the demand to increase ministers and churches.
- 3.2.12.8. The Vaal Triangle growth in population was higher in the past years than that of Gauteng province as a whole.



### **3.3. The History of cooperation among some Vaal Triangle churches**

#### **3.3.1. Background**

In this section, an attempt has been made to track if indeed there has been cooperation, collaboration and partnership by some churches in the Vaal Triangle. There are of course many churches that could have been considered but they are represented in the sample that was chosen. The strategy that has been applied here was to hunt material and archives that could be accessed and doing interviews with relevant people. Available information was also obtained from the Vaal Technorama museum as well as newspapers and articles. That information has been divided into three historical periods: 1900-1950; 1951-2000 and 2001 to 2009. In these categories each period was looked into historically and presents the developments that took place in the churches with respect to cooperation and partnership.

#### **3.3.2. Some important factors to consider**

In our attempt to discover the history of cooperation among the Vaal Triangle churches, the following need to be noted:

- 3.3.2.1. Delphic (1997:3) explains that, churches in general, differed from one another in ecclesiology, hermeneutic and in politics specifically on the issue of Church and State.
- 3.3.2.2. Churches follow different forms of governance classified under: Prelacy, Presbyterian and Independency (Mohapi, 2008:91). That the structures that Vaal Triangle churches use for administration differ. Maloma (2005:110) listed eight which differ in decision making.
- 3.3.2.3. That the churches in the Vaal Triangle follow various models that work independently (Mohapi, 2008:91).

One of the most important foundations with respect to cooperation of churches is that from the beginning, various missionary societies that came to settle in the country worked independently from one another as there was an apparent need for some coordinating central organization within the various denominations (Goedhals, 1994:124). History also shows that it was difficult for some of the early arrival churches to ordain black ministers and also, the missionaries in general did not appreciate the cultures of the indigenous people they were converting (Bosch, 1991:185). The tension created by the conflict between church and state (Church and politics) appear to have taken an upper hand throughout the history of the Church. This thorny problem has been in existence for centuries especially when coming to the pursuit of evangelism (Kuiper, 2002:199). Many are still holding to the view that the church, because of its spiritual character must refuse to have dealings with the civil government. Yet politics are one of the human activities to unfold God's creation (Van der Walt, 2001:2). The natural and the Spiritual cannot be divorced from each other for both of them are God's creation (Kuiper, 2002:199). On the same note the church should be careful not to become a tool of the state (Kuiper, 2002:201).

In South Africa most of the missionaries became biased when they were supposed to criticize the government (Cochren, 1994:205). These and other factors created a favourable ground for the formations of African Independent churches (Cochrane, 1994:209). In the Vaal Triangle and the Transvaal then, the African Independent churches seems to have found solace in the African traditional approach to mission. One very important aspect is to realize that since churches in the area were not independent and as such operated in denominational frameworks where the mother churches, which were based outside the Vaal Triangle exercised control over their mission work. Various church governments from episcopacy, presbyterian, congregationally or independently are a common case in the Vaal Triangle (Mohapi, 2008:102).

The fact that most churches have their mother churches in other cities makes the autonomy of the local sister churches in the Vaal Triangle difficult in their approach to tackling mission in a context that requires appropriate response. Even the Vaal Council of Churches (VCC) as one of the vehicles that has been operating as a Vaal Triangle entity is still under the direction and approval of the SACC (South African Council of Churches). However other fraternal bodies in the Vaal Triangle which worked parallel to the VCC also emerged and adopted cooperative strategies that were autonomous.

### **3.3.3. A period of establishments and some earliest churches. 1900 - 1950.**

The history of the development of the Vaal Triangle cities has been marred by the good, the bad and the ugly. As the cities were developed because of the demands for war products, the place is also known of peace accord and the signing of the new democratic constitution. At the end on the Anglo-Boer war, the talks about peace were done in Vereeniging in May 1902 (O'Malley, 1989).

#### **3.3.3.1. Some earliest churches establishments**

This period was a time of establishments of the Vaal Triangle towns. This was a period of much influx into the Vaal Triangle. The brief historical view of the area speaks of establishments of factories, institutions and towns themselves. During this period many churches were still in their struggle for formation and establishment. There are few cases therefore, recorded as showing cooperation and partnership by the churches. However some historical institutions were established in the Vaal Triangle during those fifty years. A few churches came into existence. Some of them include those that Mohapi (2008:159), highlighted as being the first churches that were established in the area. Others churches were

established before 1900. The Vereeniging Methodist was established in 1898. Those that were established from 1900 include:

3.3.3.1.1. Die Nedertduitse Gereformeerde Kerk (NGK) which was established on the 16<sup>th</sup> March 1912. In this model, this branch and the De Deur sister branch, worked together with the Heidelberg mother branch in Heidelberg. Their form of cooperation is not elaborated upon. The other cooperation existed between Houtkop, Vlakfontein and Evaton, all which worked under the Potchefstroom branch and comprised mainly farmers from Vereeniging and Vanderbijlpark (Mohapi, 2008:159).

3.3.3.1.2. The Nederduitsch Hervormde Kerk (NHK) established in 1913.

3.3.3.1.3. Die Gereformeerde Kerk (GK) established in 1927 in Vereeniging.

3.3.3.1.4. Obtained from Van Zyl's work, Mohapi (2008:161) writes that Church communities already existed in the Black townships in Vereeniging in 1915. The assumption is that it was Evaton since other Vaal Triangle Townships came after. He mentions the Hervormde Kerk, The African Methodist Episcopal, Zion Church, the Baptist church, Methodist Church of South Africa (Wesleyan) and the Apostolic Faith Mission Church. The report goes on to state that in the Roman Catholic and Anglican Churches, Black and White congregants attended services together before the churches were allocated sites in Top Location in 1932. This was done on condition that Blacks were not going to attend same services with their White counterparts. Sufficient information could not be obtained to inform the project about the form of cooperation or unity between both races except that the Black congregants were separated from their White fellow members. One remains with a question as to whether this move could be equated with what the Apostles and Paul agreed upon in Galatians 2:7 that one group will go to the Gentiles while the other remain with the Jews. But even if that was the case, the latter one was dictated upon by racism.



3.3.3.1.5. In Evaton township one big church was started in the Vaal Triangle and spread throughout the country and the neighbouring states of Lesotho, Swaziland, Botswana and Namibia. This was the St. John Apostolic Church under prophetess Christinah Nku. She built a church with twelve doors which she saw in a vision in 1924 (August, 1994:208). After seeing the vision to start a church she began to pray for people and in 1930 the church, St. John's Apostolic Faith Mission was established. At that time she was staying in her two roomed house in Prospect Township near Jeppe in Johannesburg. She then used the premises of the Apostolic Faith Mission in Mooi River Doornfontein. According to August (1994:209) before Prospect Township was moved to Orlando 1937, Christinah Nku had moved to Evaton in 1936 where she stayed with her sister Mother Annah Moloko. Finally she bought farms in Evaton, Small Farms and her ministry began to flourish. August continues to explain that Christinah Nku's husband built a mission school in 1940. Other two schools were born out of that. They were Mosiuoa Community school named after Archbishop Mosiuoa Nku and Mokotuli Community School named after Mother Mokotuli Nku (August, 1994:209). There are many churches that were born out of this church like: St. John Apostolic Faith Mission of Father Jacob Motswasele, Mother Boamaruri Molotsi both of Botswana, St. Matthews Apostolic Faith Mission of Mother Evelyn Kobota. Others were Mother Lebotse, Mother Tusnet Humbundja of Namibia, Mother Mantsopa junior of Lesotho, Mother Msibi in Swaziland. All these churches together can amount to over three million members today. Landman (2006) concludes that all in all there are more than 39 huge splinter groups that came out of Mother Nku's vision.

3.3.3.1.6. The other institution established was the Wilberforce College and AME church where most of the African leaders were trained. Leaders such as Robert Mugabe of Zimbabwe. In these we do not find the joint endeavours where churches pulled their forces together to do something concrete.

3.3.3.1.7. The McCamel church which was initially a healing ministry.

3.3.3.1.8. According to Leigh (1968:68) Rev. J.P.J. Zeeman became the first missionary of the Nederduitse Gereformeerde Kerk in Sharpeville in 1946-1952.

3.3.3.1.9. According to Mohapi (2008:131) the first church to be established in Refeng-Kgotso was Die Nederduitse Gereformeerde Kerk in 1930. It held its church services in a school building until the present church building was erected.

### **3.3.3.2 Summary**

3.3.3.2.1. The understanding of how the churches are structured, their dogmas and denominationalism plays a very important part in cooperation with other local churches for doing practical mission to the Vaal Triangle context. Some churches cannot take independent decisions unless they get a go ahead from the top leadership structure elsewhere outside the Vaal Triangle.

3.3.3.2.2. The first churches that were established then were very few in the period of 1900-1950; The Methodist was in existence then, Die Nederduitse Gereformeerde Kerk (NGK), Nederduitsch Hervormde Kerk, Die Gereformeerde Kerk. Then we have St. John Apostolic church and the McCamel church. Their complementary approach was more within a denomination as they were cooperating by area or district.

3.3.3.2.3. The Anglican Church and Roman Catholic Church had joint services for both Blacks and Whites until racial separation when Top Location allocated sites for churches. It is obvious that this separation was not Target oriented but racially motivated when one looks at the history of our country.



### **3.3.4. The years of turmoil and awakening (1951-2000)**

#### **3.3.4.1. Some church formations**

In 1951 Vereeniging, Evaton and Sharpeville were the only places that were fully operational in terms of availability of recreational facilities, residential services and church structures. The other cities like Vanderbijlpark and Sasolburg were not yet established to a position where many people could have churches. Quoting Van Zyl Mohapi (2008:160) sourced that the Anglican members who were residing in Vanderbijlpark in 1948 were fellowshiping in Vereeniging. In Sasolburg the first resident occupied the first house in 1952 and the first church, Die Gereformeerde Kerk Sasolburg, was built in 1953 (VTH, 2000:8). Obtained from Folscher, Mohapi (2008:161) reports that Rev. A.M. Hofmeyr built the Nedertduitse Gereformeerde Kerk in 1953-1956. Information regarding the history of cooperation with other NG Churches or any church has not been obtainable.

As the towns and townships began to grow in the mid fifties to mid sixties, many churches were established by various denominations. Their complementarity or partnership or cooperation is dealt with chronologically in this section. First we look at the historical context of the Vaal Triangle so as to interpret it in the best way possible.

#### **3.3.4.2. Shaping the history.**

George Bizos uttered these words at the TRC hearing in August 1996, Sebokeng *"Very little credit has been given to churches' role in the struggle against apartheid. It was church communities and ministers; who encouraged, comforted and protected many people caught up in conflict in the Vaal Triangle in the 1980s. Most of all, the churches gave people in those townships hope"* (Noonan, 2003)

Vaal Triangle is well known for its contribution in the shaping of our country's politics. It was in 1910 after the treaty was signed that an agreement to form a union of 4 provinces was concluded (Cochrane, 1994:200). This is a union that brought along a joint cooperation between Britain and the Boers to marginalize the indigenous African people from the Peace Treaty agreements (Cochrane, 1994:219). The eighth clause of the Peace treaty (Annexure K), which was decided here in Vereeniging on 15 May 1902, effectively sealed the fate of the black majority in that it ensured that black people remained disenfranchised (Ebrahim, 1998: 266). It is assumed that clause number five (Annexure I) was the basis to enforce Afrikaans as the medium of instruction in the black schools in mid 1970s which provoked a 1976 students' revolt against the use of Afrikaans.

The following events took place in the area and set a new stage for the South African politics. One may say that the Vaal Triangle instigated the political direction of our country.

**1902:** The end of Anglo-Boer war. Peace Treaty is reached in Vereeniging. (see Annexure I)

**1955:** The Evaton Bus Boycott (Azikhwelwa) which lasted over a year (O'Malley 1989).

**1960:** The Anti-pass protest that led to the Sharpeville Massacre.

**1980:** The devastating Sasolburg sabotage that cost R66 million then.

**1984:** The instigator of nationwide rent boycott of 1984-1994.

**1990:** The MP for Vereeniging (FW De Klerk who was the president then) unbans the ANC, SACP, BCM and PAC.

**1992:** Boipatong Massacre pushes the ANC out of bilateral talks with the National Party government.

**1996:** President Mandela signs the New Constitution of the Republic of South Africa in Sharpeville.

These historic events are discussed alongside the proactive and responding activities of the Vaal Triangle churches with respect to mission work.

### **3.3.4.3. Pentecostal movement in the Vaal Triangle: The partnership ministry of Bishop P.F. Molefe and Rev. Nicholas Bhengu.**

Bishop M.A. Ramalebana (2009) of the True Church of God in Polokwane said the following about Bishop Molefe, *"By 1957 I joined Rev. Phillip Molefe revival meetings. He was from Vereeniging. Many people repented. Criminals brought to our tent guns and stolen furniture. One day when Phillip Molefe was preaching in a tent, tsotsis repented, thieves were uprooted from their hiding corners. They brought stolen furniture, guns and other properties. Phillip's message at the time was "Sinners Know No Peace". I enjoyed working with him. We saw wonders and miracles, all these by prayer.*

Rev. Erlo Stegen of Kwa-siza Bantu Mission expresses his appreciation to Bishop Molefe with high emotions. At the funeral of Rose, Bishop Molefe's wife, Stegen said that the first time he heard him preach was in a joint crusade with Rev Nicholas Bengu in Kwa-Zulu where he said, *"One could have been in the most beautiful cities of the world. Unfortunately I have never been in New York, as yet, the Lord willing I may be there one day. I have never been to California; I have never been to London, Tokyo, and L.A. But I have been to one of the most important places in life. I have been to Calvary. Meaning I have met the Lord, I saw Christ on the cross. I have experienced the forgiveness of my sins....."*

Similar quotes from Bishop Molefe's sermons are echoed by many people who have been in their crusades throughout the country.

The Annexure E (Anx E) recorded a special exclusive interview with Bishop Phillip F. Molefe, done at his home in Sharpeville on the 30<sup>th</sup> October 2009. He is one of the unsung heroes, a Gospel pioneer, a founder and Overseer of many churches in the Vaal Triangle and throughout the country. He worked along side Rev. Nicholas Bengu of Assemblies of God Movement in some crusades, traveled the world but nothing has been recorded down about his great achievements in ministry, especially the partnership that he had with Rev. Bengu. In his interview Molefe listed a lot of achievements during his partnership with Rev. Nicholas Bengu.

According to Molefe (2009) he came to Vereeniging from Pretoria after the Lord had shown him the area in an aerial vision. He says that when he came here he never knew anyone except a referral given to him by one fellow Christian that he met in a crusade near Springs in the East Rand. Molefe gave a description of how revival started in Topville (Top Location) and Sharpeville where blind eyes opened, cripples walked and many people were healed and delivered from all sorts of sicknesses. Some of the common things that characterized his crusades were the return of stolen goods and guns. Later on he joined forces and formed a powerful partnership with Rev. Nicholas Bengu of Back to God movement. In that partnership they achieved more together than when they worked as separate ministers (Molefe, 2009). That partnership worked very effective especially in Soweto (South Western Townships) which was a bigger area than Sharpeville. Later on Sharpeville became a mission sending township after workers were trained in evangelism. Soon after the workers were trained, Bishop Molefe says he bought a tent and began church planting in areas such as Welkom, Carletonville, Klerksdorp, Alberton, Daveyton and Thokoza (Annexure E). His partnership with Rev. Bengu caused them to share a lot of experience and knowledge.

#### **3.3.4.4. The 21 March 1960 Sharpeville Massacre.**

One of the draconic Apartheid laws was that African men and women had to carry passbooks everywhere they go. These pass books included a photograph, details of the person's place of birth, employment records, tax payments, and criminal record. According to South African History On-line (SAHO, 1994), these laws effectively limited freedom of movement, as pass books had to contain stamps providing official proof that the particular person had permission to visit urban areas. The laws were initially placed on men, but were soon extended to women. This therefore increased the experience of humiliation and discrimination, as there was fear of manhandling by the police and other officials (SAHO, 1994).

Rev. Ambrose Reeves (1966) narrates chronologically the history of pass laws. He says pass laws, although they were met with resistance during the 20<sup>th</sup> century, had in fact been used in various instances since the 1700s, where slaves in the Cape were forced to carry "permission" documents. This mentality of control later extended to migrant workers on the mines, whose movements were restricted to the mining compounds. Pass laws had been protested against in several significant instances. Examples of these include the 1918 workers strike, a women's anti-pass campaign organized by the Bantu Women's League, and pass-burning campaigns organized during the 1930s by the Communist party and trade unions (Reeves, 1966). More proactive opposition to discrimination became necessary after the National Party came to power in 1948, and racial segregation and discrimination was intensified through the implementation of the National Party's policy of "apartheid" or separate development.

Ambrose Reeves (1996) continues to highlight that resistance to the pass laws therefore intensified during the 1950s, and various protests took place. These included protests by the ANC women's league in 1950, and the significant women's march to the Union Buildings in August 1956, which is now

commemorated each year as Women's Day (Reeves, 1966). Civil protests were organized to demonstrate against the carrying of pass books throughout the country. In Sharpeville and Bophelong peaceful demonstrators were shot at and 69 were killed in Sharpeville and one in Bophelong. Scores of people were injured and some lost their limbs. Although there are many harmonious and conflicting reports about the incident, the angle with which this is highlighted in this section, is based more on what the ministers and churches did corporately.

The anti-pass campaign that resulted in the Sharpeville Massacre was therefore the consequence of years of previous discriminatory treatment, which was made even more apparent by the brutal reaction on behalf of the police (Reeves, 1996). Although there were plans by both the ANC (African National Congress) and the newly formed PAC (Pan Arican Congress), this wave of protest was spearheaded by the PAC. The protest was intended to be non- violent, and none of the protestors took up arms. According to SAHO (1994) Robert Sobukwe, leader of the Pan PAC who advocated resistance against this discriminatory treatment stressed the non-violent nature of the protest. An extract from his speech on the eve of the anti-pass campaign attests to this:

*"The African people have entrusted their whole future to us. And we have sworn that we are leading them, not to death, but to life abundant. My instructions, therefore, are that our people must be taught now and continuously that in this campaign we are going to observe absolute non-violence."*

However, besides resistance against the pass laws, the Sharpeville demonstrations were meant to highlight other grievances. These included low wages and high rent in the townships. Low wages were an issue, as Black trade unions were not legally recognized and therefore could not negotiate with employers. The 'colour bar', or job reservation for whites, also limited higher paying skilled jobs for black people, and therefore black employees were largely restricted to the lower wage labour force (Reeves, 1966). In Sharpeville itself,



people have just been moved forcibly by the regime from Topville where they owned stands and were dumped in *Vuka Zenzele* (meaning wake up and do it yourself) (Hallowes & Munnik, 2006:88). Hallowes and Munnik (2006:88) state that the final removal from Top location to Sharpeville in 1959 was brutal as people were just uprooted from there without much explanation and were dumped in smaller units in Sharpeville. Some had to leave other possessions behind since the government trucks were too small to carry all the family belongings. This act caused a deep scar that created much animosity. A year later Sharpeville became an example of apartheid atrocities.

The events of the fateful day have been recorded by various authors. According to Leigh (1968:58), on Monday, 21<sup>st</sup> March 1960, two Saracen armoured cars arrived at 11.15 a.m. to see the crowd march down Seeiso Street to the police station as aircraft flew overhead. One Saracen was stationed near the police station, the other at the administration buildings at the entrance to the township. The police decided it would be dangerous to try dispersing the mob. The situation was tense and from the crowd there came shouts of "Cato Manor! Cato Manor!" To the police facing them, that exclamation had particular significance.

SAHO (1994) explain that nearly two months earlier on January 24, 1960, four White and five Black policemen were massacred at Cato Manor in Durban while their police party was conducting a routine raid on the dens of the 'shebeen queens' who distilled illicit 'shimwane' liquor in the township. During the raid one woman complained that a Zulu policeman had stood on her toe. A white constable tendered an apology but the woman chased the police party screaming abuse at them. Quickly a crowd gathered and joined her in hot pursuit, cornering the patrol in two buildings. The crowd tore down the doors and windows and as the members of the patrol fled under a barrage of bricks, stones and bottles, they were beaten, stoned or stabbed to death (SAHO, 1994). Although there were other unrests that took place that year, namely the uprisings in Pondoland in February 1960 and on Sunday the 20<sup>th</sup> March 1960, to the police facing the Sharpeville

crowds, the Cator Manor massacre was very much in mind. The mentioning of the name Cato Manor meant danger. Just before 1 p.m. three more Saracens arrived and they were positioned inside the fence on the western side of the police station. At this time there were 130 white and 77 Black policemen at the station and 29 white and 59 Black policemen in Zwane Street (SAHO). The white constables were armed with rifles and Stenguns and the Black police with assegais (spears), knobkerries and batons. Seventy white policemen took up positions behind the fence on the western side of the station.

Events moved rapidly. A skirmish developed between a demonstrator and a colonel and a sergeant of the Security force in which both policemen were pushed back into the yard. People surged through the gate and under the pressure of the crowd the security fence was bent back. Although no order to fire was given to the police, in the deafening din the word 'shoot!' was heard by someone, then the whole line started to fire. For about thirty seconds shots were fired and the crowd fled, leaving 69 Blacks dead on the ground and 180 wounded (Reeves 1996). There was silence followed by huge cries, weeping, shouts, tears, groanings, moaning and mourning. It was 1.40 p.m. Others who tried to help were told to mind their own business. At first there was only one African minister of the Presbyterian Church of South Africa, (believed to be Rev. Mahabane), who tried to help the wounded and the dying casualties. It is true that later the police assisted in tending the wounded and summoned ambulances which conveyed the injured to Vereeniging and Baragwanath Hospitals. According to Bishop Molefe (Anx E), who was part of the ministerial committee, the church leaders went to the authorities to demand the bodies of the massacred peaceful demonstrators after they refused to release them to their families. Later still, 77 Africans were arrested in connection with the Sharpeville demonstration. Within hours the name Sharpeville was to echo round the world.

### **3.3.4.5. The Consequences**

Although this protest was anticipated, no one could have predicted the consequences and the repercussions this would have for South African and worldwide politics (Reeves, 1996). The consequences of this violent massacre were reported worldwide, and were received with horror all over the world. South Africa had already been harshly criticized for its apartheid policies, and this incident therefore fuelled anti-apartheid sentiments as the international conscience was deeply stirred (Reeves, 1996). The United Nations Security Council and governments worldwide condemned the police action taken, and the apartheid policies which prompted this violent reaction. International sympathy lay with the African people, which led to an economic slump as international investors withdrew from South Africa, and share prices on the Johannesburg Stock Exchange plummeted. According to Goodman (1999:152), Prime Minister Verwoed, who was labeled 'Die Rots' (The Rock) by the shaken Afrikaner leaders, calmed down their fears in a chilly performance and told them not to worry since the massacre was merely a routine, it was a disturbance that came in cycles. Goodman echoes the parliamentary reporter for the Cape Times where he said, "The Prime Minister looked out over the body-strewn locations of yesterday in his mind's eye and took a detached, almost academic view of the tragedy. It had all happened before, - these come in waves. The main thing was to have a firm police force." In the belief that South Africa was on the verge of revolution, overseas investors withdrew their capital and money poured out of the country. A limited post-Sharpeville recession set in, but the economy responded to the measures vigorously adopted to crush the militant Pan African Congress and the African National Congress (Leigh, 1968:58).

Reeves goes on to confirm that on 30 March 1960 the government declared a state of emergency. Mass arrests began and almost all African leaders were imprisoned. Policemen in Cape Town were forcing Africans back to work with batons and

sjamboks, and four more people were shot and killed in Durban. Among all the upheaval Philip Kgosana led a spontaneous march to Parliament in Cape Town. After dispersing the crowd in a peaceful manner he was arrested and imprisoned. The African work force in the Cape went on strike for a period of two weeks and mass marches were staged in Durban. The police and army arrested thousands of Africans to be imprisoned with their leaders, but still the mass action raged. By 9 April the death toll from the massacre had risen to 83 non-white civilians and 3 non-white police officers. 365 non-white civilians and 26 non-white policemen were injured while none of their white counterparts were killed, and only 60 were injured. Sobukwe and other leaders were arrested and detained after the Sharpeville Massacre, some for nearly three years after the incident. Sobukwe was only released in 1969. When the state of emergency was declared the ANC and the PAC were banned under the Unlawful Organizations Act on 8 April 1960. Both organizations were deemed a serious threat to the safety of the public and the parliamentary vote stood at 128 to 16 in favour of the banning. Only the four Native Representatives and members of the new Progressive Party voted against the Bill (Reeves 1996).

According to Frankel (2001:201) the massacre changed Sharpeville forever. Many talented people left the community and Sharpeville's excellence in soccer, boxing, art and criminality, which rivaled that of Soweto, evaporated. All development was halted. The apartheid government planned to delete the name of Sharpeville from history through another force removal, this time to Sebokeng. However, that did not work.

It was after the Sharpeville massacre on the 8<sup>th</sup> April 1960 that the ANC and PAC were first banned and later the following year, took a militant approach and decided to wage the armed struggle against apartheid system. Umkhonto we Sizwe, the armed wing of the ANC and POQO the armed wing of PAC (Pan African Congress) were formed (Villa-Vicencio, 1990:57). The Sharpeville Massacre was

therefore a turning point in the struggle for liberation. The ANC went into bombing some state infrastructure soft targets, including electricity pylons. Eight members of the ANC leadership were arrested at Lilies Farm, charged with treason along with Nelson Mandela. They were found guilty in the famous Rivonia trial and sentenced for life imprisonment at Robben Island. Because of this Sharpeville was no more a name for a township but it became a name associated with black resistance against apartheid (SAHO, 1994). The first exile exodus took place after the horrific incident. Nelson Mandela and other Rivonia Trialists spent most of their lifetime at Robben Island until some were released in 1985 (Dennis Goldberg), 1987 (Govan Mbeki), 1989 (Walter Sisulu, Ahmed Kathrada, Raymond Mhlaba, Elias Motswaledi, Andrew Mlangeni and Wilton Mkwayi)

#### ***3.3.4.6. The work of churches and church leaders in the aftermath to bring healing and comfort***

The Minister of Bantu Development in government blamed the English Press and certain leaders of the English Church such as Rev. Ambrose Reeves, Rev. Hopkins and Rev. Trevor Huddleston who were accused of committing treason and putting a blot on the English Church. These church leaders and others were instrumental in carrying out mission of counseling, healing, restoration and comforting the bereaved families (SAHO, 1994). They joined forces to bury the dead. Apparently to add to this development, Chief Albert Luthuli issued a further statement appealing to members of all races to stay at home on the Day of Mourning. Striking the religious note that has characterized his approach to the African struggle; he asked ministers of religion to offer prayers for the dead and their families and to leave the churches open for people who wished to meditate ('Cape Times', 25<sup>th</sup> March, 1960).

The church in South Africa became divided over the mowing down of 69 innocent peaceful civilians (Millard, 1994:285). With exception of the DRC (Dutch Reformed

church) many English speaking churches strongly criticized the Apartheid government for the senseless killings (Millard, 1994: 274). This led to the holding of the Cottesloe conference from which also was the formation of Christian Institute. The aim of this was to encourage Christians in the country to practice social justice (Millard, 1994:275). According to Millard (1994:275) while the Christian Institute as a prophetic ecumenical movement initially aimed to be a critical voice within the Afrikaans speaking churches, their involvement in the activities of the black communities changed their stance to a conscientious struggle for the liberation of blacks.

It is stated by those who were there that Reverend Mahabane went alone to the scene of the shooting and prayed for those who were massacred. Other church ministers in the area and the surrounding townships like Evaton and Bophelong also joined those in Sharpeville to encourage, pray with and gave counseling to the bereaved families. The next joint task of cooperation was at the burial of the dead. All churches and ministers were invited to participate in that historic task which saw the churches united under one umbrella, just as Bishop Molefe explained during his interview (Anx E).

#### **3.3.4.7. Some observations**

3.3.4.7.1 Vaal Triangle cities are well known for their historic contribution in South African politics. It had been bearer of culture in shaping the politics of the country and instigating direction. Starting from the 1902 peace treaty, 1910 union formation, 1960 Sharpeville massacre, 1980 Sabotage, 1984 nationwide rent boycott, First neck-lacing (killing by burning a person), 1990-94 township violence, to the 1996 signing of a new constitution.

3.3.4.7.2 Most churches began to mushroom after 1951 in Vanderbijlpark and Sasolburg since they were formed around 1950.



- 3.3.4.7.3 The first Pentecostal revival led by Bishop PF Molefe was established in Vereeniging and Sharpeville and reached most parts of South Africa. His complementary approach with Rev. Nicholas Bengu brought remarkable results.
- 3.3.4.7.4 The devastating and very upsetting Sharpeville massacre brought churches and ministers under one umbrella and compelled them to cooperate and work together. Chief Albert Luthuli released a statement calling on all churches to assist the bereaved and open their doors for those who need prayer. However in South Africa churches became divided on a hermeneutical expression on the condemnation of the massacre. Sharpeville became a name associated with the struggle for liberation against apartheid.
- 3.3.4.7.5 A limited recession set in as overseas investors pulled out their capital out of the country. The share price at the Johannesburg Stock Exchange plumed.
- 3.3.4.7.6 The UN (United Nations) Security Council and the governments worldwide condemned the police brutal, ruthless and merciless action. The ANC and PAC were banned and the state of emergency declared.
- 3.3.4.7.7 Thereafter MK (Umkhondo we Sizwe) and POQO were established. The sabotage acts of MK led to the arrest of ANC leaders who were later imprisoned at Robben Island with Nelson Mandela in a famous Rivonia Trial.
- 3.3.4.7.8 Churches were united under one umbrella and ministered to the families of the bereaved in a number of ways. They also visited the injured in hospitals. They opened their doors to allow mourners to meditate and pray.
- 3.3.4.7.9 Churches were divided over the condemnation of the Sharpeville massacre.
- 3.3.4.7.10 A Cottesloe conference was held and Christian Institute of Beyers Naude was formed.

#### **3.3.4.8. The Sasolburg bombing: May 1980**

The armed wing of the ANC, Umkhonto we Sizwe made attempts in 1977 to 1979 to send armed insurgents into South Africa to send a message to the Apartheid government to change its apartheid policies. They include the Silverton siege in Pretoria where three MK operatives were cornered in a bank but ended dying with security officials and hostages and one where Solomon Mahlangu was captured by the apartheid forces and was hanged in April 1979 (O'Malley, 1989). Two years later, the MK (Umkhonto we Sizwe) launched the first kind of devastating attacks on the infra-structure of apartheid by bombing two plants in Sasolburg on May 30<sup>th</sup> 1980. As indicated the damage was so severe that it caused the SADF (South African Defense Force) to hit back by attacking ANC houses in neighbouring countries. The response by the apartheid regime was a serious violation of the sovereignty of the neighbouring states. This also received strong condemnation from the world. It shows the magnitude of the anger by the South African government to the effect of that historical bombing in Sasolburg. Although there were other bombings that followed in other SASOL plants in the Eastern Transvaal (Now Mpumalanga), it was the Sasolburg bombing in the Vaal Triangle that shocked and shook the country.

#### **3.3.4.9. Christ for All Nations Crusade Revival (1979 -1984)**

Generally churches differ when coming to hermeneutics. Some who were affiliated to VCC which was under SACC, were more active in social action and the shaping of politics while some were however more involved in other church growth activities such as praying for the sick, healing from ailments, conversion, counseling and other deliverance ministries. The Evangelical and Pentecostal churches were more active in the latter part. Both these activities together, built a holistic approach to mission. As a result of this there were 'two factions of

denominations' that ran parallel to each other, i.e. the Mainline Churches and the Evangelical & Pentecostal churches.

In 1979, CFAN (Christ For All Nations), a Pentecostal Para church organization which was under the directorship of Rev. Reinhardt Bonnke, visited the Vaal Triangle and pitched a huge Marquee tent in Zone 11 Sebokeng. It accommodated 10 000 people in one meeting. This was one of the landmarks of revival, cooperation and unity among the Evangelical and Pentecostal churches in the Vaal Triangle. Although the organization was run mainly by the Apostolic Faith Mission churches, it involved many other evangelical and Pentecostal churches like Assemblies of God, Baptist Church, Apostolic Faith church, Full Gospel Church of God, The Ebenezer Christian Centre, Mahon Mission and others from Boipatong, Bophelong, Evaton, Sebokeng, Sharpeville and Zamdela. Ministers brought their congregants to assist with various duties like security, counseling and ushering. The thousands of names of the souls that were converted in that 1979 crusade were distributed among all the participating churches. It was a joint effort.

The 1979 revival continued to change the lives of people in the townships, schools and factories. This crusade was a foundation of cooperation and unity for the Evangelical and Pentecostal churches. There was a great new movement of young people who took the flame of the revival and began preaching in schools, buses, bus ranks, trains and held open-air outdoor meetings. Revival was all over the Vaal Triangle. In general The Student Christian Movement (SCM) meetings in schools were packed with newly CFAN crusade converts. The Student Christian Movement became highly active as a result of the revival. The young and energetic students in surrounding townships took the message of salvation to their schools.

#### **3.3.4.10. Calvary movement and Kwa-Siza Bantu Mission**

While the 1979 CFAN revival was continuing through 1980, in Residensia, Sebokeng, something unique was taking place among the students. The Tshepo-Themba High school students were making use of their lunch time conducting prayer services at the Assemblies of God Calvary Temple. These meetings were growing day by day. When other nearby high schools learnt about the services, an extra after school service that combined all the students was organized. This service was held weekly on Fridays. Residensia State School, Jordan High School and Venter (Sebokeng Training College) became part of the growing revival. The testimonies of these powerful joint services also reached other parts of the greater Sebokeng attracting Moqhaka Secondary School, Sizanani Secondary, Botebo Tsebo Secondary and other primary schools learners. The message also reached Lekoa Shandu High and Mohlodi Secondary schools in Sharpeville. Lebohang High school in Boipatong joined the movement at the end of 1981. There was so much unity that it was sometime very difficult to determine as to which church the young people belonged. Their association was so powerful such that the names of denominations were never even mentioned. They would move from church to another church in solidarity and pleasant harmony. A majority of the young people came from the Apostolic Faith Mission in Zone 12 Sebokeng. Under the leadership of Rev. Lehoko, this church became one of the pace setters in mission in the Vaal Triangle. As a result of that revival its growth was tremendous. It gave birth to three more churches, in Zone 14, Zone 3 and Zone 10 Sebokeng.

In the midst of that great awakening, youth camps were organized from various quarters. One of the places that had an impact was Kwa-Siza Bantu mission in Maphumulo in Kwa-Zulu. This is an old mission station that was established by Rev. Erlo Stegen. It offered accommodation and meals without any charge. As such the students from the abovementioned schools, enjoyed going to the place.

Many of the students that went to these camps came back changed. It appears that it was a combination of the atmosphere of the place, the character of the people and the preaching that transformed the young people. Conn (1994:7) calls it giving them a cup of water in the name of the Lord. The combination of word and deed is important in converting the communities with the Gospel (Bosch, 1991:161; Conn, 1994:8; & Kuiper, 2002:145).

Meanwhile the Sharpeville Youth Clubs Association which comprised a majority of young people from the mainline churches youth clubs and few Pentecostal churches, was moving vigorously twice every month with a great awakening. They held their services moving from church to church, holding services on Saturday evenings. On certain evenings services used to run until the next morning. In that vibrant and camaraderie mood, they were being converted and changed. Most of these young people went back to their churches to light up the fires of the revival but were met with strong opposition from their elders and deacons. Some decided to leave their churches to join those that were welcoming to the revival that was sweeping the Vaal Triangle at that time.

#### ***3.3.4.11. The Revival reaches Boipatong, Bophelong and Zamdela***

In the Boipatong and Bophelong areas, the Full Gospel church had taken advantage of the favourable climate and conducted follow up crusades. The church worked fruitfully in these two Vanderbijlpark townships which were well known of violent crimes (Bodibe & Tshehla, 2009). The Full Gospel Church under the leadership of Rev. Simon Khateane was so powerful that even the Municipal Manager of that time called the Pastor and asked him, "What did you give to people that made them to change so drastically as if the world was coming to an end?" According to Bodibe and Tshehla (2009) the crime statistics dropped so suddenly that it even shocked the police officers. The municipal manager gave the community Hall to Khateane to use freely without payment. There were church

services everyday in the Boipatong Community hall. Apparently it was the first church in the Vaal Triangle to fellowship in a community hall because of the swelling numbers of converted people. Later on the vibrant church members sprang to Bophelong where they started a branch. According to Bodibe and Tshehla (2009) in their interview (Annexure F), the revival of that time was directed by God as people came to be converted through new mission strategies.

The strategies that were used in the Boipatong revival are explained in detail by Bodibe and Tshehla (2009) in Annexure F (Anx. F).

#### *3.3.4.11.1. The growing cell group system which was missionary in nature.*

The biological understanding of a cell principle was a key concept. In this concept a home cell was explained in the same way as a cell in an organism. For every organism to grow, its cells must multiply. For every cell to multiply they need to be enlarged. After they are enlarged they break apart into two new cells, thus multiplying. Practically, Christians were encouraged to invite and bring along a relative or friend to a home cell. When they get converted they become part of that home cell. When the home cell reached a certain number in membership, it was then divided into two, allowing more space for growth. The process would then start in a new cycle with two new cells formed out of one. The strategy was duplicated in other home cells. The concept was linked to the understanding of the Body of Christ. Every home cell was part of the Body, the Church. The other aspect that brought the growth of the home –cells was that they were evangelistic and winsome. They used to target the homes of bereaved families whenever there was a funeral. If they found out that the bereaved family did not have a church where they belonged, they would immediately adopt them to be their own members. Throughout the week as funeral arrangements are made, they would conduct prayer meetings daily to that house until the day of the funeral where the home cell leader call other elders for a burial service. Once the funeral was over,



an intensive follow up mechanism would be implemented to win that family to church.

*3.3.4.11.2. The use of certain homes as centripetal houses.*

There were certain houses that were identified as home-cell centers. These houses were like small mission houses where information, announcements, emergencies and other events were obtained. They were called army bases. These houses were homes to every believer. If believers were not sure as to where the next meeting was going to be held, these homes served as information centers. They served a very important cause during the riots of 1984 rent boycott when the community hall was destroyed. Even after the hall was destroyed, the services were held out in the open yards of these homes. That was when the church was called the "Full Gospel in the streets" or a "street church."

*3.3.4.11.3. The church services were not hindered by lack of building or accommodation.*

As stated above, it was the home cell bases that helped to gather believers in the midst of lack of accommodation immediately after the community hall was burnt down. This understanding was developed from the concept of a Titanic. It is understood that when the Titanic sank, many people died from the fact that there were no life-boats. In this explanation, home cells were perceived as life-boats. In the event where the local church grew to such a point that Christians were so many that the local church was like a Titanic, and they did not know one another, the home cells would become the life-boats where Christians were able to take care of one another, encourage one another, fellowship with one another at an easy contact level.

#### *3.3.4.11.4. The training of active lay preachers.*

The senior pastor had a school of leadership training. It was in this school that few men were identified and trained for mission outreach. The outreach programs produced tangible results.

#### *3.3.4.11.5. Developing alternatives to the dogmatic hindrances.*

According to the dogma of the Full Gospel church then, a pastor was allowed to lead only one congregation confined to some demarcations in an area. When the Boipatong pastor unleashed his trained lay preachers and extended his operations to Bophelong and Sharpeville, he was accused of 'trespassing' by his senior officials who were caught off guard by his swift strategies. He was not supposed to run more than one congregation. Every congregation was supposed to have one pastor. He then decided that his lay preachers should work far from the Vaal district. This was done in partnership with any church that was willing to receive the evangelism team. From 1983 to 1986 the outreach programs were conducted outside the Vaal district.

In the meantime, between 1985 and 1987 the senior pastor had taken few men to various Bible Colleges. The aim was that when they completed their training, they would then return as qualified pastors where they would be allowed to run their own congregations, all working under him. Indeed as the 5 first young pastors came back from the colleges, the Boipatong main branch had already planted more churches in Bophelong, Sharpeville, Zamdela and Stretford (Orange Farm).

#### **3.3.4.12. Train and Bus ministry formation.**

The Calvary Movement students who were traveling with trains to the Star Saturday Matric schools at Wits University, Johannesburg started singing hymns and holding services in the buses and trains. It became a habit until there were formal services that were held in the packed SAR (South African Railways) trains. There were other people preaching in trains even before that time. Their method was different in the sense that one person was preaching alone without a group. Even when they were in a group, they were literally preaching direct to other commuters. But in this case, the students formalized it in such a way that it was a formal church service for all commuters. They had choirs that would sing first, called testimonies and prayed for people. As they did that, the people would come nearer to listen and later join in the singing, until someone selected to preach, does so. These services began to grow and they were later called Train Coach church services. Many commuters were converted in the process and were told to find the nearest churches where they stayed.

Later on the services became well organized and formalized. Today there are national, provincial and regional structures of this ministry. Currently it covers Cape-Town, The Eastern Cape, Kwa-Zulu, Gauteng, and North West.

#### **3.3.4.13 Summary**

3.3.4.13.1 The CFAN (Christ For All Nations Crusade) came at the appropriate time in the Vaal Triangle. The cooperation that existed among the Evangelical and Pentecostal Churches created a very important platform of partnership, networking and cooperation in the area.

- 3.3.4.13.2 The unity, cooperation and harmony that prevailed during the CFAN crusade, set a new complementary approach to mission especially among the evangelical and the Pentecostals in the Vaal Triangle.
- 3.3.4.13.3 There was continuity of strong networks and cooperation among young people who practiced it both in schools and at their churches.
- 3.3.4.13.4 It was a combination of the camp atmosphere, the proclamation of the gospel and the conduct of Christians that transformed the lives of students.
- 3.3.4.13.5 New complementary approach and strategies were learnt from the Boipatong Full Gospel Church experience.
- 3.3.4.13.6 The Train and Ministry was a complementary ministry to the churches with its vigorous evangelistic approach.

#### **3.3.4.14. The rent boycott 1984-1989**

The next wave of events is what took place four years later, in 1984. After the UDF (United Democratic Front) was formed in 1983, the first area to test its muscle was in the Vaal Triangle just like the PAC (Pan African Congress) after its formation in 1959 tested its political agenda in 1960. In August 20<sup>th</sup>, 1983 in Cape Town, Rev Allan Boesak and other activists formed the UDF (United Democratic Front) (Bredenkamp, 1999:315). This was a very powerful political organization formed along side the ideology of ANC (African National Congress) mobilizing black churches, students, workers and women organizations. On the day of its formation, the two first speakers were Rev. Frank Chikane and Rev. Allan Boesak. When he took the podium, Frank Chikane said this was a moment that was about to start a new walk for liberation as has never been seen before (Seekings, 2000:23). The Lekoa councilors were supporting the state proposed rent hike in the entire area. People were opposed to this and organized meetings in their churches to address this and other issues. Churches such as the Roman

Catholic and the Anglican St. Cyprian in Sharpeville, the Roman Catholic in Zone 12 Sebokeng and Small Farms, The McCamel Ethiopian church in Evaton, were used as venues to call for a stay away and marches for Monday 3<sup>rd</sup> September 1984 were planned. It was the day when the Tri-Cameral Parliament (Which represented Whites-House of Assembly; Indians-House of Delegates and Coloureds-House of Representatives) was sitting. This was the day the so called neck-lacing (Burning of people to death) started. Mr. Khuzwayo Dlamini who was the Deputy Mayor of Lekoa was brutally murdered and burnt to death by the marchers, of which some of them were arrested, known as the Sharpeville Six, who were later tried, found guilty by associating with the mob, and sentenced to death. Their death sentence was later commuted to life sentence (Noonan, 2003:10).

It was not only the deputy mayor that was killed by the people but four other councilors were also killed. Their houses and businesses were burnt down. On that day alone, about 32 people were shot and killed by the police in Bophelong, Boipatong, Evaton, Sebokeng and Sharpeville (Noonan, 2003:11). The violence in the Vaal Triangle swept through the whole country and as church leaders and UDF were jointly arrested, they were charged with treason by the state in what was called Delmas Treason Trial and sentenced for long term imprisonment. Some were sentenced to Robben Island where Nelson Mandela and other political prisoners were imprisoned. According to Noonan (2003:12), as the uprisings drew the world's attention to the Vaal Triangle, churches were on the spot also assisting the media to report the truth. The government was distorting information. Noonan continues to state that the churches were determined that the state will not win the media war in the townships. No one could imagine that this would also lead to the arrest of some church leaders and become co-accused with the UDF activists in the Delmas Treason Trial. In the midst of that turmoil Bishop Desmond Tutu of the Anglican Church, and the SACC together with other Bishops and ministers, was very instrumental to quell the anger of people (Kretzschmar 1999:66) and to be the voice of the masses.

The Kairos document was drawn in 1985 by the churches and in 1987 the Lusaka statement was issued by the South African Council of Churches (Villa-Vicencio, 1990:60). A year later the National Party government and the ANC began to engage in talks outside the country.

The involvement of churches did not end during the uprisings. Even during the Delmas Trial and the Sharpeville Six case, the church was still very much involved. The VCC (Vaal Council of Churches) was helping with the transportation of people to Delmas and Pretoria respectively. The local churches and church formations in the Vaal with the support of South African Catholic Bishops Council, the SACC and others joined to call for the reprieve of the death sentence of the Sharpeville Six. All these attempts were a show of joint collaboration among the churches in the Vaal Triangle. These efforts were led by the churches affiliated to VCC of which the mainline churches were the majority. Among the Pentecostal churches it was Bishop PF Molefe, the youngest minister during the Sharpeville 1960 massacre who was more visible.

#### ***3.3.4.15. Vision 88: Attempting to rekindle the 1979-1984 revival***

The 1979 revival continued through the years of the 1984 rent uprisings. However the violence somehow slowed down mobility that existed before then as people were afraid to walk late at night or even attend certain events. The violence was also detrimental to the revival activities. In Boipatong, the Full Gospel Church had to organize the services in a limited scope since the community hall wherein they were fellowshiping was burnt down.

In 1988 one of the products of Calvary Youth services, Pastor Carol Cindi, of Voice of Healing Ministries (Now Hope of Glory) in Zone 14 Sebokeng, together with



Apostle Dr. George Jansen, the founder and senior Pastor of Word Centre Ministries International, in an attempt to restore the lost revival momentum, organized a project with the aim of reuniting the churches. This was called Vision 88. According to Jansen (2009) in an exclusive interview held in his office on 26 October 2009 recorded in Annexure G, it was a project that awoke the Church and began to revitalize the Christians who were praying for something to happen. Jansen (2009) said that instead of becoming a church Conference, Vision 88 became a foundation of a new move. Many young ministers began to experience a higher calling in their lives. Even those who were doubtful were encouraged and realized that it is possible to start ministries. There was unusual unity among the Pastors and church leaders. There was a higher sense of Brotherhood in Christ.

“In this experience one may deduce that cooperation and partnership served to bring churches in unity. Truly the Vaal Triangle has that culture” (Jansen 2009). However as Jansen said, competition was an enemy of that unity. He elaborated how he emphasized a number of important aspects in that conference. The first was unity as well as partnerships, networking and cooperation with one another. *“I said that my part of vision and your part of vision fits together like a tapestry, woven together by the Holy Spirit. We do not compete against one another but we complement one another. Your success has become mine and in this beautiful bouquet the pink of your roses is necessary for my green leaves. We are one like a single unit. Although we differed in many things, those differences are only diversities created by our Maker. There is diversity in the Body to avoid a situation where the eye would say I do not need the ear”* (Jansen, 1988)

#### **3.3.4.16. Boipatong halts negotiations: The 1990-1994 violence.**

After the liberation movements were unbanned in 1990, there was some sporadic violence in Natal, in the trains, the former homelands and all over the country. While real negotiations were taking place at Codesa in the nineties, a massacre

took place in the Vaal Triangle. The countrywide violence never stopped the negotiations until on June 17, 1992 when more than 40 Boipatong (next to Sharpeville) residents were killed, with what was believed to be a police covert operation with the use of Inkatha supporters from Kwa – Masiza hostel (Noonan, 2003:13). Immediately the ANC's NEC held an emergency meeting to discuss the implications of the Boipatong-massacre. While it reaffirmed its commitment in principle to negotiate with the government, it decided to break off all talks both literally with the government and multilaterally in CODESA to protest the brutal massacre (Ebrahim, 1998: 134). The break in talks took about six months (Noonan, 2003:14). The country was saved from total civil unrest after Mandela and former president FW De Klerk communicated and the ANC went back to negotiations.

In his political career, Mr. Frederik Willem De Klerk was an MP for Vereeniging where he practiced his legal profession. According Abrahms (1999: 71), he went to Parliament in 1972 as an MP for Vereeniging after winning the hotly contested seat against the HNP (Herstigte Nasionale Party). In 1978 he was appointed Minister of Post and Telecommunications and social welfare and pensions by Prime Minister John Voster (Abrams, 1999:71). Under PW Botha he held various ministerial positions such as, Mines, energy, and environmental planning (1979-1980), Mineral and Energy Affairs (1980-1982), Internal Affairs (1982-1985), national education and planning (1985-1989). In February 1989 he was elected leader of the National Party and in September was elected president of South Africa, taking the reigns from the ailing PW Botha. In what is generally believed as acting under international community pressure and other forms of struggle for liberation he lifted the ban on the liberation movements, allowed political freedom and announced the release of Nelson Mandela.

It is so interesting again that Vereeniging, a Vaal Triangle city, played again a very significant role in history, in that it took a Vereeniging MP to pave the way for

a free **non racial**, non-sexist democratic South Africa. No one would doubt that indeed the Vaal Triangle area has contributed if not led in shaping the course of South African history.

In all of the above historical events, the church was involved in one way or the other. We have to remember that it was the churches that were burying the dead after horrific killings by either the state or the angry communities. The church gave its buildings for gatherings of political agendas. The church lifted the flag during the hard times of silencing, bannings and the state of emergency.

#### **3.3.4.17. Summary**

- 3.3.4.17.1 The churches in the Vaal Triangle were united and very instrumental in giving their buildings as venues for holding anti-rent boycott meetings.
- 3.3.4.17.2 Ministers were evident in the leadership of events. They also worked tirelessly burying the dead, encouraging the bereaved families, inspiring people and stimulating boldness among the people, working corporately without denominational barriers.
- 3.3.4.17.3 During the Delmas Trial, the ministers were also jointly actively involved through other structures such as VCC (Vaal Council of Churches). There was a remarkable unity.
- 3.3.4.17.4 Ongoing research and studies are necessary to assist the churches in identifying the social transformation of the community.
- 3.3.4.17.5 Vision 88 was another movement that was aimed at rekindling the unity among the Pentecostals with the new and emerging independent charismatic churches.

3.3.4.17.6 Vision 88 was built on the bedrock of CFAN unity, Calvary Movement and fellowships that existed then.

3.3.4.17.7 Once again the wave of violence that marred the process of democratization of the country brought serious damage to the Vaal Triangle communities. ANC pulled out of negotiations and cried foul at the government because of the Boipatong massacre. In that situation churches were at the forefront again, combining their efforts in unity to bring healing to the affected society as reported during the TRC (Truth and Reconciliation Commission in the Vaal Triangle).

### **3.3.4.18. *Gospel Fire and the Gathering of Eagles (1991-2000)***

After the un-banning of the political organizations in February 1990 and the repealing of other segregative laws, there was a remarkable migration to the Vaal Triangle. One of the ministers who came to settle in the area is a traveling evangelist, Rev. Ananias T. Ralekholela the founder and president of Gospel Fire Evangelistic Association. He was coming from Phutaditjhaba, Gwaqwa in South Eastern Free State. He came to the Vaal Triangle at the height of the violence that followed the unbanning of liberation movements and the release of Nelson Mandela. As an evangelist, he could easily invite most evangelical and Pentecostal churches to come together. He rallied a lot of support among some Vaal Triangle churches and their ministers. It is normally the case that whenever an independent evangelist comes to an area, the church ministers find it easy to support them in their campaigns. One other reason could be to the fact that obviously they pull crowds and many souls may be converted whereby in the end the evangelist will direct those souls to the pastors who have participated (Just like in the case of Bonnke). Another could be that the evangelist is not a competitor in terms of operation or function. Evangelists do not duplicate what local churches do. Therefore there is no fear that members from churches may leave their churches and join their church. In the same way Ralekholela

succeeded in calling the churches (mainly the evangelical, Pentecostal or charismatic) together and revived their unity.

Ralekholela (2009) explained during his interview scribbled in Annexure (Anx. H), that when he came to the Vaal Triangle he discovered something very unique, and that was cooperation and strong networking among the church leaders. The coming of Gospel Fire enhanced that networking through breakfast meetings for pastors and giving updated reports on what was happening in the crusades around the country. In these breakfast meetings, relationships were strengthened and the fellowships were platforms of appreciating others gifts much better.

One of the major annual events which were Ralekholela's trademarks was the Gathering of Eagles Conferences (Anx. H). Through these conferences, Gospel Fire Evangelistic Association managed to invite to the Vaal Triangle, many well known Ministers, Pastors, Bishops and Evangelists. As such, Vaal Triangle became a "Holy city" as many ministers, churches, Para church groups from across South Africa and beyond, came to attend the Gathering of Eagles conferences. It drew Christians from many Evangelical and Pentecostal churches. These included the souls that got converted during his country-wide campaigns. The Gathering of Eagles became a tool of fostering cooperation, collaboration, compliance, partnership, networking, building relationships and unity among most churches in the Vaal Triangle. This made the Vaal Triangle a missionary city. The churches that work with this association experienced growth even during the tumultuous period.

### **3.3.4.19. Vaal Council of Churches (VCC) and the Truth and Reconciliation Commission (TRC) 1996**

The SACC (South African Council of Churches) and TRC (The truth and reconciliation commission) proceedings, televised nationally, were intended to lead a cathartic two-year process of national healing for the millions of South Africans victimized during the apartheid era. The commission was investigating atrocities, offered compensation to some victims and granted amnesty to some perpetrators in exchange for full and truthful confessions (Wilson, 2001:3). When the TRC came to the Vaal Triangle, they found that the churches, through the VCC, under SACC, were more organized and were in the forefront of the whole proceedings, giving testimonies and encouraging people and victims of the past violence, to come forward and testify without fear. One of such cases was a group of churches in Zone 7 Sebokeng in August 1996, where they held a prayer service calling all people to go and testify in the TRC Hearings (Wilson, 2001:139). Not only were the ministers instrumental but the church buildings were used to hold events of reconciliation (Wilson, 2001:136). Churches like McCamel in Evaton, St. Cyprian Anglican in Sharpeville, the St. Peters Lodge and the Anglican Conference Centre.

According to Wilson (2001:134), there was an institutional fusion of churches and TRC structures in the Vaal Triangle. Religious groups were the only local organizations in the Vaal Triangle explicitly working with the TRC towards the goal of reconciliation; not business, or health or educational institutional establishments, just churches. They were spearheading the peace making endeavours. According to Wilson (2001:138), in addition to their role in promulgating the values of reconciliation and forgiveness and their symbolic duties, church ministers continued to mediate in ongoing armed conflicts arising from the apartheid era. Rev. Gift Moerane of the Methodist church in Sharpeville, visited the youth of both ANC and IFP, attempting to negotiate an end to their cycle of revenge killings in the Vaal Triangle. Similarly Father Noonan of the



Roman Catholic used his credibility with the ANC Youth to try and stop revenge attacks. Wilson (2001:138) continues to state that even among the whites churches were the bearers of culture in reconciliation.

#### **3.3.4.20. Summary**

- 3.3.4.20.1. While churches may criticize each other over participation and none participation in social action, the fact remains that the primary goal is sharing the good news in all forms, through proclamation and deeds. Bakke (1987:145) discourages those who say, "We must only do a social ministry," and those who say, "We only announce the good news." The holistic approach to ministry in urban mission is encouraged by many missiologists. Greenway and Monsma (1989:87) emphasize that this is the only approach that will touch city life with all its social ills.
- 3.3.4.20.2. The Pentecostal churches were involved in social action by prayer for the sick, counseling and other ministries. These are the deeds that accompany the preaching of the Gospel. They were also holistic.
- 3.3.4.20.3. In Ralekholela's interview, the importance is the unity that he found already in existence in the area among the Pentecostal and Independent charismatic churches.
- 3.3.4.20.4. Gospel Fire enhanced the networking, cooperation and partnership within those churches that worked closer with it. It was actually complementing them in evangelizing the area.
- 3.3.4.20.5. The VCC structure showed a strong continuous cooperation during the violent period to bring reconciliation between the warring factions in the townships. During the TRC hearings, the churches were the only organizations that showed commitment as reported.

3.3.4.20.6. Research studies about the Vaal Triangle are critical to help identify why there has been so much violence and the history it has experienced. This will assist urban mission with appropriate response.

### **3.3.5. The New dispensation (2000-2009)**

Politically the situation may be explained as calm since the ushering in of a new government and new constitution. The tension and turmoil has now ceased. There have been some positive developments in terms of providing better life for all. Improving basic services especially in the townships have been realized. A remarkable thing is that the xenophobia violence that was rife in many parts of Gauteng and other provinces was never experienced in the Vaal Triangle townships.

The cooperative work of churches, among themselves as the Body of Christ, and in collaboration with other civic structures, political formations and state organs, produced tangible results.

#### **3.3.5.1. Church Beyond 2000 and EPLF (Ekklesia Pastoral Leadership Forum)**

The contribution of the Gospel Fire Evangelistic Association set a platform of cooperation and building unity among certain charismatic and evangelical churches in the Vaal Triangle. After the riots that took place in the area, the first democratic elections of 1994 and the new democratic constitution was signed in Sharpeville in 1996. Calm had returned in the area. In September 2000 another attempt to form a powerful structure that was aimed at keeping the fires of revival and unity among Evangelicals and Charismatics was established. It promised to be a big organization claiming to have over 100 evangelical-charismatic churches and pastors in membership. There was also collaboration from the Gospel Fire

Evangelistic Association. The latter provided their resources such as Tent, personnel and caravans for services. However it only lasted about 6 months and the problems surfaced.

In another interview with Apostle George Jansen, who was also part of the founding committee, as he was asked about the formation of Church Beyond 2000 said; “*Church Beyond 2000 was but an event that led to a lasting relationship in EPLF.*” From that interview one may deduce that Vaal Triangle is a place of cooperation between churches. What the project will be focusing on in the next chapter is to what extent that cooperation has gone.

#### **3.3.5.2. Church leaders endorse the 2009 election manifesto.**

In February 2009 some five hundred church leaders in the Vaal Triangle and Gauteng Province came together to pray for elections and endorsed the ANC election manifesto (Hunter-Gault, 2009). Although this move was criticized by other church leaders, it merely shows that in the Vaal Triangle there is an existence of strong networking among churches. Prior to that, many high ranking government officials were prayed for by various ministers. This includes Jacob Zuma, who was invited on February 4<sup>th</sup> 2007, for prayer service by some church leaders in Evaton (Swart, 2007:1).

#### **3.3.5.3. How can research of the area help urban mission for the Vaal Triangle**

If the churches in the Vaal Triangle are to be successful in doing mission, they need to understand the politics, the history, culture, demographics and other related informative resources about the area so that they discern which spirits hinder the work of God in the area. Just as Conn (1997:33) was quoted earlier on,

that spiritual mapping will assist in this regard. Spiritual mapping is defined as an instrument for identifying the spiritual principalities and powers over different cities and regions. Coined by George Otis Jr. in 1990, the term involves “the researching of a city to discover any inroads Satan has made which prevents the spread of the gospel and the evangelization of a city for Christ (Conn, 1997:33). Once this has been identified, churches can see the need to unite and hold joint prayer services for the entire area, for instance once or twice a year. Ministers also may organize their joint conferences together where they identify the enemy forces that are prevailing in the Vaal Triangle, strategize and combine their efforts so as to be effective in destroying his strongholds.

Given the history and the complexity of the area, churches in the Vaal Triangle must study the area carefully and come up with a relevant approach to address: Traumatic consequences of violence, homelessness, illiteracy in the area, poverty with all its related problems, unemployment, corruption, service delivery and unrest, crime, xenophobia, HIV-Aids, secularism and other social problems. Mission in the Vaal Triangle must be directed more to scratch where it itches. Apparently there is some willingness to work together in unity as history has shown. However unless the churches become aware of these two important aspects (i.e. the complexity and the history of the area), they will never capture or discern the kind of spirits that may be a hindrance to mission endeavours.

The project will in the next chapter look at the reports and findings from the data gathered in order to give appropriate or precise interpretation thereof. All relevant remarks and comments are based on the information gathered with reference to the second and third chapters.

### **3.3.6. GENERAL CONCLUSIONS**

In this second part of the project, the project was attempting to find out the history of complementarity and the concepts of cooperation and partnership among churches in the Vaal Triangle. The following were discovered:

- 3.3.6.1. That indeed there have been churches, Para church groups and ministers who worked in unity and cooperated to achieve certain missionary goals. The first churches established between 1900 and 1950 complemented each other in a denominational setting where the mother church administered and supported the sister churches.
- 3.3.6.2. Vaal Triangle cities are well known for their historic contribution in South African politics. George Bizos is quoted saying, "In essence the struggle for liberation started in the Vaal Triangle" (Noonan, 2003: ). The violence that crippled the area over the fifty year period poses a very big challenge for all social organs that must attend to the healing and restoration of the area. The churches which are the leading institutions in those aspects, find the challenges overwhelming. Violence as such, was common in almost all urban areas of South Africa. There have been similar incidents of resistance against the system of apartheid around the country, yet the damage in the Vaal Triangle townships was very severe.
- 3.3.6.3. Spiritual mapping might identify what type of spiritual forces are seen as strongholds in the Vaal Triangle, if one considers the fact that the cities of Vaal Triangle; Vereeniging, Vanderbijlpark and Sasolburg were mostly somehow developed on the demands of wars. Vereeniging was a place where the Anglo-Boer reached its climax and the Peace Treaty was agreed upon. Vanderbijlpark was built from Steel demands which grew when there was a need for more steel during World War 2. Sasolburg was established to combat the energy crisis. The bombing of two Sasol fuel plants by MK was the first of its kind on South African soil. The tensions

of violent years that took place in the area, 1960, 1984, 1990-1991, 1992 have shaped its politics. Contrary to that there was a Peace Treaty signed, The National Party MP for Vereeniging released prepared the stage for a new democratic dispensation, the constitution of the new South Africa was signed in Sharpeville.

- 3.3.6.4. The churches should realize that the context in which they do mission in the Vaal Triangle must be structured in such a way that it meets the needs of reconciliation, healing and deliverance cooperatively to address the social ills brought by violence in the area.
- 3.3.6.5. Since the Vaal Triangle was a bearer of culture of politics of the country for years, it may be transformed by the power of the gospel to become a bearer of culture in cooperative missions.
- 3.3.6.6. The partnership between Bishop PF Molefe and Rev. Nicholas Bengu; Apostle George Jansen and Pastor Muzi Cindi are few of the examples that show partnership between Ministers of the Gospel.
- 3.3.6.7. During the Sharpeville massacre and other violent periods, churches cooperated and were compelled to forge unity to address the consequences of the violence.
- 3.3.6.8. That CFAN became very instrumental in unifying the evangelical and many Pentecostal churches and forming a unity that resulted in a tremendous church growth in the Vaal Triangle. It laid a very strong foundation of partnership and cooperation among Evangelical and Pentecostal churches. Hence the formation of Calvary and Vision 88. Even when Gospel Fire Evangelistic Association arrived in the Vaal Triangle, it found that there was unity, cooperation and collaboration and enforced partnership and complementarity through its ministerial meetings and Gathering of Eagles conferences.
- 3.3.6.9. The Boipatong Full Gospel church shared its experiences on some urban mission strategies they used in their church growth activities.



## **CHAPTER 4**

### **Results of the Research and Reports**

#### **4.1. Some introductory remarks on the importance of urban research for doing mission**

Greenway and Monsma (2000:130) describes research as matching the goals of doing mission and methods to advance the gospel in the urban area in a very fast and economic way. Urban mission research involves using necessary tools that will help in identifying what the urban mission needs to propagate the gospel, and what mission strategies are appropriate and should be employed. Research has led to the formation of various organizations that focus on the urban cities to capture data that will help to show the need for the gospel and challenges of those urban cities. An example of such organizations and projects is the Caleb project that demonstrated how the research can help smaller teams of groups to help take the gospel to the un-reached in cities. Research in urban mission does not end with the geographic understanding of a city but also involves the spiritual mapping to analyze the ruling or dominating spiritual forces in that urban area. Urban mission research also involves interviews of people to get to know how they came to know the Lord. The prominent strategies that were used to take the gospel to the un-reached communities are carefully studied. It also involves studying the future developments in the city and therefore aspects of urban planning.

According to Conn and Ortiz (2001:256) urban mission research involves planning and finding strategies that are better to get the understanding of the dynamics of culture and the geography of the area. This chapter, reports on the urban mission

research that was done to try and establish among others what McGavran calls the “winnable people groups” – a concept which has evolved to what is called, the “un-reached” in a dynamic and urban area.

#### **4.2. The basis for Research**

Chapter Three gave the history of cooperation and partnership among some churches. The specific purpose of this chapter is briefly to determine how far or to what extent the concepts of complementarity go. In this chapter, the project determines the number of churches that understand and practice complementarity, partnership and stewardship with other churches in the Vaal Triangle according to the exegesis of Galatians 2:1-7 and other texts discussed in Chapter Two. It further investigates whether there are strategies that are thought of in terms of reaching out to the diverse society in the Vaal Triangle. Another aspect that receives attention is the identifying of specific groups that may be targeted for mission around the Vaal Triangle.

It has been established that no empirical research has been done on this topic among the Vaal Triangle churches. This chapter highlights the results of a sample research, conducted among the congregants and ministers of some denominational and non-denominational churches in the Vaal Triangle.

#### **4.3. Research Methodology (Combined qualitative and quantitative designs)**

An integrated approach of using quantitative and qualitative method was adopted for this project. A combined method study can thus be described as one in which a researcher uses multiple methods of data collection and analysis (De Vos, 2005:357). De Vos continues to state that this variety might be drawn from “within-methods” approaches, using for instance different types of quantitative data collection design (e.g. survey and an experiment) or might involve mixing between methods, drawing on both qualitative and quantitative data-collection

procedures (e.g. survey and in-depth interviews). According to Creswell (1994:177), it is advantageous to a researcher to combine methods in order to understand best a concept that is being tested or being explored. Harrison as cited in De Vos (2005:364) notes that, technical quantitative and qualitative methods are inextricably intertwined. They are indeed two different perspectives, but each perspective exists only artificially-in the sense of being manufactured-rather than as an independently existing natural entity. The latter was used more often in this project.

The results and reports are given towards the end of this chapter. The following aspects directed the research procedure in order to achieve the objectives:

- The design of the research project and the proposed method of obtaining results.
- The respondents (Ministers and Churches)
- Measuring Instruments.
- Piloting.
- The validity procedures and quality control.
- All methods of research and data processing.
- Ethical aspects
- Expected outcomes of the research

#### **4.3.1.        *Literature Review***

In this section, chapters 2 and 3 were utilized as the cradle on which questions in interviews were formulated. The literature review helped to design appropriate questions on biblical texts and theological concepts associated with complementarity. Literature review gives information about what other writers or

earlier researchers discovered about the subject (Babbie, 1995:106). Urban mission research involves library research where the mission researcher gets to know the urban area in which they want to do mission with respect to the diversities of language, culture etc. A successful mission endeavour will be determined by a successful research done in that particular urban area where mission is organized that will give information on demographics of an urban area showing the true figures of churches, population figures, poverty level etc (Greenway & Monsma, 2000:134).

Literature was used to formulate criteria that will help to establish factors, which constitute viable urban mission strategies for contemporary mission application in the Vaal Triangle. The complexity of the Vaal Triangle as well as the history of cooperation and partnership among churches in the Vaal Triangle was also instrumental in guiding the researcher on the measurement and the extent of the project. Therefore questions for both the Church Ministers and the congregants as participants were designed to get their perceptions and understanding of the concepts discussed. According to Creswell (1994:1), this method is a very cost effective and convenient way to reach a geographically dispersed sample population. This approach will be more appropriate for the Vaal Triangle because of its complexity and its history as we have seen in Chapter Three.

The research material as well as dissertations and theses of other researchers in the Vaal Triangle were also studied to see what they discovered in their research so as to get a rough idea of how to go about. The most important person has been the supervisor who guided the researcher on critical steps.

#### **4.3.2. The measuring instruments**

Two slightly different questionnaires were designed in order to establish the complementary activities and related concepts in the Vaal Triangle Churches. They also include the demographical information that helps to determine the

background of the participants. According to Engel (1997:51), questionnaires are nothing more than structured conversation. The Annexure A presents the questionnaire use for ministers. The manner in which the interview was conducted, on the hand of the questionnaire was first to read a statement then give a background as well as the purpose thereof, prior to asking a question where they would either agree or disagree with the statement, after which they were sometimes asked to elaborate briefly on what understanding they based their views and perceptions. The researcher carried a memo at all times to record other necessary information that may be relevant.

The second questionnaires (Annexure B) that the congregants completed also had the demographical information followed by the four concepts which were answered by choosing the answers that they thought were correct or almost satisfactory. The questions directed the participants with various options that focused their attention to certain objectives.

The Likert scale (Babbie, 1995:141) a format in which respondents were asked to strongly agree, agree, disagree or strongly disagree or maybe most of the time, sometime, seldom, not at all, not sure was used to investigate the attitudes and perceptions in both (Annexure A and B). This was also used in countries like Brazil (Engel, 1997:51). The open ended questions had to be coded before they were tested for processing. A study on Babbie (1995:142) gives guidelines about questions that are asked. He cautions about unclear questions which may also be irrelevant. In this exercise the researcher tried hard to avoid double barrel questions, negative items, biased terms, ambiguous statements.

#### **4.3.3. Pilot Study**

According to Brause (2000:107), “experienced researchers pilot the components of a study. In this process they gain proficiency in handling all the parts while having opportunities to create a process that is smoother, easier and less disruptive for participants. Pilot studies typically are compressed, mini studies

with smaller groups and shorter time period, but comprehensive in experimenting with all elements of the process.” Brause lists a number of advantages for doing a pilot study where one gets:

- 4.2.3.1. A rehearsal to see how the researcher will perform.
- 4.2.3.2. Confirmation that the process will work.
- 4.2.3.3. Assurance that the materials one collects are relevant.
- 4.2.3.4. It creates an opportunity to experiment with the procedures for analyzing data and where necessary, revise the procedures.

After questions were designed, the Supervisor scrutinized them and found out that there were initially too many open ended questions. Someone working in the IT department simplified them.

Piloting was experimented with one minister who has studied theology. Changes to the structure of the questions were implemented. The second pre-testing was carried out on another theological student. The format and certain questions had to be changed the second time until they were satisfactory and the conversation was flowing smooth allowing the candidate being interviewed to initiate some important facts. Unlike in the first two instances, the third pre-test was making the respondent speak and show all reason why he prefers this answer over the rest. According to Bogdon and Biklen (1982:136) if the interviewer controls the content too rigidly, the respondent cannot tell his story personally in his own words.

After piloting was done, the researcher decided that the best method to apply was to conduct the interviews as follows:

- 4.2.3.5. Firstly the questionnaire that covers six basic questions comprising four concepts, were discussed and a summary outlining chapter two and three was presented to them before the interview started.
- 4.2.3.6. The aims as well as the objectives were summarized to make them understand exactly how important their honest answers are.
- 4.2.3.7. Over and above that, in almost every answer the respondents were asked to give reasons to their answers. A lot of different views emerged in the discussions. Although the interviews took longer than expected, it was a



worthwhile exercise. The researcher had an extra note pad to write down what could be added in the research. It was a learning curve and an eye opener in many aspects for both the participants and the researcher.

#### **4.3.4. Sample Selection**

According to Mertens (1998:253), sampling refers to the method used in selecting a given number of people (or things) from a population. A selective sampling method was used to identify various churches covering most of the Vaal Triangle cities. Looking at the history of the Vaal Triangle and the context it presents as well as the fact that the researcher was brought up in the Vaal Triangle and know certain issues in advance, a statistical sampling was adopted. Flick (1998:66) defines statistical sampling as a form of sampling where certain things are known or can be estimated in advance. Even though not all churches were surveyed, those that participated can be viewed as representing the views of many church leaders and church members in the Vaal Triangle. A total of about thirteen churches responded (See Annexure J).

#### **4.3.5. Validity procedures and quality control**

Validity and reliability are key issues in every qualitative analysis. Fraenkel and Wallen (1993:400) concur that validity brings appropriateness, meaningfulness and usefulness of the inferences researchers make from the data they collect. Creswell and Miller (2000:124) go further to say that validity presents how accurately the account represents participants' realities of the social phenomena that is credible to them. Validity in qualitative research refers to the extent to which the research findings represent reality (Morse & Field, 1996:200). The researcher knows the participants especially the ministers very well. The discussions during the interviews were like revising the common traditions and practices. It is virtually impossible that the participants could present the opposite of reality. The participants were briefed about anonymity and therefore

assured that the results are for research purposes only and from that, honesty was expected.

#### **4.3.6.      *Ethical aspects.***

According to Singleton Jr. et al (1993:474), ethics in research prohibit researchers among others from asking questions that will embarrass participants, from reporting information that would constitute an invasion of privacy. In addition, researchers are expected to be completely honest in observing, analyzing, reporting findings and to be responsible about the limits and application of scientific knowledge. The researcher also carefully studied 'A code of conduct of Public Opinion Research' (Babbie, 1995:456) as one of the examples of managing his behaviour throughout the process.

Throughout the research, I as the researcher for this project was careful not to conclude matters especially during the interviews of ministers. Although I know the area and many of the participants, I was careful not to be biased. Values have been well taken care of and the findings had to come from the participants, other than coming from my own imaginations. I also believe that my experience of working with many ministers in the area, as well as the background I have, especially with the Evangelical / Charismatic and Mainline churches, with few Zion Apostolic churches to some extent, as well as some Para church groups, did not have any influence on the outcome of the research.

Instead that factor has made me to be extra cautious and discuss the situation first with my participants during the briefing prior to the interview. This also helped to avoid the situation where some would say, 'but you know much better than I do,' or 'it is obvious you know that.' In addition to that the limitations of the study shows where the research project comes short. The research did not cover most white churches and this is with respect to quantity rather than quality.

Another important instrument was the letter to obtain permission from the university that was presented to the respondents to either agree or disagree, as well as the right to withdraw from participation (Annexure C and D). There was an informed consent form which the participants had to read sign and return to me. This places freedom of choice on the participant (Singleton Jr et al, 1993:479)

#### ***4.3.7. Data Processing, Analysis and Interpretation***

This subtopic intends to attach meaning to the collected data. According to Singleton Jr et al (1993:345), collected data by the researcher should render a richly detailed picture of social life that describes people on their own terms, graphically capturing their language and letting them speak for themselves. In data processing, Singleton Jr. et al (1993:417) speak of five essential steps which are; Coding, Editing, Entering Data, Cleaning and modifying data. The data that was collected fall into two categories- words and numbers just as Robson (1993:307) stated. Although there are some similarities in both quantitative and qualitative data analysis, there are differences (Neuman, 2006:457). Qualitative analysis is mostly expressed in words, and other data that comes in non-numerical form and Quantitative analysis expressed mostly in numbers and other data that can be transformed into numbers (Robson, 1993:307). Neuman (2006:457) concurs that Qualitative data are in the form of text, written words, phrases, symbols describing or representing people, actions and events in social life. Qualitative researchers rarely use statistical analysis. Their data analysis can be systematic and logically rigorous, although in a different way from quantitative or statistical analysis (Neuman, 2006:457). Both forms of data analysis anchor statements about the social world in an enquiry that has adequacy (i.e. it is faithful to the data). In qualitative data analysis, "adequacy" refers to the amount of data collected while in quantitative data analysis, the number of subjects (Morse in Neuman, 2006:458).

#### 4.4. RESPONSES

| Group          | Number handed out<br>/arranged | Number<br>returned | Success rate % |
|----------------|--------------------------------|--------------------|----------------|
| Ministers      | 15                             | 13                 | 87%            |
| Church members | 390                            | 252                | 65%            |

**One church was counted out as the forms were never handed over to the members and were therefore not completed.**

NB. \*\* The researcher approached two other churches led by immigrant ministers from Nigeria and Zimbabwe to replace two Afrikaans speaking churches that could not participate. Unfortunately they also became too committed to their programs and could not be part of the research process.

##### **4.4.1. Responses from church members.**

In total there were 390 (30x13) questionnaires distributed and out of that 252 were completed and returned. This gives about 65 % returned. This figure may be regarded as just barely sufficient for reports and analysis.

An important short coming that the data had was, as explained in the previous paragraph 4.4 that other churches where arrangements were made to have them surveyed could not participate in the research process. The results may therefore be regarded as that of a sample that is generally representative of the Vaal Triangle churches. This will imply that in certain questions on the demographic information like language, or country of birth of participants, there might be some discrepancies. Some of the responses from key questions are presented in graphs.

#### 4.4.1.1. Biographical information

##### 4.4.1.1.1 Gender distribution:

**Purpose:** To determine the gender distribution among churches surveyed.

**Results and Discussion:** The women comprised the majority with 62.4% while the male counterparts consisted of 37.6%. The results are graphically represented in Figure 4.1. These figures are also a reflection of target mission group.

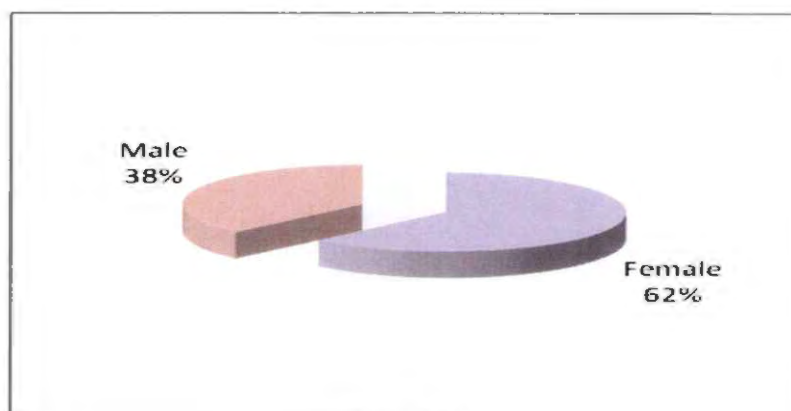


*Figure 4.1*

##### 4.4.1.1.2 Home language distribution:

**Purpose:** To determine languages which were spoken among the Vaal Triangle churches surveyed.

**Findings and Comments:** Figure 4.2 presents the results. About nine languages were spoken in the members' homes. Most members spoke Sesotho (57%) followed by IsiZulu (13%) then SeTswana and IsiXhosa with 9% and 8% respectively. The rest were minority ethnic groups. This also implied the ethnicity of the members. Annexure J lists the type of churches that participated in the project.

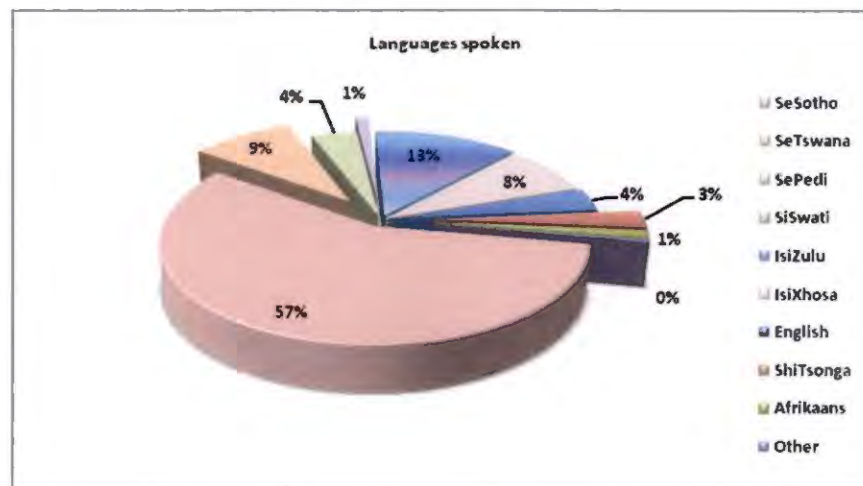


**Figure 4.2**

#### **4.4.1.1.3 Age distribution:**

**Purpose:** To determine which was the largest age group in churches participating in the research.

**Reports and Discussion:** The Youth (15-35) were the largest group making 53% in total. It reflects the exact figures in the local municipality figures. Middle age group (36-55) stood at 39%. This indicates that the Vaal Triangle is composed of young and rejuvenating suburbs. This was also reflected by the fact that many old townships and suburbs have young people more than the old age group. The figures are represented in figure 4.3

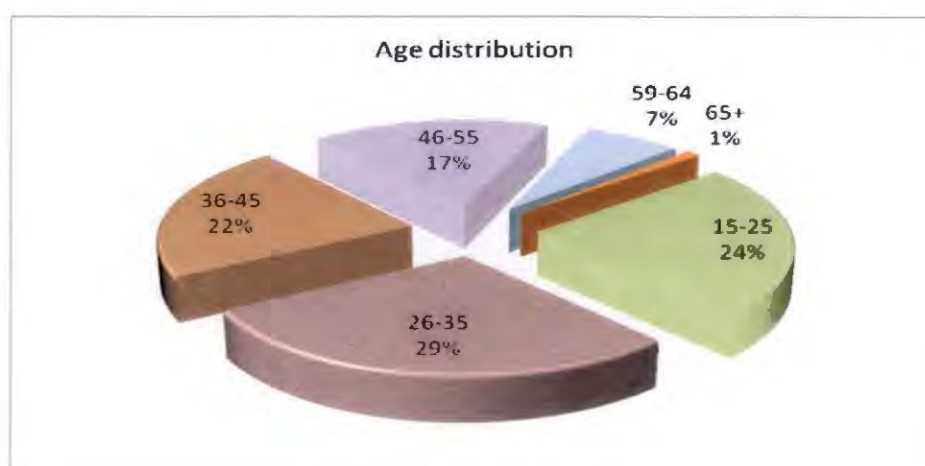


**Figure 4.3**



#### 4.4.1.1.4 The Marital status

**Intention:** To determine the state of marriage among the church members surveyed.

**Responses and Comments:** Married members were 46% and the unmarried were also 46% while the widowed are 4%. The interesting part is that the divorce figure was the lowest at 3.6%. This is encouraging and may also be used as a tool for mission to those who want to get into marriage. With a high rate of divorce in the area in general, churches were found to be the safest place that uphold family principles.

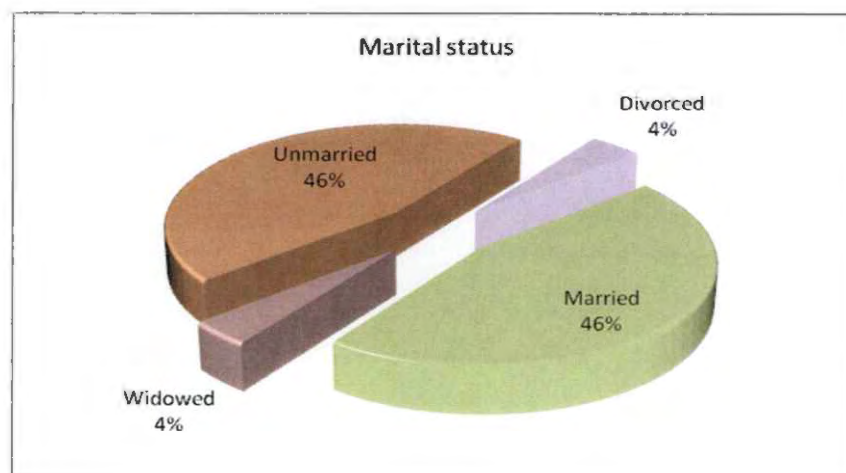


**Figure 4.4**

#### 4.4.1.1.5 Number of children in church members homes

**Purpose:** To determine the number of children of church members surveyed.

**Responses and Discussion:** About 34.5% did not have children. Of course these must be the youth, while 60.6 % had children between one and four. About 4.8% had more than 4 children. There is a huge potential for biological church growth from within.

#### 4.4.1.1.6 Residential area

**Purpose:** To investigate where most church members that were surveyed reside.

**Results and comments:** Around 62.2% of church members resided in the Vaal Triangle townships while 27.6% were in the suburbs. 2.4% lived in the nearby

plots or farms. It is interesting to note that nearly 7% came from outside the Vaal Triangle. The figures are presented in figure 4.5 below. This could either be members who moved out of the Vaal Triangle but have kept their church membership in the area. It may also be a good sign for the stability of the church in case there is emigration. Mobility or availability of transport will be a very important factor for those who might move out of the area. Looking at the road infrastructure of the Vaal Triangle, one may be certain that emigration will not impact negatively on church membership.

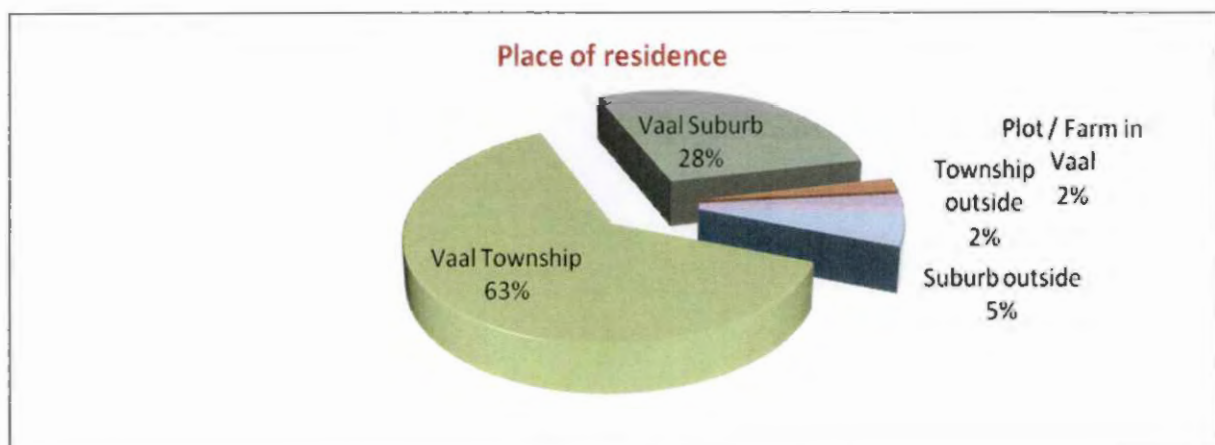


**Figure 4.5**

#### **4.4.1.1.7 Race Group Distribution**

**Purpose:** This is to determine the spectrum of race among the churches selected.

**Data figures and Discussion:** Most of the research work was done among black dominated churches as this represented the majority hence the figure stood at 95.1% and Whites were 3.6% while Coloured community stood at 1.2% and no Indian community.

#### **4.4.1.1.8 Qualifications**

**Purpose:** To investigate the level of education and skill among members who were participating.

**Figures and the Discussion:** The graph in figure 4.6 presents the educational statistics. It is interesting to note that about 180 (72.3%) of members had passed

grade 12. Out of that figure 82 (33%) had diploma / degree and 17 (1%) were post graduates. These figures reveal the potential of skills. These skills are needed in mission, to complement ministers. See figure 4.6 below.

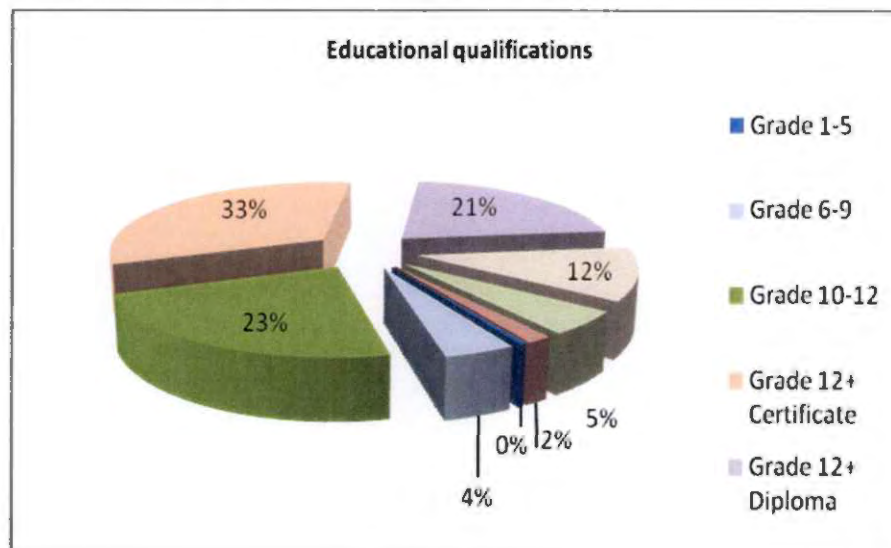


**Figure 4.6**

#### **4.4.1.1.9 Employment**

**Intention:** To determine the rate of unemployment among church members surveyed.

**Responses and Discussion:** Figure 4.7 presents the statistics. Vaal Triangle figures on unemployment were very high as shown by the 2009/10 IDPs of Sedibeng, Emfuleni and Metsi-Maholo. However in the churches the situation looked as follows: The focus was actually on unemployment and semi employed. Unemployment stood at 19% and looking outside the churches, the situation was not pleasant. The figures were also challenging to the ministers to lift up their standard in terms of qualifications. These figures were encouraging and could be used as a tool for mission in the Vaal Triangle.



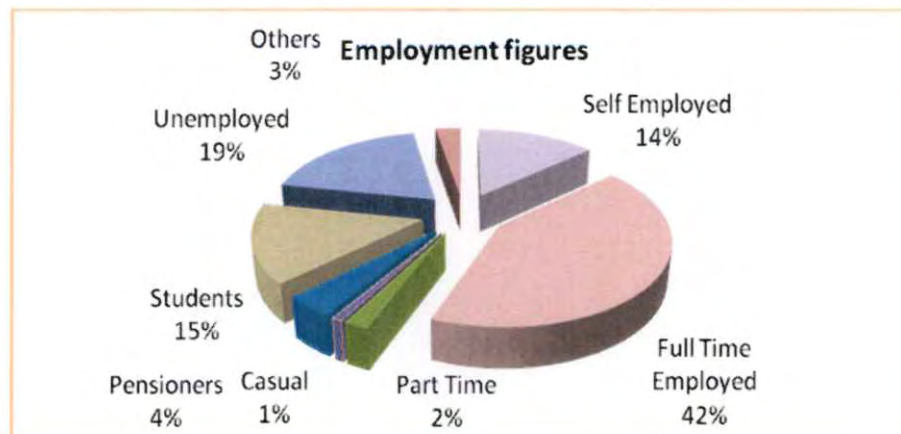


**Figure 4.7**

#### **4.4.1.1.10 Place of Birth**

**Objective:** To investigate the migration trends among the Vaal Triangle churches surveyed.

**Results and Discussion:** About 138 were born in the Vaal Triangle and 109 were born outside. The figures show that Vaal Triangle as a city is becoming a missionary city (people are coming to the city to hear the word of God) alternatively this reflects the type of church growth since members from other churches may come as a result of being transferred to the area. It is shocking however to find out that among the churches that participated, nearly half of the members were born outside the Vaal Triangle. It is true just as Slabbert (2001:8) has indicated about the population growth that has come as a result of migration to the area. Figure 4.8 below presents the current situation.

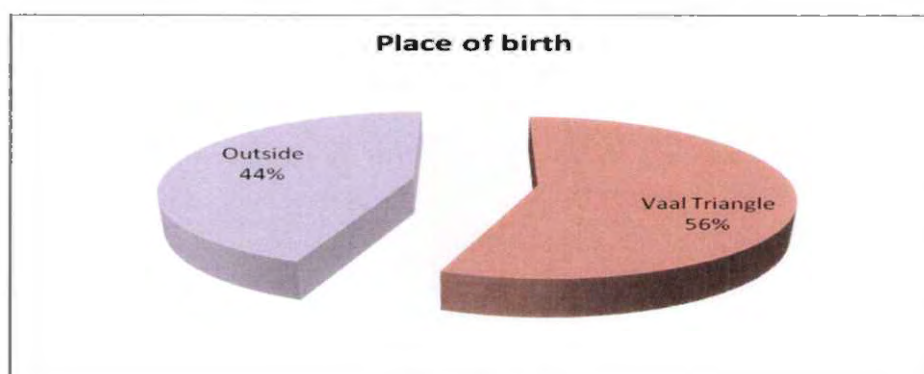


**Figure 4.8**

#### 4.4.1.1.11. How did you become associated with this church?

**Purpose:** To find out how the church members got to be involved with their churches.

**Figures and the discussion:** Figure 4.9 indicates that 35.1% claimed that they were born and grew up in the church (Natural growth). About 27.6% claim to have been converted in their churches (Conversion growth). While 21.3% claim to have moved by transfer (Transfer growth) and about 15.9% came through other means such as friends, neighbours or relatives (Target group growth). These other means may be explored by using various marketing strategies of making church events to be missionary in nature, wherein city networks are operative. In other words the social formations in the suburbs should be used vigorously for target evangelism.

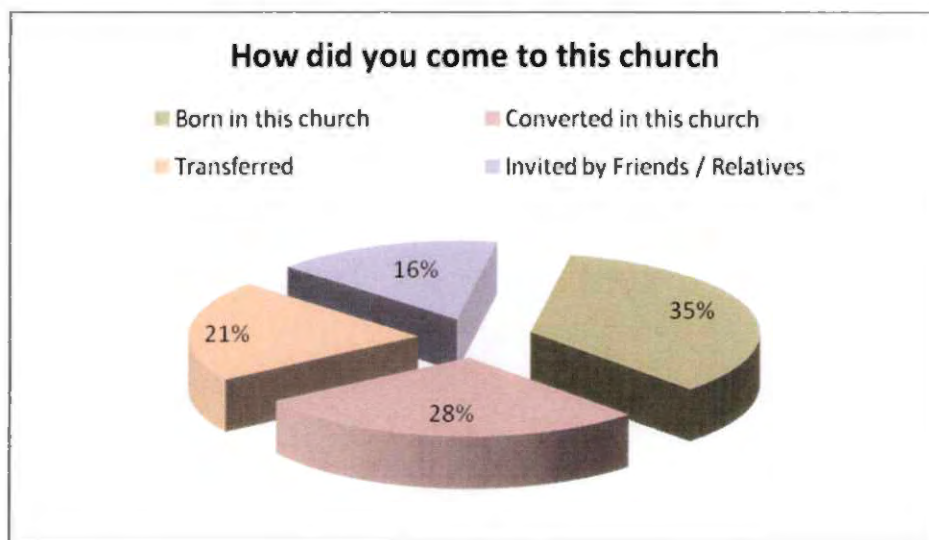


Figure 4.9

#### 4.4.1.1.12 Church membership Status

**Purpose:** To determine the membership status of members among the churches surveyed.

**Figures and Discussion:** Figure 4.10 shows that (86.7%) claimed full membership while 9.7% were casual members and 3.2% were usual visitors. As a result of institutions of learning and the fact that there are migrant workers in the

area, it is important to determine whether the people who come to church are not there on a term contract or on a study period. If that is the case then a situation might develop whereby during holidays like the Christmas period, the churches have a reduced membership.

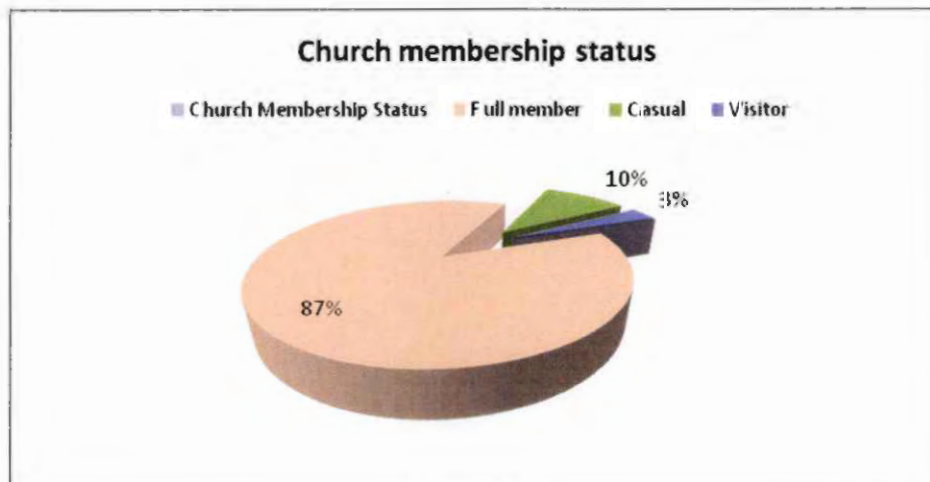


**Figure 4.10**

#### **4.1.1.13 How many churches have you been a member of since becoming a Christian**

**Intention:** To determine the rate of membership recycling (members moving from church to church) versus new conversions.

**Figures and Observation:** Figure 4.11 presents the figures. 51% of members have remained loyal to one church, 34% to two churches, 8% belonged to three and 5% belonged to four churches. 2% were in their fifth or more. The situation presents the perception that the 49% that had belonged to more than one church if they did not join their current church by transfer from other regions, it could be possible that they have become part of 'membership recycling.' That concept is not good for mission since there are very few new conversions. Some churches might be experiencing church growth only to find out that it is members who are 'moonlighting.' In some cases they are rotating or moving in cycles.



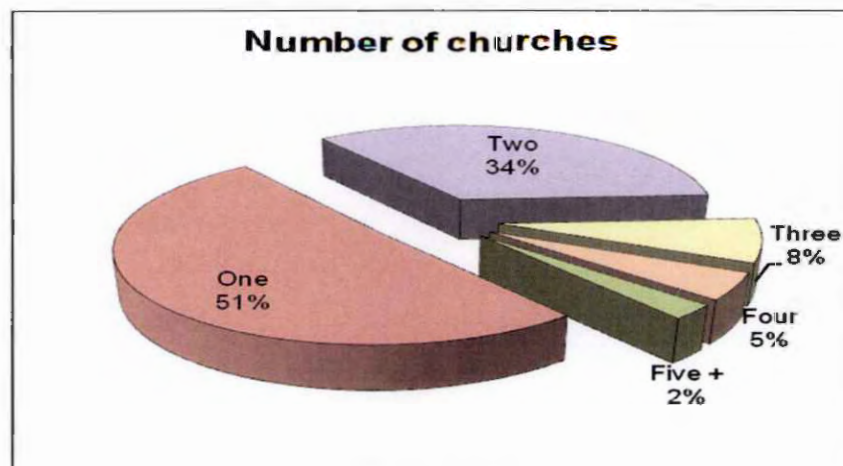


**Figure 4.11**

#### **4.1.1.14 Summary**

- 4.1.1.14.1 The biographical section shed some light that informs the research as to what category of people participated in the project. The women were the majority. The young people dominated in terms of age. Sesotho was the language that most speak, followed by IsiZulu, SeTswana and IsiXhosa respectively. English was more spoken than Afrikaans. This could be as a result of other churches that did not participate in spite of the arrangements and efforts that were made.
- 4.1.1.14.2. Marital status was an interesting part. About 46% unmarried and 46% married was a balanced figure. The most interesting finding was that the divorce figure stood at 4.8%. This was truly encouraging and showed family stability in the midst of a high divorce rate.
- 4.1.1.14.3. The data revealed there were some members that resided outside the Vaal Triangle. This indicates two possibilities. One is that there were members that migrated out of the Vaal Triangle and kept fellowshiping in the area. The second possibility is that there could be members who got converted in the area and decided to fellowship there.
- 4.1.1.14.4 A greater number of members had passed matric and others had higher learning qualifications. This is encouraging in terms of availability of skills among church members. The unemployment figures were very low at 19% as compared to that of the entire region. Also this is a good

tool for mission. What was a bit shocking was that 44% were born outside the Vaal Triangle. The other interesting part was that the biological growth of churches was the highest. More than 35% were born and grew up in the churches where they fellowshiped, followed by conversion, transfer and friends influence respectively.

#### **4.4.1.2. Complementarity, partnership and cooperation**

##### **4.4.1.2.1. I see no problem in visiting another church.**

**Intention:** It is to find out the essence of interaction with other churches by members. To find out if the church members embrace the idea that the Body of Christ, the Church does not only end within the confines of their denomination.

**Results and Discussion:** About 38.9% strongly agreed, 44.5% also just agreed. But there was 16.6% who did not feel comfortable about visiting other churches and 4% from that number were not sure about visiting other churches. The greater percentage that agreed showed that interaction with some other brothers and sisters from different backgrounds was essential as it gives a picture of what the Church was all about. It represented those who regard the universal Church, the Body of Christ as one comprising of different nationalities and denominations.

##### **4.4.1.2.2. I learn quite a lot when attending conferences of other churches.**

**Purpose:** To determine if church members are benefiting out of other gifts in the Body of Christ apart from their ministers.

**Findings and comments:** A total of 74% agreed that they benefit while a total of 15.6% disagreed. 10% were not sure. This reflects a desire to know the word of God more from other ministers. It reflects the notion that while others sow the seed, others will water it and God gives the growth just as in the case of Paul and Apollos (1 Corinthians 3:7-9). The greater percentage that agreed also reflects the concept of complementarity by various callings in the Body of Christ. Some are called to serve in a certain direction but all of them are called to build the Body of Christ, the believers until we all come to a new identity of one New man (Ephesians 2:15)

#### 4.4.1.2.3. I see other churches doing the same thing we do.

**Purpose:** To determine if there is diversity and that churches are not duplicating what others are doing.

**Results and Discussion:** Figures are presented in Figure 4.12. This is the heart of the subject. The research found that about 9.3% strongly claimed that there is some duplication of ministries, 31.6% agreed while 32.9% disagreed and 14.8% strongly disagreed. The remaining 11.4% were not sure. Those who agreed stood in total of 40.9%. It appears that the majority disagreed with the statement of duplication of ministries yet ministers on the other hand admitted to be specializing in same type of ministries. Equal to that critical evaluation, is the fact that certain social groups were neglected and not targeted by all churches.

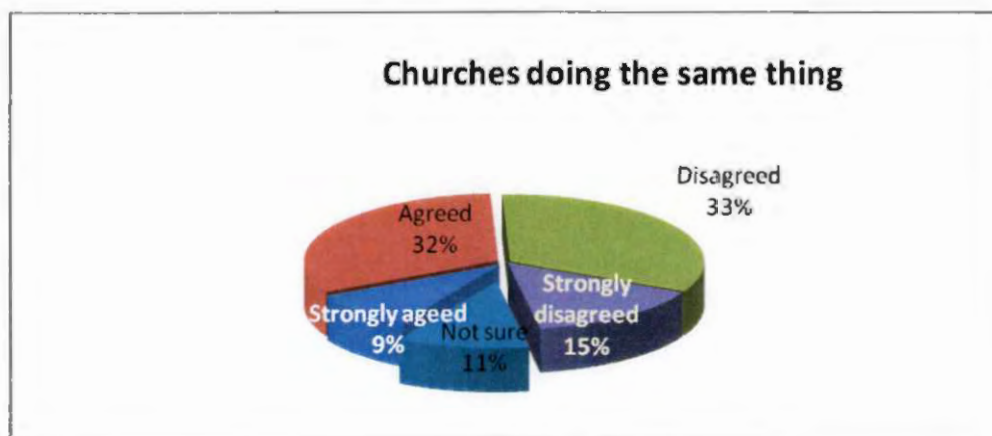


Figure 4.12

#### 4.4.1.2.4. Churches must work together to build the Body of believers.

**Objective:** To investigate if mission is possible through cooperation

**Results and Remarks:** Figure 4.13 presents the results. A total of 48% agreed that churches must work together while a total of 41% said no. The other 11% were not sure. Vaal Triangle churches have a good history in terms of cooperation. The current figures could be signaling the concerns that cooperation among the churches is dying out and competition among churches is growing.

#### **4.4.1.2.5. Churches need to demonstrate their disapproval of ungodly laws**

**Objective:** To determine what are the burning issues among church members that can force cooperation in the face of secularism.

**Results and Discussion:** About 68% in total approved that there must be some action taken while 27% disagreed. 5% were not sure. The history of the Vaal Triangle in the politics of South Africa reflects that the area is highly politicized. One may assume that protests and militancy can be a unifying factor among churches in the Vaal, to fight all the problems that come along with secularism. Moreover the churches have in the past, worked together during the massacres in the area and in many other events.

#### **4.4.1.2.6. Our church members participate in joint ventures with other churches in the Vaal Triangle.**

**Purpose:** Unlike in the above question, this one is to determine if there are already existing participations where churches cooperate.

**Findings and Observation:** About 70% of the members confirmed such form of cooperation and 15% disagreed while another 15% were not sure (Figure 4.13). Currently some form of cooperation still exists. However as pointed out in 2.4.2 this existing cooperation must be winsome, it must reach out to the un-churched and not to be there merely as a form of cooperation in theory only.

#### **4.4.1.2.7. If it happens that I relocate within the province, I will travel to my church on weekends for fellowship.**

**Intention:** To determine how will traveling or mobility logistics impact on church growth in the Vaal Triangle.

**Findings and Comments:** About 69% of members will travel to their church every Sunday. This is also highlighted in the demographical section where there are members who reside outside the Vaal Triangle. A similar perception is expressed in cases where members happen to relocate to other residential areas within the Vaal Triangle or other Metros outside the area. Mission may not be affected negatively by migration from the area.

#### **4.4.1.2.8. I love to see churches coming together in big events**

**Purpose:** To assess the attitudes of members with respect to fellowship with the church as the Body of Christ.

**Findings and comments:** Figure 4.13 presents the figures. A total majority of 93% of church members expressed positive sentiments. Only 4% who did not feel that way. 3% were not sure. Fellowship especially on new believers is exciting since they see how big the family of God is. Moreover it is in such events where they meet with some old friends and share their testimonies together. Fellowship is a very important aspect of spiritual growth. In Psalm 133, David likens it to the oil that flows from Aaron's beards and the dew from Mt Hermon. He ends by saying it is where the Lord has commanded His blessing.

#### **4.4.1.2.9. I believe that Vaal Triangle churches must find common ground and have certain prayer meetings together.**

**Purpose:** To establish if corporate interdenominational prayer can become a tool of unifying all churches

**Results and Observation:** A total of 93% from both agreeing groups supported the idea. Only 4% disagreed and 3% were not sure (Figure 4.14). Corporate prayer is a necessity for every city. This is where spiritual mapping takes place. Corporate prayer can be used in that context to bring unity and cooperation among churches.

#### **4.4.1.2.10 Churches can be involved in certain community structures but maintain the prophetic role and not be part of political groups.**

**Purpose:** To investigate if political involvement will affect the unity of the churches since it is a bone of contention among some.

**Figures and comments:** Figure 4.14 presents the perceptions. Those who strongly agreed with the statement constitutes 46.2%; 30.8% agreed, giving a total of 77% and 15.4% in total disagreed and 7.7% not sure. Vaal Triangle has a rich political history as pointed out in 2.5. It is therefore impossible to do mission without feeling the political influence. To be relevant to the area, the mission of



churches must consider politics as a core factor in the life of the residents of the Vaal Triangle.

#### **4.4.1.2.11. In our church we read invitations from other churches**

**Objective:** To find out if there is a form of correspondence and communication between churches for activities that may build fellowship and cooperation.

**Response and comments:** Figure 4.13 presents the results. About 38.7% said they strongly do communicate or read the messages from other churches; 45% just agreed; 4.5% disagreed and 4.5% strongly disagreed. About 7% was not sure. Communication is important to build bridges and create networks and partnerships.

#### **4.4.1.2.12. Churches must work separately to avoid taking others members**

**Purpose:** To find out if sheep stealing may be one of the factors that raises concerns when coming to working together corporately.

**Responses and Remarks:** 8.7% agreed strongly while 12% just agreed. Those who disagreed and strongly disagreed are 36.8% and 35.1% respectively. 7.4% were not sure (Figure 4.13). The fear of cooperation as a result of 'sheep stealing,' is a sign of lack of realizing the element of stewardship with respect to the flock of God. Churches need to realize that church members are not the church's property but they belong to God. If they leave one's church, a person need not be angry for anyone. Those members belong to God. Ministers are just stewards.



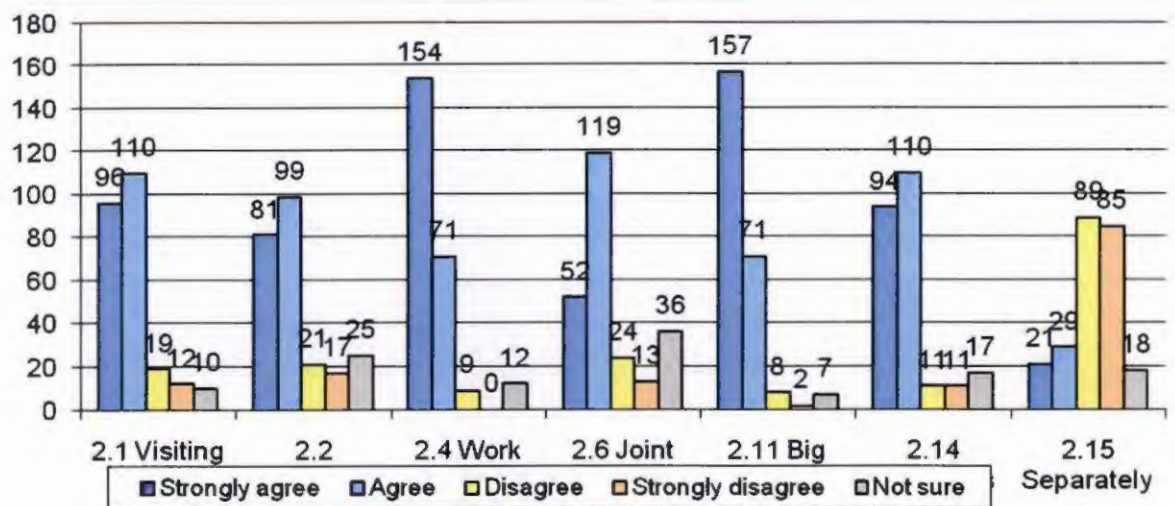


**Figure 4.13**

The graphs present the feelings and the practices of church members with respect to complementarity and partnerships between churches, Para church groups and ministers.

1. Column 2.1.: It is a feeling about visiting other churches.
2. Column 2.2.: How much the members learn from conferences of other churches.
3. Column 2.4.: A perception on whether churches should work together to build the Body of believers.
4. Column 2.6.: Our church members participate in joint ventures with other churches in the Vaal Triangle.
5. Column 2.11.: How they love to see churches coming together in big events.
6. Column 2.14.: In our church we read and honour invitations from other churches.
7. Column 2.15.: Churches must work separately to avoid taking others members.

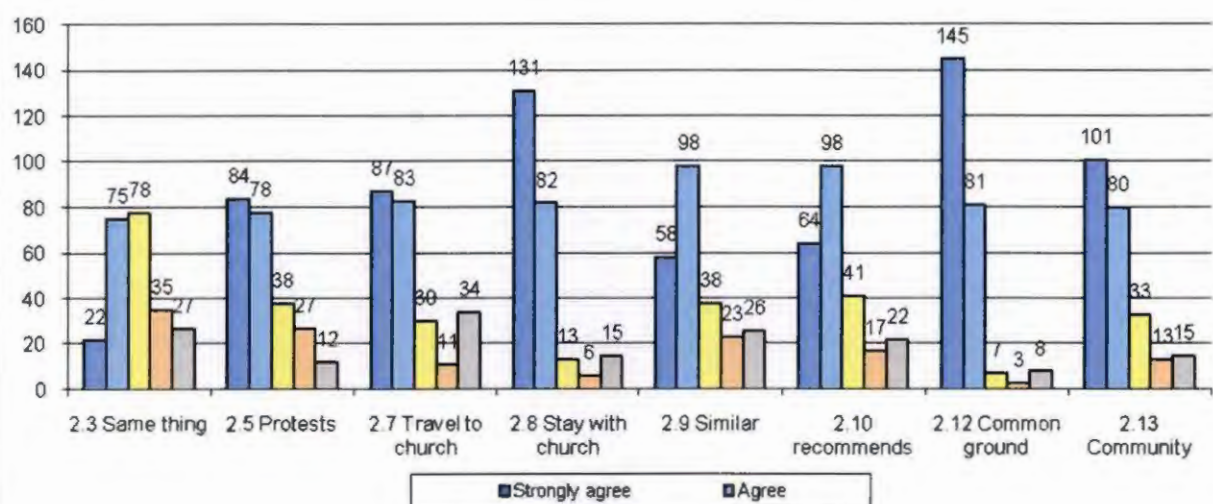


**Figure 4.14**

1. Column 2.3.: I see other churches doing the same thing that our church is doing, no difference.
2. Column 2.5.: Churches need to demonstrate their disapproval of ungodly laws by protests and civil disobedience
3. Column 2.7.: Should I relocate within the province I will travel to my church every Sunday for fellowship and services
4. Column 2.8.: Should I relocate within the Vaal Triangle I will still belong to my church and travel to for services.
5. Column 2.9.: Should I relocate to any Metro outside the Vaal Triangle I will find another church similar to mine.
6. Column 2.10.: Should I relocate to other provinces far from the Vaal, I will find a church that my minister recommends
7. Column 2.12.: I believe that churches must find a common ground and come together sometime to have cooperate prayer service
8. Column 2.13.: Churches can belong to certain community structures but maintain a prophetic role and be part of political groups.

#### **4.4.1.2.13. Summary**

- 4.4.1.2.13.1. A greater majority of members desired to see churches coming together and praying together in some events that could be organized at least once a year. They also benefit from a variety of ministry gifts from other churches. This was a sign that cooperation was essential to their faith.
- 4.4.1.2.13.2. A significant number showed that there was some duplication of ministries in churches. These figures support the same reflection that churches are doing the same thing. Those are the results of competition. While complementarity advocate for cooperation and ministering to diverse group with a diverse approach, it is not possible for churches that practice it to duplicate what others are doing. The implications that Paul is raising in the entire 1 Corinthians discourse, show that every part of the body needs another part, so is the entire body of believers. There was a strong

feeling to work together in combating secularism that makes room for ungodly laws.

4.4.1.2.13.3. A majority of members 77% agreed that churches need to take part in political matters but always maintain a prophetic role.

4.4.1.2.13.4. A very interesting part is that the greater percentage averaging 69% said that they will travel to their churches if it happened that they relocate to other places outside the Vaal Triangle. It is a good sign that church growth may not be adversely affected due to change of residence.

#### **4.4.1.3. Diversity and Skills**

##### **4.4.1.3.1. In our church we use many languages in singing.**

**Purpose:** To find out if churches embrace the diversity of languages and ethnic groups

**Response and Remarks:** Many church members about 88.3% in total confirmed that they use many languages in singing while the remaining 11.7% used one language. (Probably if one checks the list of churches that participated in the research (Annexure J) the data will make sense).

##### **4.4.1.3.2. In our church we have people coming from outside South Africa.**

**Purpose:** To determine the number of churches that already have immigrants bringing diversity.

**Results and Notes:** A total of 65% confirmed such a development and 35% in total did not have immigrants. These developments are a confirmation that Vaal Triangle is becoming a world class city. It also creates awareness that in the near future, if those immigrants are not absorbed into the churches, they may have to start their own ethnic churches.

##### **4.4.1.3.3. In our church we condemn Xenophobia**

**Purpose:** To determine the feelings of church members on other Africans from the continent



**Responses and remarks:** Figure 4.15 shows that a number of church members agree (72%) in total (Most of the time and sometime) while 28% said they do condemn it seldom or not at all. Suppose Jesus when he fled to Africa was accused or his parents were accused of coming to steal the native's jobs. Imagine Abraham sojourning in Egypt and is called a foreigner. Remember Joseph in Egypt. This is the man who got the highest job in a 'super power' nation of that time, Egypt. We can also think of Daniel, Esther, Nehemiah and others who were captives in foreign lands. Let us think of the whole nation of Israel. There are many examples that can be mentioned. The coming of other nations to the Vaal Triangle is an opportunity for mission. Churches therefore need to conscietize members by preaching this from the pulpits. This is an evil and demonic act that does not embrace the plan of God to bring nations to our cities so that they may hear the gospel. John in Revelation wrote about the nations and multitudes of people from all ethnic groups bowing before the throne of God.

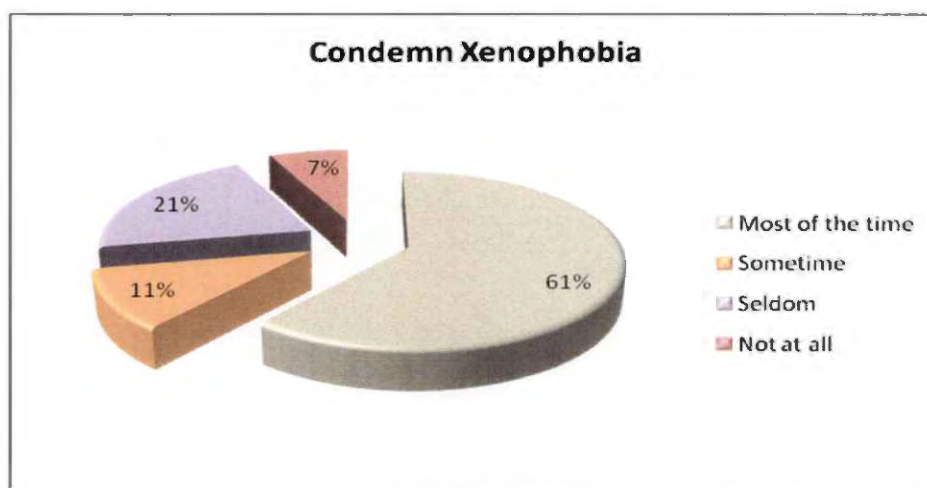


**Figure 4.15**

#### **4.4.1.3.4. In our church we invite various preachers from our sister branches**

**Intention:** To determine how far complementarity revolves within the denominations, including those which have their head offices outside the Vaal Triangle and where those churches are subjected to beaurecratic decision making.

**Results and Remarks:** Figure 4.16 presents the responses. 43.3% said most of the time, 38.5% sometime, 13% seldom while 5.2% not at all. A total of 82% reflect agreement and as such there is a healthy complementarity where ministers or preachers can cooperate within their structure.

#### 4.4.1.3.5. In our church we invite speakers from any church outside the Vaal Triangle.

**Objective:** To investigate how much the Vaal Triangle churches work with churches outside the area as compared to working with churches in the area.

**Findings and Explanatory notes:** Figure 4.16 presents the results; 34.6% most of the time, 40% sometime, 16.7% seldom; 8.8% not at all. The implication is that about 75% agreed that there is such a standing relationship. It needs now to be determined what will the next response is regarding the relationship with the churches in the Vaal Triangle.

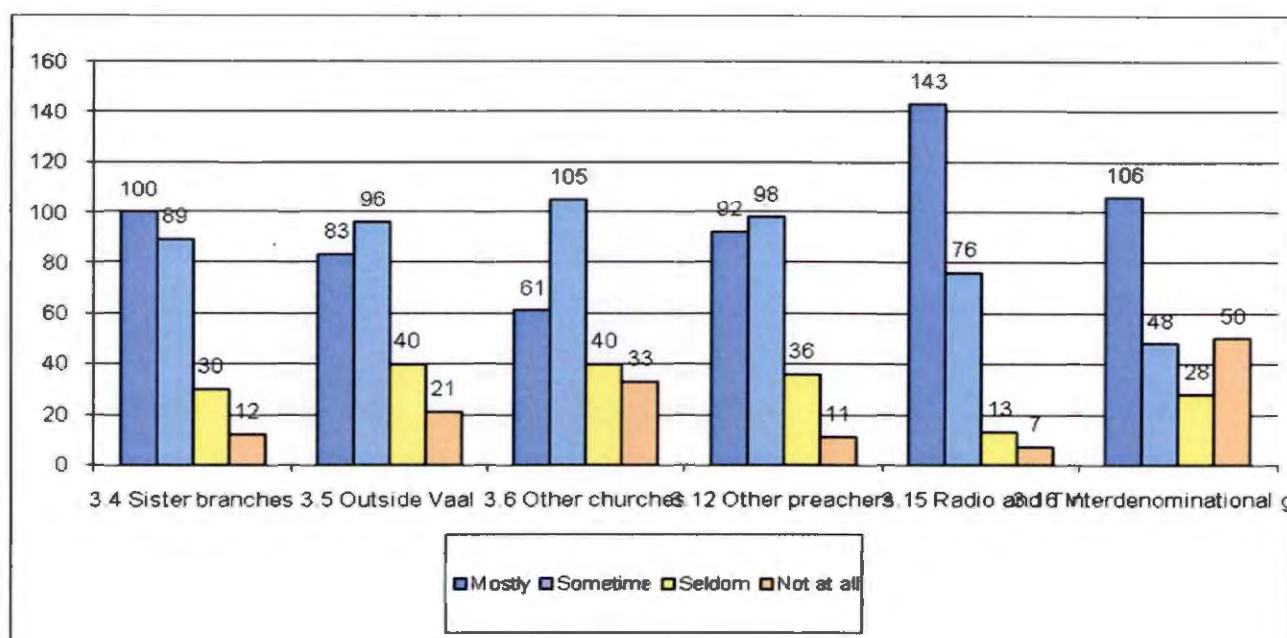


Figure 4.16

1. Column 3.4.: In our church we invite various preachers from our sister branches.
2. Column 3.5.: In our church we invite various speakers from other churches outside the Vaal Triangle.

3. Column 3.6.: In our church we invite various speakers from other churches within the Vaal Triangle.
4. Column 3.12.: Our Minister invite other ministers/ preachers who have a different gift to his or who preach differently.
5. Column 3.15.: I listen to Gospel preachers on radio and television.
6. Column 3.16.: I belong to an interdenominational prayer group at work, school or suburb.

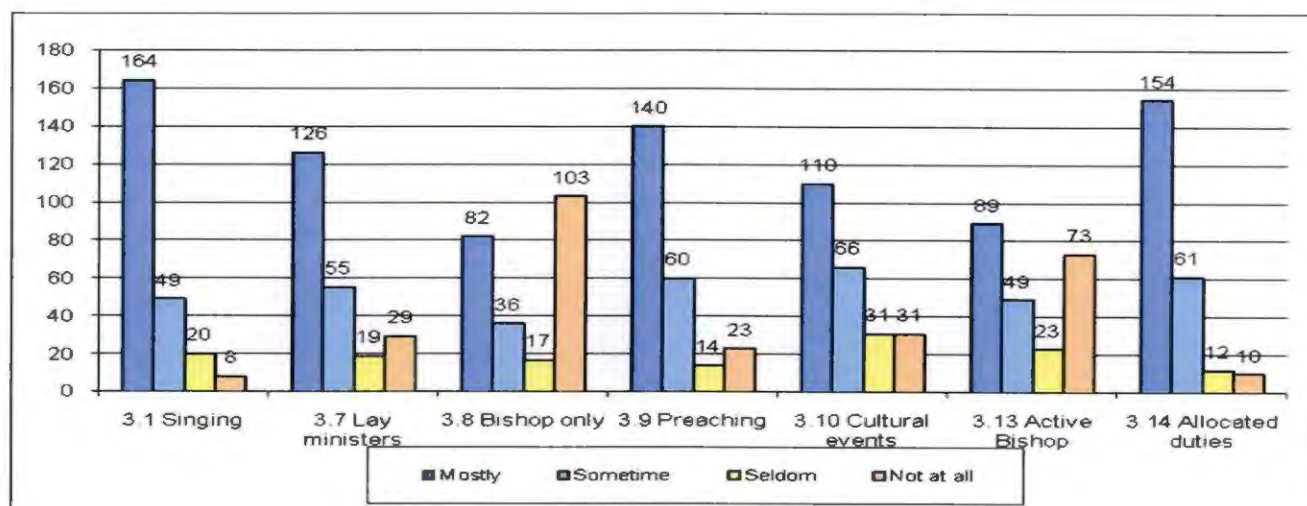


**Figure 4.17**

1. Column 3.1.: In our church we use many languages during worship
2. Column 3.7.: Our church has skilled lay ministers who work under our senior minister / bishop.
3. Column 3.8.: It is only our senior minister / bishop who preach from the pulpit.
4. Column 3.9.: We use more than one language during preaching
5. Column 3.10.: We have cultural events wherein all the groups praise God in their different language, dance and song.
6. Column 3.13.: Our minister / Bishop is very active, it is he who buries the dead, visits the sick, prays for people, preaches, alone.
7. Column 3.14.: In our church the minister allocates certain duties to the elders, deacons, assistant pastors etc. according to their abilities.



#### **4.4.1.3.6. In our church we invite speakers from any church within the Vaal Triangle**

**Purpose:** To investigate the level of a working relationship with churches within the Vaal Triangle as compared to those outside the area.

**Reports and Comments:** Figure 4.16 presents the differences. 25.5% most of the time, 43.9% sometime; 16.7% seldom; 13.8% not at all. The standing relationship with speakers from the Vaal Triangle stands at a total of 66%. Truly it reflects a shocking but not surprising responses. As compared to the churches outside the Vaal Triangle, outside speakers / preachers have an upper hand than the local ones. In total the outside invitations to speakers are about 75% while that of the Vaal Triangle is 66%. The not at all invitations to preachers from outside the Vaal Triangle is 8.8% while the non invitations to preachers from within the Vaal Triangle is 13.8%. This reflection shows that churches are more comfortable with far away relationships than the local ones. This picture does not give an encouraging feeling. It confirms the growing understanding that cooperation and partnership seems to be declining as compared to what the history of cooperation revealed. Most of the time churches are looking far away for complementarity while it is possible right at their doorstep. Table 3.6 below presents the graphic features. In column 1 the churches outside Vaal Triangle take an upper hand in blue column. The not at all in column 4 churches in the Vaal Triangle take an upper hand.

#### **4.4.1.3.7. Our church has skilled lay ministers who work under our senior minister / Bishop**

**Purpose:** To determine the level of complementarity within a local church.

**Responses and Discussion:** Figure 4.17 presents the figures. Most of the time 55%, sometime 24%, 8.3% is seldom and 12.7 % is not at all. The situation tells that some senior ministers are overworking themselves strenuously like Moses was doing before the advice of Jethro (Reuel) his father in law.

#### **4.4.1.3.8. It is only our bishop / minister who preach from the pulpit.**

**Intention:** To determine some misconceptions of not sharing the pulpit

**Results and Remarks:** Figure 4.17 highlights the perceptions. 34.5% said most of the time; 15.1% said sometime and 7.1% said seldom and 43.3% said not at all. This could imply that there are some ministers who may not trust other lay persons with their pulpits.

#### **4.4.1.3.9. We use more than one language in our church during preaching.**

**Objective:** To find out whether language is used with respect to the concept of diversity in mission.

**Results and Comments:** 59% said most of the time, 25.3% said sometime, 5.9% said seldom and 10% said not at all. Figure 4.17 sums up the responses.

#### **4.4.1.3.10. We have cultural events in our church whereby all the groups praise God in their different dances and songs.**

**Objective:** To establish how far the churches embrace Diversity of Ethnicity for mission purposes.

**Findings and Remarks:** 46.2% said most of the time; 27.7% said sometime, 13% was for both seldom and not at all alike. These are presented in Figure 4.17. It means there is an awareness of diversity by most churches. The book of Revelation speaks of how all kinds of people from all walks of life, tongue, race shall come together in the kingdom and worship Him.

#### **4.4.1.3.11. It is a good idea for church members to use their skills in church.**

**Intention:** To find out the perceptions of members as to whether they understand that their skills are essential for churches to do mission.

**Results and Analysis:** 53.6 % believe that in most of the time. 29.4% said sometime. 8.9% said seldom and 8.1% said not at all. This shows that there is a growing understanding among members that skills are important to ministry. The level of education in the demographics of members in section 1 may also account for this.

#### **4.4.1.3.12. Our minister invites other ministers who have different gifts to his.**

**Purpose:** To find out from members if their ministers acknowledge the fact that other ministers are distinctively gifted and whether they realize the importance of complementing one another.

**Reports and Comments:** Figure 4.16 presents the figures. 38% said most of the time. 41.4% said sometime. 15.2% said seldom while 4.6% said it does not happen.

#### **4.4.1.3.13. Our minister / Bishop is very active, it is he who buries the dead, visits the sick, and prays for the sick.... Alone**

**Objective:** To determine the feeling of members regarding the ministers who do not share the work with lay ministers or assistants. It can also show if ministers overwork themselves.

**Responses and Remarks:** Fig 4.17 presents the figures. 38% said most of the time. 21% said sometimes. 10% said seldom. 31% said not at all. The 38% is a point for concern. It is a situation that is similar to question 3.8 where about 34% of the members expressed that in most cases it is the senior minister or bishop who preach from the pulpit. This is a recipe for burn out. Preaching from the pulpit is even better but doing all other ministerial work alone leaves much to be desired.

#### **4.4.1.3.14. In our church the minister allocates certain duties to the elders, deacons, assistant pastors etc. according to their abilities.**

**Objective:** To determine as to what degree are the lay ministers engaged in ministries.

**Responses and Remarks:** Figure 4.17 presents the cases. Most of the time is 65%, sometimes is 25.7% seldom is 5.1% and not at all is 4.2%. This shows that the lay ministers do some certain jobs. The question that still needs to be asked is: Is their work missionary in nature or is it winsome to the un-churched?

#### **4.4.1.3.15. I listen to Gospel preachers on radio and television.**

**Purpose:** To find out how and to what degree is the Gospel programs on Radio and Television affecting or impacting on members. To determine if members have

time to listen or watch Gospel programs on TV and to investigate the scope of complementarity of the media in mission.

**Figures and discussion.** Figures are presented in Figure 4.18 below where (1) 60% said most of the time; 32% said sometime. (3) 5% said seldom and (4) 3% said not at all. A grand total of 92 % were positive. This picture shows how influential the Radio and Television is. These instruments are very useful in mission at large. They also complement the ministers where members did not make it to church for some reasons, they can still hear the word of God. Even those ministers who do not invite others to preach in their pulpits, may have problems because sermons from the 'Radio and Television pulpits' are being accessed by their members.

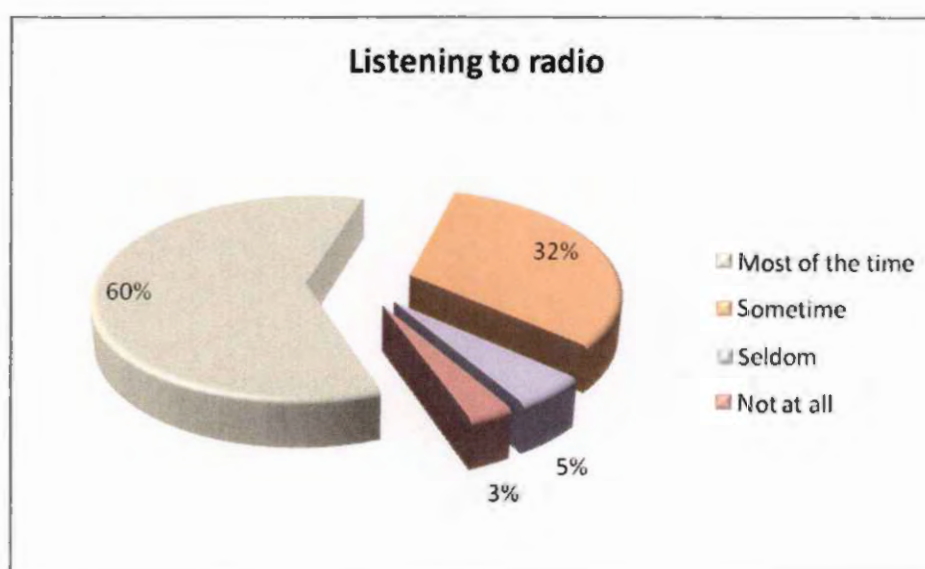


**Figure 4.18**

#### **4.4.1.3.16. I belong to an interdenominational prayer group at work, school or suburb.**

**Intention:** To determine if members do associate with other Christians outside the church parameters.

**Responses and Explanatory notes:** Figure 4.16 presents the figures as follows: 45.7% said most of the time, 20.7% said sometime, 12. % said seldom and 21.6 % said not at all. The indication is that there is some interaction that takes place

among a greater percentage of members outside church structures and parameters. This interaction forms networks and some cooperation in schools, workplaces, organizations and institutions. There is some kind of influence going on out there. Some cross-pollination is taking place. The history of the Vaal Triangle revival is a case in point where students met in schools through SCM (Student Christian Movement) and built powerful movements that resulted in bringing revival in the area. Other establishments such as HCF (Hospital Christian Fellowship) are based on that form of interaction. In various workplaces, there are interdenominational prayer groups that comprise mostly women like the Emfuleni Morning Devotion.

#### **4.4.1.3.17. Summary**

4.4.1.3.16.1. A greater majority of members confirmed that they use many languages in their churches during their services. With respect to immigrants many members agreed that they have new members from other countries. In condemning xenophobia a greater percentage said the unruly behaviour was condemned in most Vaal Triangle churches.

4.4.1.3.16.2. A greater percentage indicated that they enjoyed speakers from other areas or other churches.

4.4.1.3.16.3. Most of the time and in most churches, the senior pastor had other lay persons or assistants that worked alongside him. About 57% indicated that there are times where the senior pastor allowed the lay persons to preach from the pulpits while about 43.3% said it did not happen at all.

4.4.1.3.16.4. Members believed that in most of the time it was essential that they use their diverse skills in their churches.

4.4.1.3.16.5. A greater majority 92% of members said they listen to radio gospel programs and watch TV gospel programs. The implication is that the two communication media instruments do a complementary work in mission.



Most members belonged to interdenominational groups in their work places.

#### **4.4.1.4. Stewardship**

##### **4.4.1.4.1. I believe that the earth belongs to the Lord and every wealth that we find on this planet including people**

**Objective:** To establish the knowledge and understanding of the concept of stewardship among church members.

**Claims and Remarks:** 87% of the respondents strongly claimed; 12% agreed while 1% disagreed. The 98% that agreed reflect the anticipated response. This figure will be carried along as we further investigate the activities that should accompany that belief.

##### **4.4.1.4.2. The Vaal Triangle has a problem with poverty. It is the right thing to feed the hungry and clothe the naked**

**Objective:** To determine the attitudes of church members on stewardship to the poor with the aim of winning them to the Lord.

**Responses and Remarks:** Figure 4.19 presents the feelings. 71% strongly agreed; 26% agreed and a total 3% (2% and 1%) disagreed. The 97% majority has the compassion to the poor and as such their compassion can be used in mission to target the poor. This indicates a strong feeling towards helping the poor. It is therefore a good ground and opportunity to request such people to donate more clothes and food parcels for the poor. After they have been collected, the poor can be given clothes and food in the name of the Lord. If this growing compassion to the poor is used effectively, it can become winsome to the majority of the Vaal Triangle poor.



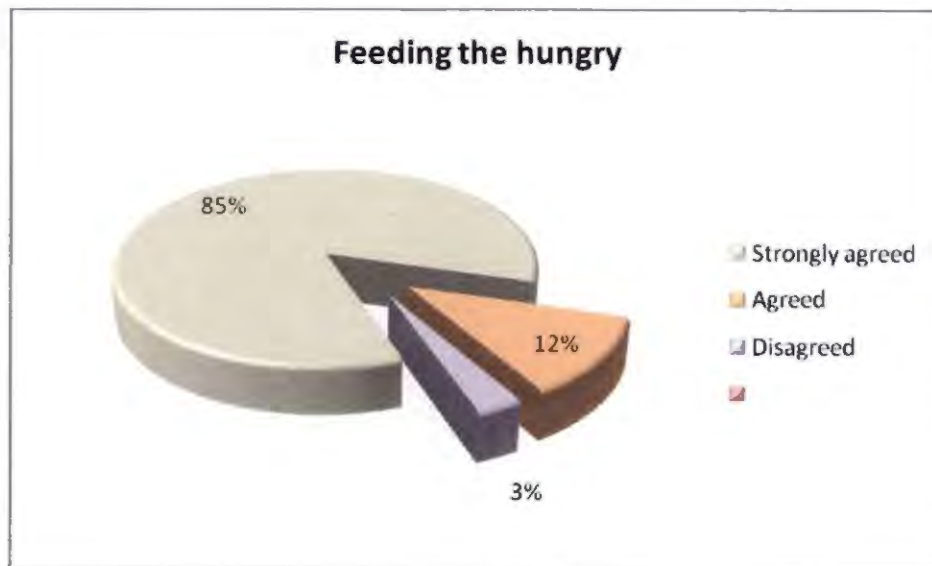


**Figure 4.19**

#### **4.4.1.4.3. In our church we have a program to eradicate poverty**

**Purpose:** To establish the existence of programs and structures to eradicate poverty.

**Results and Remarks:** 61% strongly agreed; 30% agreed; 7% disagreed; 1% strongly disagreed. One may conclude that it is the sentiments expressed in 4.2 which create these structures. Many church members should remember that a poor person in church is better of than a poor person outside the church (Maloma 2005:120). Even in this project, the unemployment figures presented in section one should become a tool for mission.

#### **4.4.1.4.4. In our church we share our building, resources with another church or organization.**

**Objective:** To determine an integrated approach of partnership and stewardship among churches with respect to the resources (estate) that may be shared.

**Results and Comments:** Figure 4.20 presents the results. [1] 25.3% strongly agree, [2] 34.6% agreed; [3] 25.7% disagreed while 14.3% [4] strongly disagreed. The 60% in total agreed that sharing is an element of stewardship. If one compares this figure with the one in 4.1.2 and 4.2.2, there is quite a difference. The 40% in total disagreed to this statement and this brings doubts. It is either church members do not clearly understands the concept of stewardship as they

claimed (in 4.1.2 and 4.2.2) or they only believe but they do not practice what they believe. The implication of this is that their confession cannot match their actions.

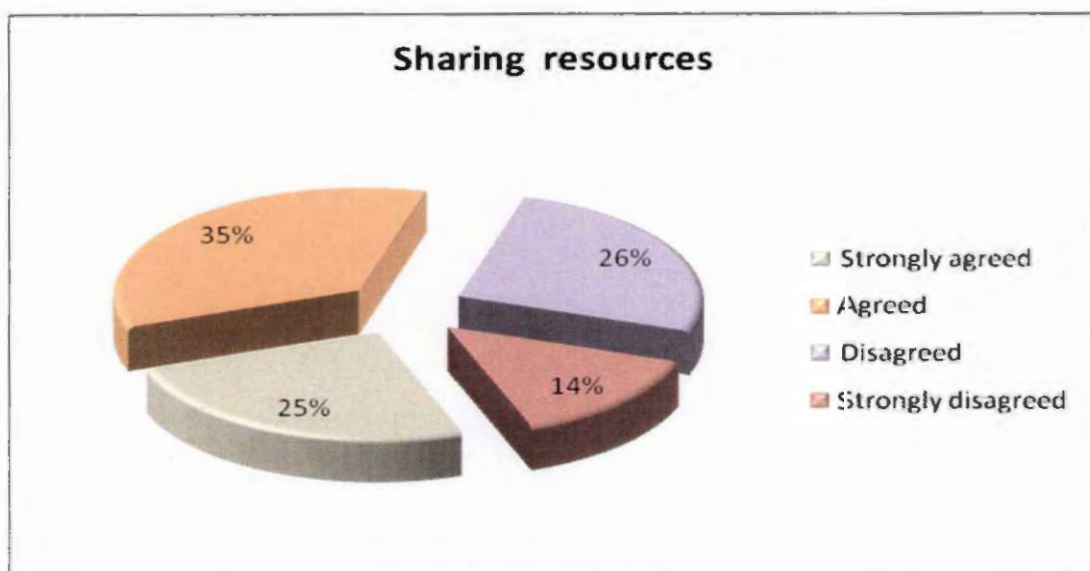


**Figure 4.20**

**4.4.1.4.5. In our church we once or twice at least sent clothes to needy people who were faced with disasters such as floods and earthquakes.**

**Intention:** To find out the practical ministry over the past period. To determine if church members only believe in this or they have done it already.

**Results and Discussion:** 29.4% agreed strongly; 49.6% agreed; 21% (in total) have not done it. Only 79% (in total) can claim that they did something once or twice that is a better figure compared to table 4.4. However it is still disappointing when one remember the enthusiasm that was expressed in 4.1.2 and 4.2.2.

**4.4.1.4.6. In our church we have a working relationship with other civic and state organs to assist those who need social assistance.**

**Objective:** To find out if partnership between churches and state organs exists for those social problems where a complementary approach can work for both parties.

**Figures and Comments:** Figure 4.22 below presents the following: 37% strongly agreed; 40% agreed; the remaining 23% (18% and 5%) disagreed. The observation in this is that partnership between churches and state organs have not been well investigated to raise awareness for a complementary approach. The issue of looking after the poor and the marginalised has been the mandate of the Church long before the ANC (African National Congress) manifesto existed. Some church members think it is a programme that was invented by the ruling party. The Literature review in chapter two has showed the extent of this (Galatians 2:9-10; Acts 6:1-7). Complementary approach between Church and government existed as we have seen with Nehemiah and Zerrubabbel. It is not wrong therefore to share certain common interests with the ruling party if and only if the churches can exploit every opportunity to do mission. That complementary approach may also be extended to the Business Community as the sector has more resources and programs for the poor. A strong recommendation to investigate a complementary approach between Church and some State organs and Church and the Business world need to be explored.

***Working relationship with state organs***

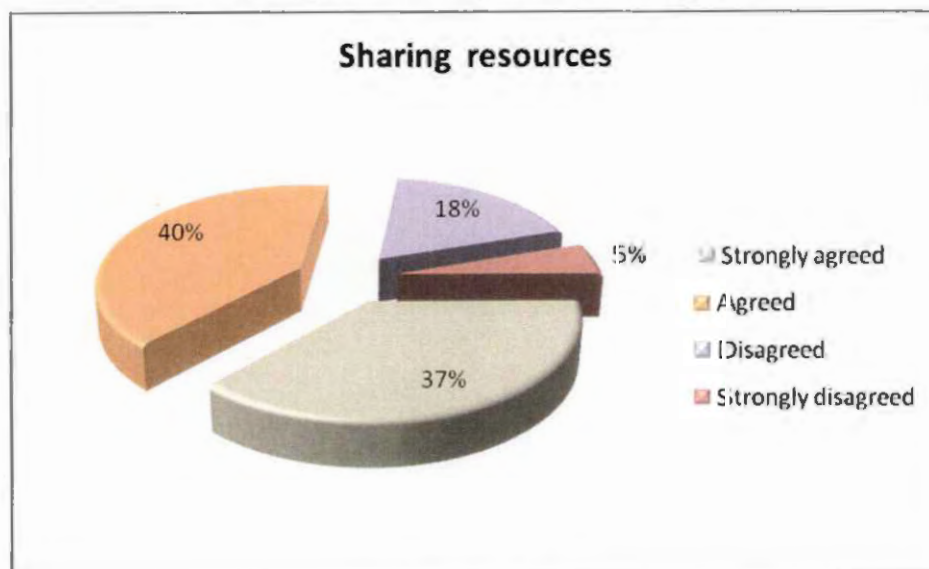


***Figure 4.21***

**4.4.1.4.7. In our church we have another church or evangelist or missionary that we work with whom we share the resources with.**



**Intention:** To investigate whether churches are supporting the field organisations in mission.

**Results and Remarks:** Figure 4.23 presents the figures as follows. 23.3% strongly agreed; 32.2% agreed; 33.1% disagreed and 11.4% strongly disagreed. Although a slight majority 55% support the evangelists or missionaries, the figure is very low with respect to what church members think about stewardship in this context. One may make an inference that stewardship is not well understood by church members.

**4.4.1.4.8. Our church receives donations from another church (churches) in the Vaal Triangle to cover some needs of the ministry.**

**Purpose:** To determine how far stewardship between churches goes as churches have other more affiliations or partnerships outside the Vaal Triangle

**Reports and Comments:** Figure 4.24 reports the following: 8.3% strongly agreed that they do; 14.3% agreed; 43.5% disagreed and 33.9% strongly disagreed. This figure will make sense when it is compared with the next one in 4.9.2. It makes sense therefore to remark that churches have stronger links and partnership inside the Vaal Triangle where they carry out their stewardship mandates than in other areas.

**4.4.1.4.9. Our church receives donations from another church (churches) outside the Vaal Triangle to cover some needs of the ministry.**

**Purpose:** Follow up to the above question the comparisons will determine if churches in the area have stronger links with those outside more than the local churches.

**Figures and Comments:** [1] 10.3% strongly agreed; [2] 15.9% agreed; [3] 45.1% disagreed and [4] 28.8% strongly disagreed. Figure 4.23 displays the figures.

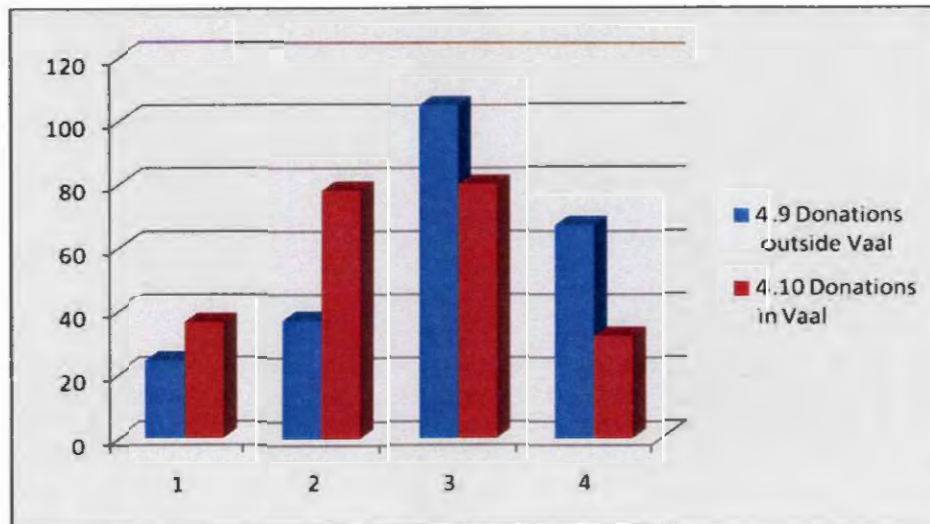


**Figure 4.22**

#### **4.4.1.4.10. Our church donates to another church (churches) in the Vaal Triangle.**

**Objective:** To establish the percentages of churches donating to other churches within the Vaal Triangle by so doing, enforce all the concepts related to complementarity.

**Responses and Comments:** 15.9% strongly agreed; 34.5% agreed; 35.4% disagreed; 14.2% strongly disagreed. This is a follow up question to compare figures that are circulating with the Vaal Triangle only as shown in 4.8.2. There is a huge difference between the percentages of those who give out and those who receive within this area. Those who receive from Vaal Triangle churches are 22% in total while those who claim to give out donates a total of 41%. Even if one would make an error allowance of 5%, the figures are still far apart.

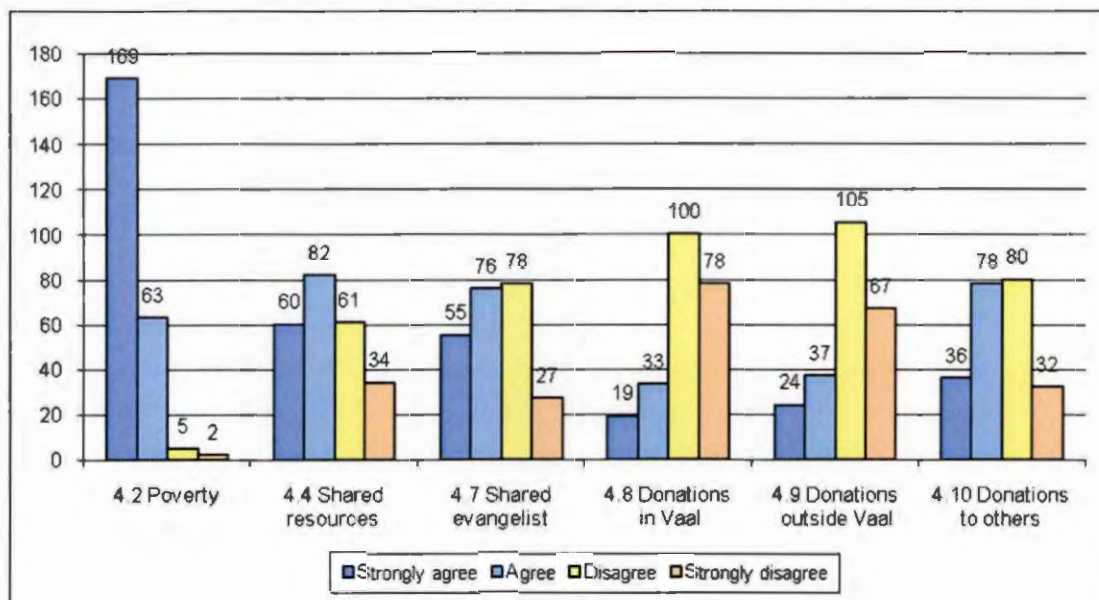


**Figure 4.23**

1. Column 4.2.: Vaal Triangle has a problem with poverty. It is the right thing to feed the hungry and clothe the naked.
2. Column 4.4.: In our church we share our building, resources with another church or organization.
3. Column 4.7.: In our church, we have another church or evangelist or missionary that we work with whom we share the resources.
4. Column 4.8.: Our church receives donations from another church (churches) in the Vaal Triangle to cover some needs of the ministry.
5. Column 4.9.: Our church receives donations from another church (churches) outside the Vaal Triangle to cover some needs of the ministry
6. Column 4.10.: Our church donates to another church (churches) in the Vaal Triangle.

#### **4.4.1.4.11. Churches must create jobs and address unemployment together with other Labour Federations e.g. COSATU.**

**Purpose:** To investigate the perceptions of members with respect to taking the issue of unemployment very serious and partnering with other stake holders or civic bodies.



**Results and Remarks:** Figure 4.24 presents that 49.4% strongly agreed; 36.5% agreed; 9.5% disagreed. A greater majority of members believe that the churches need to move in that direction

**4.4.1.4.12. Churches may use their facilities to create jobs, bring all the skills in the area and allow people to teach others.**

**Objective:** To determine the perceptions of members in using their facilities as assets that may be utilized profitably to address social problems.

**Results and Explanatory notes:** Figure 4.24 presents that 53.5% strongly agreed; 40.3% agreed; 5.3% disagreed while 1% strongly disagreed. Job creation may be regarded as one of the mandates that God gave to man to 'work.' Church members (94%) express that the churches must become the bearer of culture in job creation.

**4.4.1.4.13. Churches may feed people for a while but train them in projects that will empower them through skills development.**

**Reason:** To find out what church members think about moving away from the dependency mentality and teach the poor how to catch a fish for themselves.

**Figures and interpretation:** Figure 4.24 reports that 64.3% strongly agreed while 32% agreed. About 4% in total disagreed. This scenario presents a positive picture in the sense that there is an overwhelming willingness to move from the dependency stewardship to empowerment stewardship as discussed in chapter 2. This form of stewardship empowers the poor with skills and opportunities. These skills are also needed in the church itself. By empowering the poor therefore, the churches are also empowering themselves. Later on those acquired skills may be offered in the churches at lesser market costs.

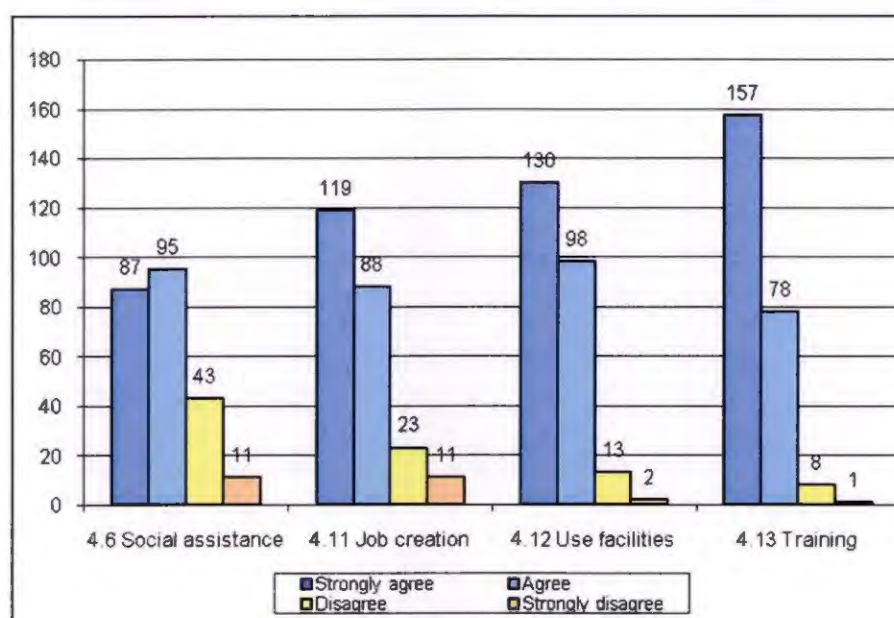


**Table 4.24**

1. Column 4.6.: In our church, we have a working relationship with other civic and state organs to assist those who need social assistance.
2. Column 4.11.: Churches must create jobs and address unemployment together with other Labour Federations e.g. (COSATU).
3. Column 4.12.: The churches may use their facilities to create jobs, bring all the skills in the area and allow people to teach others.
4. Column 4.13.: Churches may feed people for a while but train them in projects that will empower them through skills development.

#### **4.4.1.4.14. Churches must have proper bookkeeping and show the public and the community how funds are used.**

**Objective:** To assess the thinking of members on accountability of finances to the community.

**Results and analysis:** The reports show that 54.5% strongly agreed; 29.5% agreed; 12.7% disagreed and 3.3% totally object. This reflection of 85% who expressed that it should be so, reveal how much members expect in terms of accountability and good stewardship in finances. In some denominational

churches, the finances are controlled and managed from a central point. In independent churches, they are controlled locally. To a certain extent, the very members themselves wish to know how the church spends the money. This question is linked to the following one.

#### **4.4.1.4.15. Ministers must declare to the church members all their income**

**Intention:** To assess members feelings with regard to whether their ministers should disclose to them how much they are earning.

**Responses and Explanation:** The figures points out that: 32% want to know strongly; 23.2% agreed; 27.4% disagreed and 17.4% do not want to know at all. About 55% are interested in the information while the other 45% want the ministers to remain tight-lipped about the matter. In this case, one may suggest that ministers themselves can voluntarily and openly inform the members as a sign of transparency and setting an example to the members. Unless of course the members themselves stop them.

#### **4.4.1.4.16 Summary**

**4.4.1.4.16.1.** A great majority agreed that they understand stewardship. About the same figure agreed that the poor must be targeted with the gospel and that compassion must be shown to them. A great majority also agreed that they had programs that looked after the poor. A great majority (72%) also claimed that they have partnerships with the state organs that helped the poor.

**4.4.1.4.16.2.** About 40% disagreed that they shared their building or resources with other churches or organizations. This implies that there was a different understanding on the concept of stewardship. About 45% said they neither had evangelist nor missionary that they supported. Even churches were reluctant to support one another, only about 40% were



doing that. This could mean less interest in the idea. It was also noted that churches in the Vaal Triangle were more active in helping each other financially than helping those that are outside the area.

**4.4.1.4.16.3.** On job creation partnerships with labour federations such as Cosatu, about 86% agreed that unemployment affected the whole community and alliances with other civic bodies were a necessity. About the same percentage agreed that churches must use their facilities to create jobs and create pools of skills where people will pass their skills to others.

#### **4.4.1.5. Target evangelism:**

Investigating Target Groups and the Missionary nature of churches structures as well as exploring the dynamics of Church growth.

##### **4.4.1.5.1. In our church we have ministry for the convicts in prison.**

**Purpose:** To determine the existence of targeting structures in the whole correctional services and report on whatever partnership exists. To investigate if the prison-ministry structures are missionary in nature.

**Responses and comments:** The figures are represented as follows: 27.3% has such a ministry while 72.7% does not have. There is a great opportunity to 'arrest' those men with the Gospel. Since most men do not come to church. Only 38% of men were found in the churches according to the demographics shown in Figure 4.25. Through strong networks that exists with the outside friends, the inmates can provide some information about those networks to warn their friends about the consequences of delinquency and criminal behaviour.

##### **4.4.1.5.2. In our church we have a special care for youth in church and outside church**

**Intention:** To determine if there are youth ministries and also find out if they are winsome

**Responses and comments:** Figure 4.26 paints an interesting picture. 72.4% as against 28.6% of members agreed that their Youth ministry also involves the unchurched. In other words they are winsome. Their programs do not only revolve around church youth but also include the unchurched youth.

#### 4.4.1.5.3. In our church we conduct campaigns and workshops for alcoholics.

**Purpose:** To determine if the churches have programs that are missionary in nature by offering special spiritual counseling.

**Results and Interpretation:** The picture is a gloomy one. Figure 4.25 shows that 22.3% have programs that are missionary in nature. 77.7% did not have them as yet. Churches have an enormous opportunity by partnering with those organizations that help the alcoholics like AA (Alcoholic anonymous). Such agencies also includes Drug addicts as well. With so much drug-trafficking going around in the Vaal Triangle, the figures are a trumpet call to churches to develop strategies of dealing with this as part of mission.

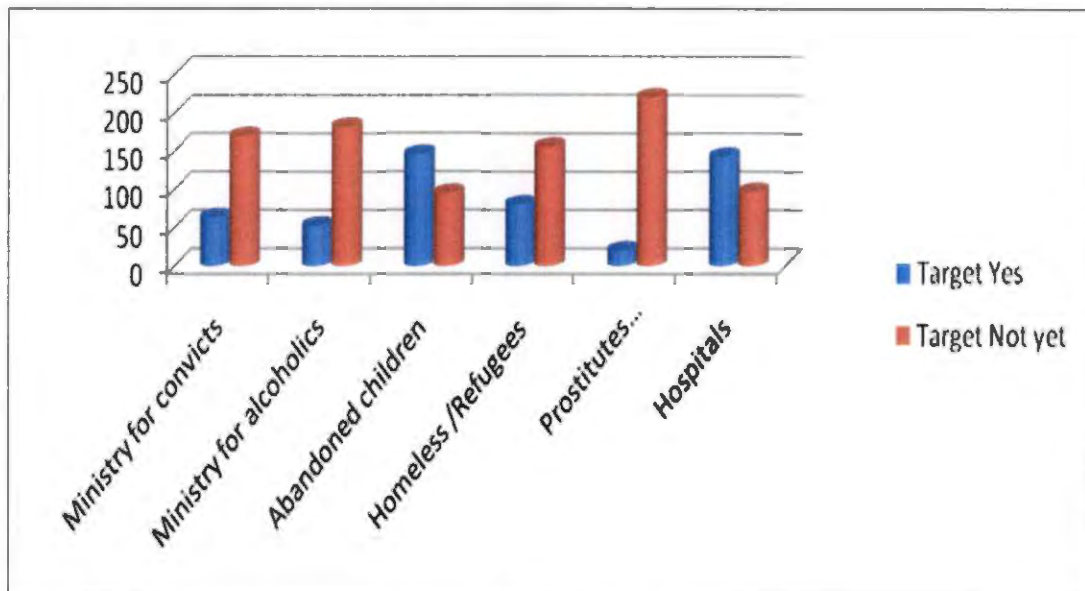


**Figure 4.25**

#### **4.4.1.5.4. In our church we have a ministry for women, ladies from churches and outside churches**

**Objective:** To determine how far women ministries are missionary by nature, thus reflecting such high proportions in churches.

**Figures and observation:** Figure 4.26 gives the expected results. 83.5% as compared to 16.5 % have women ministries that reach out to the unchurched women. The demographics show that women constitute 62% versus 38% of men.

#### **4.4.1.5.5. In our church we care for abandoned children.**

**Objective:** To see how far this growing problem is being addressed by the churches.

**Results and comments:** Figure 4.25 presents the figures. 60.7% said they do care for them. These children could be adopted and raised in the fear of the Lord than to further abandon them into the hands of sin and the devil.

#### **4.4.1.5.6. In our church we have a ministry for the homeless or refugees.**

**Intention:** To determine how ready the churches in the Vaal Triangle are to minister to the floods of refugees.

**Results and remarks:** Figures are presented in Figure 4.25. 34% were said to be ready while 66% were not yet. This ministry is very important because even Jesus and his parents were once refugees. Although the Bible does not state how they were received or accommodated during their flight in Egypt, the fact is that their lives were preserved until he was grown up and the danger that was going to take his life was out of the way. One may say how blessed is that family or that city that welcomed them during their flight even though the bible does not state who received them and where. In Old Testament times Israel had specific laws for strangers. Jesus taught that it is important to welcome and receive strangers for in so doing we are receiving angels. The same situation has come to the Vaal Triangle churches. Among the refugees there are little babies whose mothers cuddle them through the storms just to survive to see another day. This situation of refugees is an opportunity to exercise benevolence ministry.



#### 4.4.1.5.7. In our church we have special events for families and couples inviting the non-churched

**Objective:** The aim is to find out if the church-couples are winning others outside the church.

**Results and Discussion:** Figure 4.26 reflects the picture in churches. 68.6% said they do have programs, events that reach out to the unchurched. The observation is that the other 31.4% have programs only for their church members. The programs are not mission oriented. Homes can be instrumental in this matter. To help the other 31.4% who do not have winsome programs one may suggest that if such couples fellowships are done and conducted outside the church premises, in homes of the believers, in nature parks or even in hotels, in social clubs, they may attract quite a number of unchurched couples.

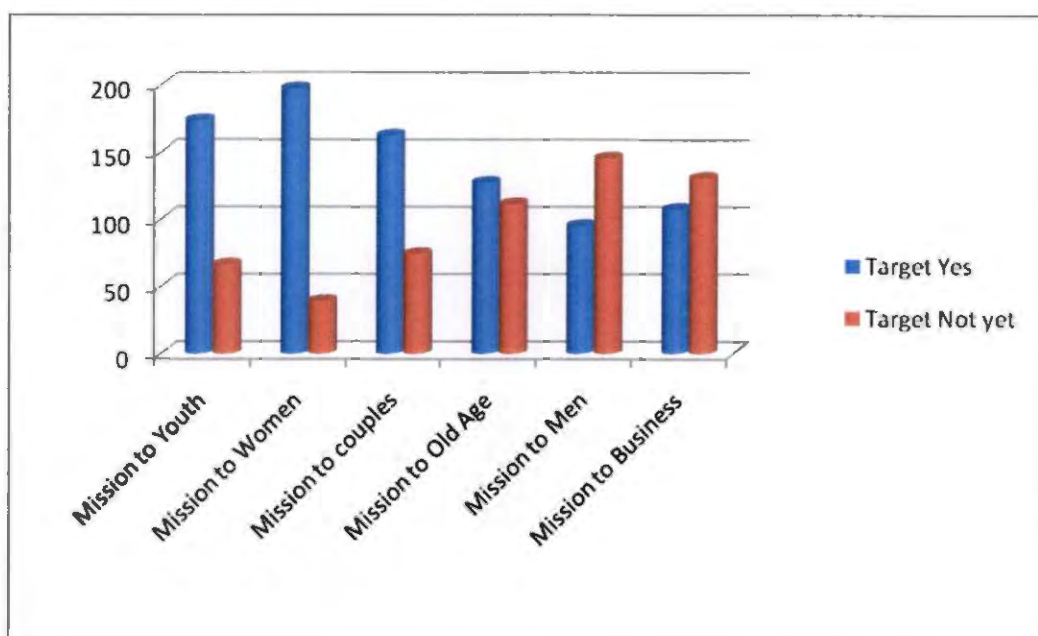


Figure 4.26

#### 4.4.1.5.8. In our church we run a specific counselling program for the homosexuals and prostitutes (Sex workers).

**Purpose:** To determine whether churches are engaged and to what degree.

**Results and Comments:** The Figure 4.25 results reflect a taboo attitude. Only 8.4% responded positive while 91.6% indicated that they have not yet engaged in

this target group. In the prostitution industry there is so much evil apart from the promiscuous life. There are atrocities such as rapes, murders, human trafficking, assaults and even robberies. The sex-worker world is the Nineveh of our time. There is a stigma that is attached to this. With the International events like conferences, sports tournaments, athletics events coming to the country, this industry may bring along unpleasant moments in the Vaal Triangle and elsewhere. No one knows yet what they will leave behind after every such event take place. However churches can develop strategies to increase their visibility to the places where such debauchery takes place. Demonstrations and taking of pictures can be done to discourage the clients of these prostitutes. It is a fact that if one gets rid of the client, the market dies.

#### **4.4.1.5.9. Our church has a ministry for the Aged inside church and outside church.**

**Purpose:** To determine the awareness of the ministry and how far the churches are taking care of such.

**Results and Remarks:** Figure 4.26 presents that 53.4% of churches have the ministry as opposed to 46.6%. This ministry is necessary especially in those suburbs and townships like Sharpeville, Old Vanderbijlpark, Old Evaton, Old Bophelong, Old Vereeniging, and Old Refengkgotso which are ageing residential areas. It will therefore require that the churches in those areas study the demographics of their areas and find out what the statistics are saying about the age distribution.

#### **4.4.1.5.10. We have people who are dedicated to Health, Hospitals and Hospices visits.**

**Objective:** To find out the existing programs on Hospices and Hospitals.

**Responses and Remarks:** The figures are presented by 4.25. They show that 59.7% against 40.3% have winsome programs. With so many hospitals, clinics and hospices in the Vaal Triangle, the ministry is essential. People are dying daily in those institutions and they need people who can give them the assurance of

where they are going after leaving this worlds. It is rare to find sick people rejecting the Gospel.

#### **4.4.1.5.11. We run special programs for men both in church and those who are not going to church**

**Purpose:** To establish whether there is vibrant and attractive outreach programs to target men with the Gospel.

**Results and Discussion:** Figure 4.26 gives the figures as follows: 60.4% claimed that their ministries are reaching out to men while 39.4% accepted that they do not have winsome programs. The 60% figure is quite high and at least if those programs are so good and effective, they would at least draw more men to church. Looking at the 38% figure of men in the church, which of course is a mirror of national statistics; the church can still do more to get men in the church.

#### **4.4.1.5.12. In our church we have a department for business forums inviting all businesses**

**Intention:** To find out how much the churches are doing to attract business people to churches.

**Figures and Discussion:** Figure 4.26 presents that 45% said they have such a ministry while 55% do not have. In the Vaal Triangle, now even in the Black society there are new business men and women who are running big companies. They also need their spiritual 'wealth' that is found in the Lord. Business people are a target mission as well.

#### **4.4.1.5.13 Summary**

4.4.1.5.13.1. The figures exposed a lack of dedication, specialists and good strategies for mission among various groups. The demographical results inform the research that males are far less in number apart from the fact that the imbalance exists countrywide and beyond. In this case one would consider that these are the areas where the

churches spend most efforts to target such groups. The prison ministry in general needs specialists. The sportsmen and other men's forums categories are neglected.

4.4.1.5.13.2. Although the youth comprised the majority in churches, the fact is that a greater percentage of those youth were born within the church. This is an indication that the rate of converting young people is not impressive enough.

4.4.1.5.13.3. Figure 4.27 display a sad picture when coming to alcoholics, refugees and worse off, the sex workers. Alcoholics include drug addicts and other enslaved groups such as gamblers. These people need compassion and love. Some of them have been forced to be in those conditions by poverty, lack of jobs, some were abducted into the world of prostitution.

4.4.1.5.13.4 The homeless, refugees and the abandoned children are indeed homeless and abandoned when coming to church caring. Jesus as a child was once a refugee in Africa. Moses was found in a state similar to abandoned children although he was hidden and not thrown away. On the same note it will be appropriate to highlight the fact that the church as a whole, ministers and members agreed that xenophobia needs to be condemned from the pulpits.

#### 4.4.2 Responses from ministers / pastors / bishops interviews

Thirteen ministers out of a possible fifteen availed themselves for an in-depth interview. This represents 87 % of the total that the project anticipated to interview.

Initially the interviews were scheduled to take one hour. After piloting it was discovered that they would take an average of one hour thirty minutes and it did happen as expected. The extended time was due to the following:

- The process of giving the background on certain questions before they can be answered.
- The application of communication techniques like paraphrasing, clarification, reflection, comments, probing as indicated in Greeff (2005:286).
- The participants were also asked to give some explanations where they had to clarify themselves on some of the answers. This also helped in getting other ideas that the researcher noted.
- The researcher had an extra notebook and took down more notes during the interview sessions.

The names of the 13 participating ministers and their respective churches are listed on Annexure J. One church in Sasolburg, three in Vereeniging, two in Deur /Sebokeng, One in Boipatong, two in Evaton and four in Sharpeville. Actual numbers and percentages are presented in the following columns:

| Number | 1    | 2     | 3     | 4     | 5     | 6     | 7     | 8     | 9     | 10    | 11    | 12    | 13   |
|--------|------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|------|
| %      | 7.7% | 15.4% | 23.1% | 30.8% | 38.5% | 46.2% | 53.8% | 61.5% | 69.2% | 76.9% | 84.6% | 92.3% | 100% |



#### 4.4.2.1. Biographical information

##### 4.4.2.1.1. Gender distribution

**Purpose:** To determine the proportional representation of ministers

**Figures and Comments:** All were males, 100%. Even though the females are not present, some ministers are co-pastoring with their trained spouses. Their involvement in helping their husbands appears to be fruitful.

##### 4.4.2.1.2. Home Language

**Purpose:** To determine the basis for diversity of language.

**Results and comments:** Most ministers are multilingual. About 7.7% can only speak Afrikaans and English. The rest speak mostly Sesotho (69.2%) followed by IsiZulu (15.4%) and Setswana (7.7%). Those who speak Sesotho also speak other languages like Sepedi and IsiZulu.

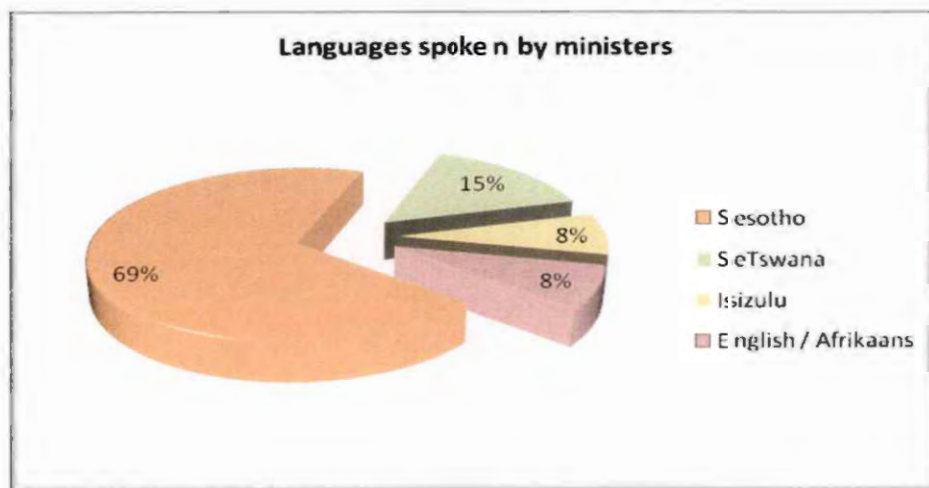


**Figure 4.27**

##### 4.4.2.1.3. Age distribution:

**Purpose:** To determine the age group of ministers

**Results and comments:** There were about 4 categories. 7.7% are (26-35); 31.8% (36-45); 38.5% (46-55); 23.1% (56-65)



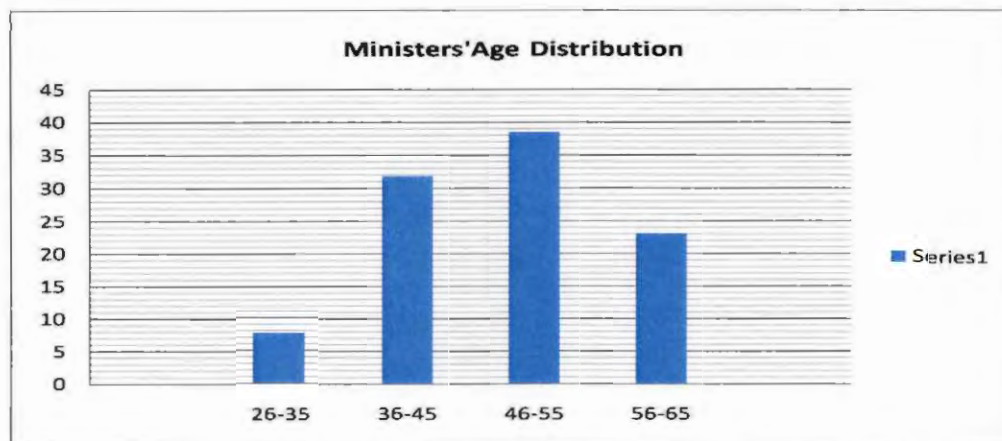


**Figure 4.28**

#### **4.4.2.1.4. Marital Status**

**Objective:** To determine what percentage is married

**Results and comments:** All (100%) are married. It was indicated in the gender report that the spouses are co-pastoring their work is fruitful especially in the women' ministry. This is a good sign that the involvement of Pastors wives is benefiting the ministry.

#### **4.4.2.1.5. Number of children**

**Purpose:** To determine how many children ministers have.

**Results and remarks:** 84.6% had children numbering between 1 and 4. 7.7% did not have children and 7.7% had more than 4 children. Most children grow up in church and later when they are old, they become important to the church.

#### **4.4.2.1.6. Place of residence**

**Intention:** To determine where the ministers reside.

**Results and remarks.** Figures are graphically presented in Figure 4.29 below. Interestingly 92.3% of ministers reside in the suburbs. 7.7% resides in the Townships.

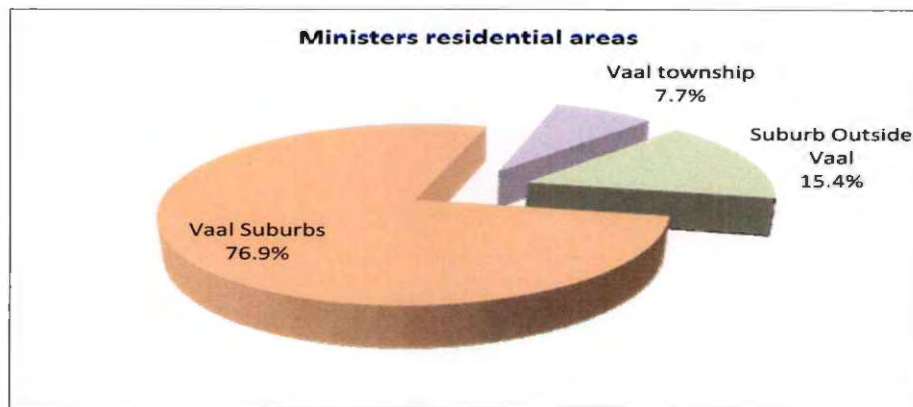


**Figure 4.29**

#### **4.4.2.1.7. Position in church**

**Purpose:** To determine the position of power and authority in terms of decision-making.

**Results and discussion:** A total of all ministers were decision makers. 7.7% were Bishops, another 7.7% Archbishops and 84.6% were senior pastors. All of them were in the position of taking decisions.

#### **4.4.2.1.8. Race Group.**

**Intention:** To find out the racial groups.

**Findings and remarks:** 92.3% were black and 7.7% were white.

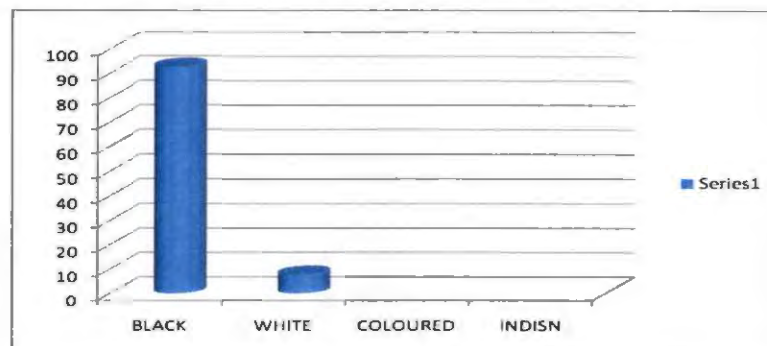


**Figure 4.30**

#### **4.4.2.1.9. Qualifications.**

**Objective:** To find out the average qualifications of the ministers.

**Results and comments:** Figure 4.31 presents the results. About 7.7% had Standard 10; 15.4% had Standard 10 plus diploma/degree; 76.9% had postgraduate qualifications. This is a positive development, as ministers need to be more skilled.

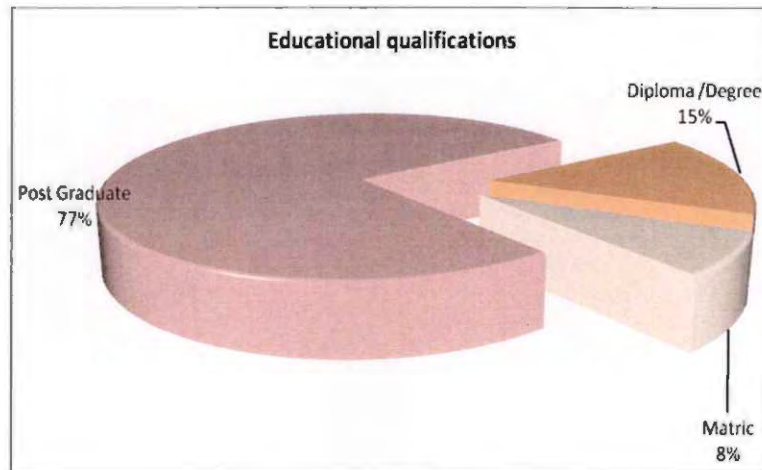


**Figure 4.31**

#### **4.4.2.1.10. Skills and Experience**

**Purpose:** To find out if ministers are having various skills which may be necessary to complement them in their pastoral work.

**Findings and remarks:** 100 % of the ministers have managerial skills. This is a good sign for good administration in churches. However, 76.9% worked in various fields before they became ministers. 23.1% never worked at all. After finishing their studies they moved straight into ministry. 100 % of the ministers have managerial skills. This is a good sign for good administration in churches. However, 76.9% worked in various fields before they became ministers.

#### **4.4.2.1.11. Place of Birth.**

**Objective:** To find out where the ministers were born.

**Findings and remarks:** Figure 4.32 presents that about 30.8% were born in the Vaal. 69.2% were born outside. This reflects a great migration pattern. However, the research could not establish how many who were born outside the Vaal

Triangle came here as ministers already or became ministers after they were in the area.

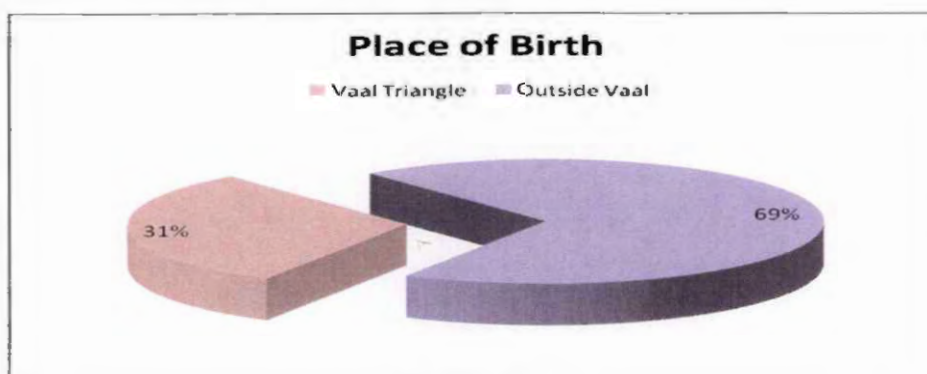


**Figure 4.32**

#### **4.4.2.1.12. Country of birth:**

**Purpose:** To investigate the immigration patterns:

**Results and Reflections:** All of them were born in South Africa.

#### **4.4.2.1.13. How did you become associated with this church?**

**Purpose:** To establish how did the ministers come to be in the pastoral position in their churches.

**Results and remarks:** Figure 4.33 presents the responses. About 46.2% started the churches while 53.8% came by transfer. In other words, the level of church planting is almost 50%.

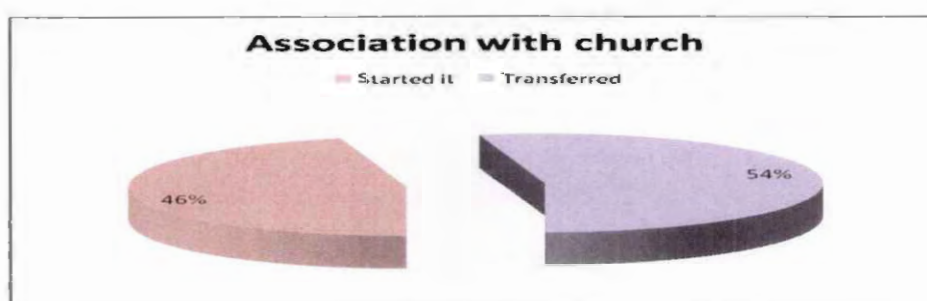


**Figure 4.33**

#### **4.4.2.1.14: How long have you been pastoring?**

**Purpose:** To determine the period and experience of ministers.

**Results and deliberations:** Figures are graphically presented in Figure 4.34. The average is 17 years of ministry in total. From the history of the churches as



discussed in chapter 3, many independent ministries were established around that period especially after vision 88.

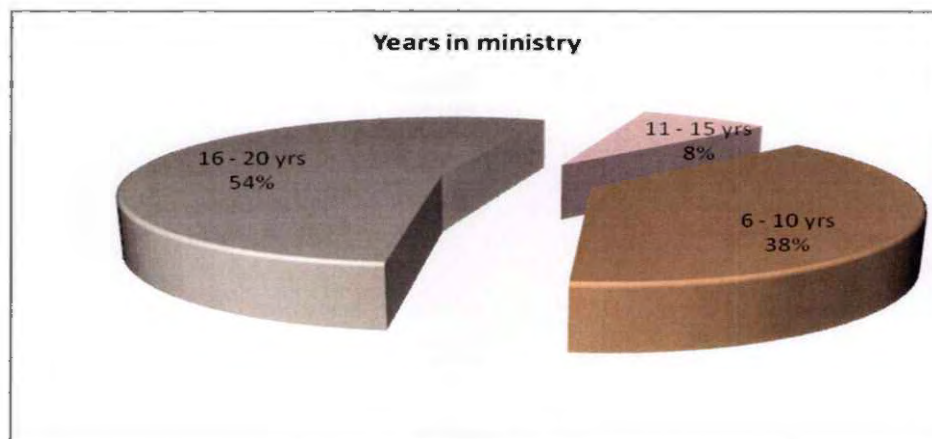


**Figure 4.34**

#### **4.4.2.1.15. Where do you specialize in your pastoral work?**

**Background:** After asking the question, ministers were informed about specialization in this context.

**Intention:** To establish areas where ministers specialize with respect to various ministry gifts or operations:

**Results and discussions:** Figure 4.35 below gives the spectrum of ministry specialization. There is an indication that many of the necessary ministries are being neglected. This will be reflected in graphical presentations as to how effective churches are in performing those ministries.

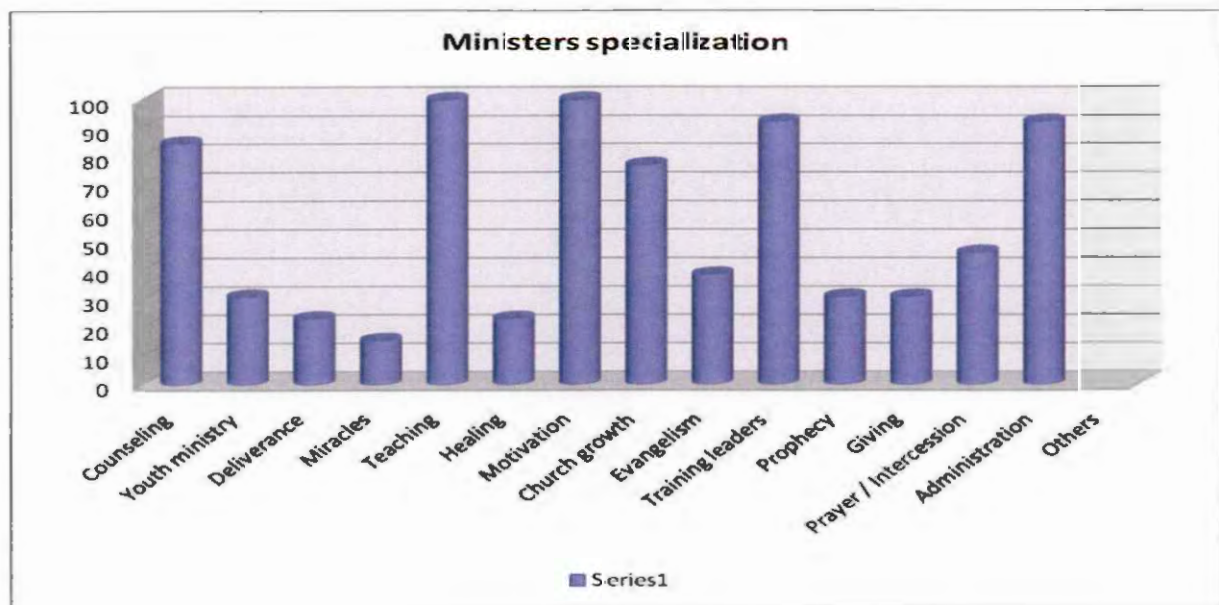


Figure 4.35

About 84.6% were specializing in **counseling**. Some ministers indicated that they need some crash courses on professional training in this discipline. They only do it because they want to get closer to their members. The other 15.4% delegate the responsibility to lay ministers. At 30.8% **Youth Ministry** showed a very low activity. With so many young people in churches, this was supposed to be one of the busiest. **Deliverance** stood at 23.1% and the Vaal Triangle with its traumatic history would definitely need a lot of action from churches. Ministry of Deliverance is essential among alcoholics, drug addiction and other enslaving habits. **Working miracles** was the lowest at 15.4%. There seems to be a growing loss of interest in this area if one compares this response to the testimonies emanating from interviews on the history of the churches in the Vaal Triangle (Bishop Molefe and others). All the ministers (100%) claimed to be **specializing in teaching**. Those who were involved in deliverance were also preaching and conducting **healing services**, hence it stood equally at 23.1%. All ministers were involved in **motivating** their members. A total of about 76.9% indicated that they were actively involved in **church growth**. However if one compares that figure with 38.5% of **evangelism specialists**, one may infer that there are members who came to churches either by transfer or were born in them. 92.3% indicated that they train their leaders while the remaining 7.69% claimed that they use a



*complementary approach* by engaging other specialists to train their leaders. **Prophecy** figures were 30.8%. **Giving** included welfare and benevolence in general. Ministers who indicated their involvement were around 30.8% and this figure was also demonstrated in Table 4.10 where the same percentage was registered. One may infer that the figure of giving could improve if there are more ministers specializing in that aspect.

**Prayer and intercession** registered 46.2%. This may be regarded as quite low if a comparison was made with the apostles in Acts 6:1-7. They decided that the other ministries might be delegated so that they would pay much attention to prayer and teaching. On the same note the percentage on teaching is significantly high against that of prayer and intercession. It was discovered during the interviews that many ministers dedicate that ministry to the intercession groups. All ministers (100%) claimed to be doing **administration**. This is an indication of the desire for good governance and a sense of stewardship. It also shows management over all the activities of the church in all departments. Ministers were also given an opportunity to mention other ministries that they are doing and none spoke about any other apart from those listed.

#### **4.4.2.1.16. Summary**

**4.4.2.1.16.1.** The biographical information provides the project with sufficient information to see what type of ministers participated in the research in terms of residence, background, age, qualifications gifts and skills. All ministers (100%) were married. In terms of gender there were no female ministers listed however about 23.1% of ministers hinted that their wives are qualified pastors and they worked as partners in the ministry. Most ministers spoke more than three languages. Only 7.7% spoke English and Afrikaans. A majority of the ministers (69.3%) were middle-aged.

**4.4.2.1.16.2.** About 92.3% lived in the suburbs and only 7.7% resided in the townships. Out of that figure 15.4% resided in the suburbs outside the Vaal

Triangle. This confirms the inferences made in chapter three about the geographical position, rail and road infrastructure of the Vaal Triangle which were factors that made mobility or traveling easy.

**4.4.2.1.16.3.** All the ministers were heads of their churches and were in the position to take decisions. As far as race was concerned, 92.3% were black and 7.7% were white.

**4.4.2.1.16.4.** On qualifications the standard was really high. Only 7.7% did not have University Degree. Most were actually in postgraduate level. This is an indication of high level of skills. 23.1% never worked in any institution. Surprisingly enough, about 30.8% were born in the Vaal Triangle and 69.2% were born outside. This reflects a great migration pattern. On the same note 46% started their churches while 53.8% came by transfer. The level of church planting was almost 50%. With regard to ministry specialization ministers claimed quite a wide range of specialization. However, these will be tested further whether those gifts were winsome or not. A majority claimed to do a lot in the following: Counseling, Teaching, motivation, church growth, training of leaders and administration. At 30.8% **Youth Ministry** showed a very low activity. With so many young people in churches, this was supposed to be one of the busiest. **Deliverance stood** at 23.1% and the Vaal Triangle with its traumatic history would definitely need a lot of action from churches. Ministry of Deliverance is essential among alcoholics, drug addiction and other enslaving habits. This could be an indication of duplication of ministries. Wherever duplication of ministries takes place there is possibility of competition. The aspects that contribute to church growth such as evangelism, healing, deliverance appear to be lowest in percentage.

#### **4.4.2.2. Complementarity: partnership, cooperation,**

**4.4.2.2.1. Vaal Triangle has been ravaged by violence in the past, poverty is rife. To do mission work and be relevant to the context of the area, churches must unite, cooperate, and collaborate with other civic bodies to address the repercussions, or consequences thereof.**

**Background:** Ministers were given an abstract version of the history of the area before the statement.

**Purpose:** To find out if ministers agree on the need for complementarity with respect to the impact of the past events in the area.

**Results and comments:** A total of 13 Ministers (100%) strongly agreed. This gives a strong base for the rest of the results in every question. With a certain framework, ministers had a picture of what the research interview was all about.

**4.4.2.2.2. If a minister lacks a gift that the ministry needs, he / she should ask another one who has that gift to come and help**

**Purpose:** To find out the feelings with respect to lack of some gifts or specialization in ministry

**Responses and comments:** 84.69% strongly agreed and 15.4% agreed. The interpretation is that there is strong perception about the acknowledgement of gifts and ministries. This creates a positive outlook for the necessity of complementarity.

**4.4.2.2.3. Ministers must encourage their members to listen to some empowering Gospel programs on radio and television.**

**Background:** The complementary nature of gospel programs on radios was given prior to the statement.

**Purpose:** To determine the feelings about the radio and television ministries.

**Results and discussion:** 69.2% strongly agreed while 7.7% agreed and 23.1% disagreed. The majority of 76.9% in total agreed. In this case, the electronic media has an influence on communities. As such, they are also important tools in mission. Many people use them for communication. Those who disagreed with the statement gave reasons that range from untrained presenters who lack good biblical interpretation. As a result, they end up confusing members. On the other hand, the majority that agreed emphasized the fact that even if one does not encourage them, they will still listen and still be left in confusion. They also indicated that it is better to teach and ground the church members in the true

biblical teachings. In case they hear misconceptions and wrong biblical interpretations and applications, they will not be confused.

Electronic media is essential in the mission. It is another form of complementarity. Some ministers only preach on Sunday or meet with their congregants once a week. The radio and television stay 24 hours in their houses. Therefore, these instruments may be used as “Gospel angels” that enter the homes any time. Instead of people coming to church only on Sunday, the church goes to people in their homes everyday through these instruments.

**4.4.2.2.4. Our church has another church that we partner with for mutual support.**

**Purpose:** To assess if ministers have made a platform for their churches to establish partnership with other churches

**Answers and remarks:** 84.6% said they strongly agree while about 15.4% just agreed. The figure corresponds with the results of similar statements with members questionnaires.

**4.4.2.2.5. I belong to a fraternal / ministerial organization.**

**Intention:** To find out how many belong to organized groups.

**Findings and reflections:** 92.3% strongly agreed that they belong to a fraternal of some sort while 7.7% disagreed.

**4.4.2.2.6. I participate in other social structures of the community.**

**Purpose:** To determine whether ministers are active in the community structures:

**Responses and Remarks:** 76.9% strongly agreed that they are. 15.4% disagreed and 8.7% strongly disagreed. Having determined in chapter 3 what the socio economic dynamics of the Vaal Triangle were, it is encouraging to see the involvement of ministers in community structures. The area needs a holistic approach to mission. The community organizations may be more effective if they have some pastoral advice.

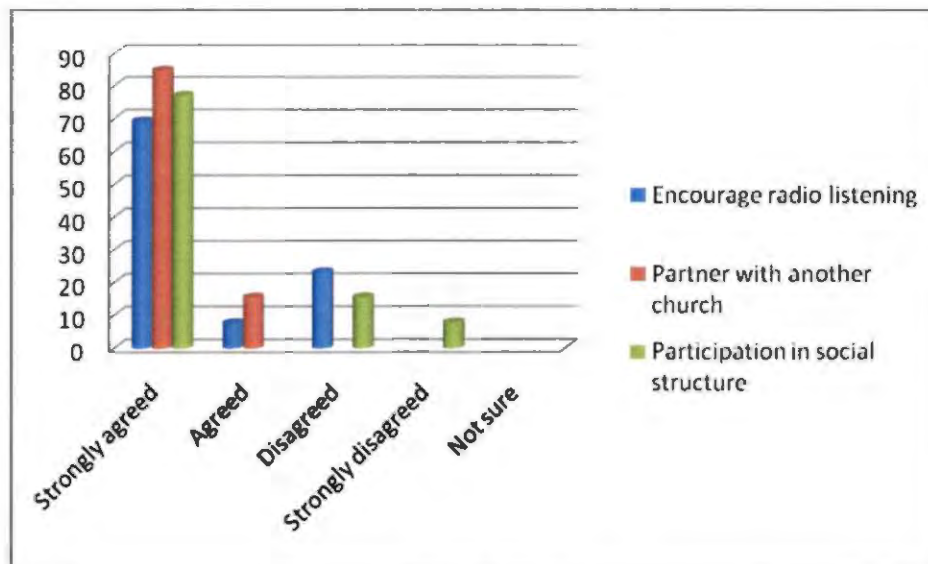


**Figure 4.36**

#### **4.4.2.2.7. We have another church that we partner with for mutual support**

**Purpose:** To determine if there exists a complementary relationship on church-to-church level.

**Findings and comments:** 76.9% strongly agreed. 7.7% just agreed and the other 15.4% disagreed. Reasons given by those who disagreed were that they were new churches and they still have to develop their sense of identity before they could get into “marriage” with any church.

#### **4.4.2.2.8. I have another Pastor(s) that I fellowship with and who I share my problems with for encouragement and prayer.**

**Purpose:** To find out any form of pastor-pastor fellowship and encouragement.

**Findings and discussion:** 84.6% strongly agreed and 15.4% just agreed. The Vaal Triangle has always been a place of networking and cooperating.

#### **4.4.2.2.9. Ministers are only servants and stewards when coming to the flock. They must not possess them like they own them.**

**Background:** A brief scenario was narrated where ministers own members to an extent that they even cause divisions like in a case of Paul and Apollos. This was accompanied by explaining that ministers were shepherds and Jesus was the chief Shepherd.



**Purpose:** To determine if ministers understand the element of stewardship with reference to the church members.

**Results and comments:** 46.2 % strongly agree while 30.8 agree. The 23.1% that disagreed argued that they have to be possessive to the flock since they must guard it. They have worked hard for them to be there and should feel obliged to know where they go on Sundays. If they are not in church, they must communicate with them. A sense of ownership in this matter is about love and caring for the flock.

**4.4.2.2.10. I have churches in the Vaal Triangle that I support during conferences and other events.**

**Purpose:** To find out if there is support to churches within the Vaal Triangle.

**Data and Discussion:** 69.2% strongly agreed so and 31.8% agreed. This figure shows that charity begins at home.

**4.4.2.2.11. I have churches outside the Vaal Triangle that I support during their conferences and other events.**

**Intention:** To determine how many ministers have relationships with others outside the Vaal Triangle.

**Figures and Remarks:** A greater percentage (92.3%) agreed that their support extends to other places while 7.7% did not agree. This form of support and network characterizes the Vaal Triangle.

**4.4.2.2.12. Ministers may share their church contributions with Para-church groups, missionaries and evangelizing organizations. Philippians 4:14-19.**

**Abstract:** A summary of the work of Paul and the church in Philippians was discussed before the statement.

**Purpose:** To find out the attitudes of ministers to supporting other evangelists and missionaries.

**Findings and remarks:** 53.8% strongly agreed, 31.8 agreed, 7.7% disagreed and 7.7% strongly disagreed. Those who disagreed commented during the interviews that the 'field ministers' (evangelists and missionaries), are not accountable to any

one. Secondly, there is no partnership between them and the churches. Another point was that many churches have evangelism and missionary teams that go out to minister to the un-churched and these are accountable to the churches that sent them.

The fact of the matter is that those Para church groups have consciously and strategically aligned and organized themselves to target cities at a large scale. Moreover they specialize in that field. It is not a casual or periodical ministry. It is a full time engagement. Secondly, some of them work for the kingdom of God as a whole.

**4.4.2.2.13. Our church has activities where we invite other churches in the Vaal Triangle for fellowship, prayer, teaching, joint services, and other related spiritual programs.**

**Purpose:** To find out how far fellowship and relationship with other churches goes.

**Responses and Observations:** 69.2% strongly agreed. 23.1% agreed and 7.7% disagreed. My analysis of the results is that those who disagreed feel comfortable to fellowship and attend other church conferences alone. They are not free to attend with their church members. In other words, they feel comfortable with *pastor – another church fellowship* than *congregation – congregation fellowship*. However, in many denominational setting, the *congregation to congregation fellowship* is common.

**4.4.2.2.14. Churches in the Vaal Triangle must take part in local political groups so that they advice them in a Godly way.**

**Background:** The summary of Joseph and Daniel as political advisors and rulers was highlighted prior to the statement.

**Purpose:** To find out the perceptions of ministers in political involvement

**Results and comments:** 53.8% strongly agreed, 31.8% agreed and 15.4% disagreed. Politics have divided the churches for a long time and these figures are a true reflection thereof. However, with reference to local politics, Vaal Triangle

has been a political city for years and if mission has to be successful, churches need to have a certain amount of involvement.

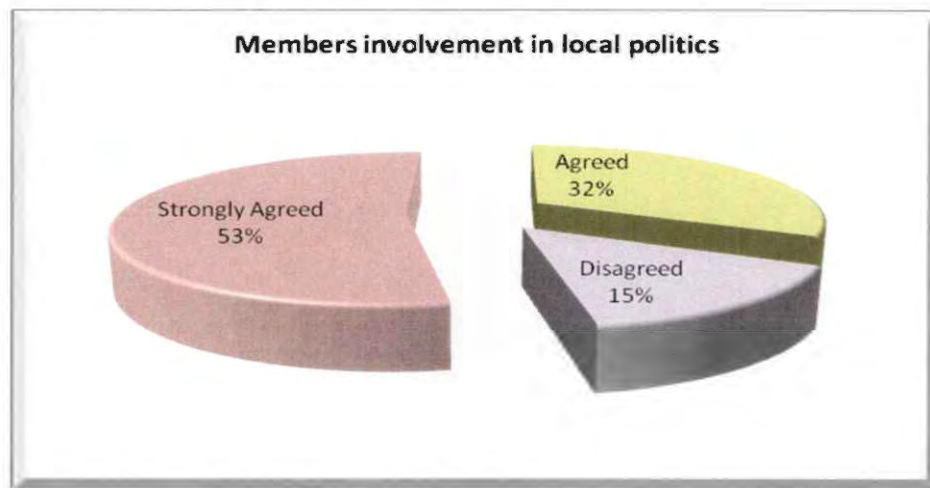


**Figure 4.37**

**4.4.2.2.15. Pastors must take part in political organizations in order to influence them to rule in a righteous and God-fearing way.**

**Objective:** The desire is to get the views of ministers this time and not of church members.

**Responses and remarks:** 61.5% strongly agreed, 30.8% agreed and 7.7% disagreed as opposed to the one in 2.11 where the churches are to be involved, the ministers feel comfortable to go as individuals but not the entire church. This is because of the desire to protect the flock as some expressed. If one checks the disagreeing percentage in both sections one may find out that the church members may be prohibited to a certain extend. However, due to the fact that the history of the Vaal Triangle was built on politics as explained in chapter 3, it may be impossible to do mission in the area without coming across a victim of political violence of some sort. Some ministers have argued that politics are for politicians only. At least if that is the case, a complementary relationship is still needed where they may at least extend a hand of partnership and tell the politicians to fight the political battles for them while they pay attention to praying with and praying for their politicians. But apparently there is no complementary relationship.

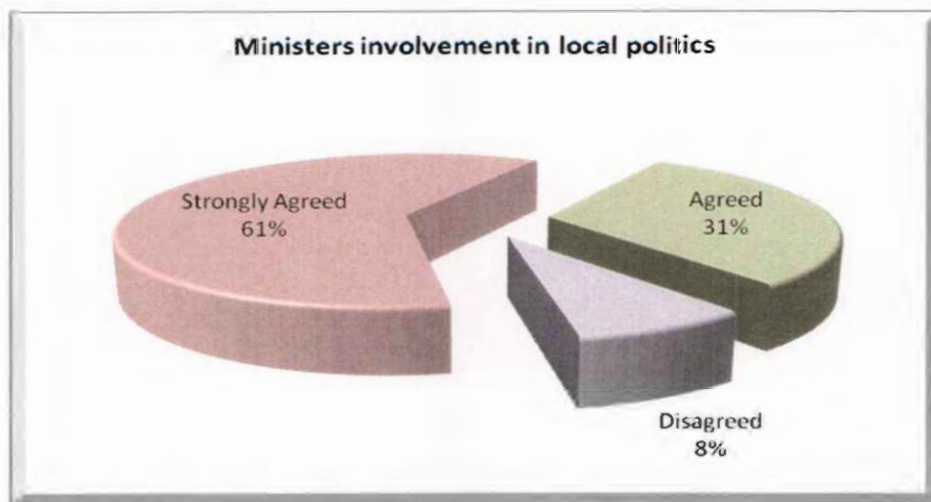


**Figure 4.38**

**4.4.2.2.16. Churches must form partnerships with state organs to address social ills like HIV-Aids, refugees, homeless people, reconciliation and urban renewal.**

**Purpose:** To determine the views of pastors on partnering with the state health agencies in tackling the social ills and concerns of the Vaal Triangle communities.

**Results and analysis:** The ministers believe very strongly that they are to be involved.

**4.4.2.2.17. Churches must have joint crusades, conferences and prayer sessions for mission at least once a year.**

**Propose:** To asses the pastor's passion for joint events by all churches.

**Findings and Discussions:** 61.5% strongly agreed while 38.5 just agreed. The assessment is that all ministers are passionate about such events.

**4.4.2.2.18. The churches must take care of the poor and empower them to be able to fend for themselves.**

**Objective:** To find out the pastors attitudes to helping the poor.

**Results and comments:** 84.6% agreed very strong and 15.4 just agreed. With the scourge of poverty in the area, this is also a major concern among ministers.

**4.4.2.2.19. Churches may help one another in projects like building, purchasing of property etc.**

**Purpose:** To find out the perceptions on helping others to build churches.

**Results and comments:** 38.5% strongly agreed with 33% agreeing. 25% disagreed. Those who disagreed pointed out that every church must find its own strategies. They professed themselves to be 'capitalist oriented churches.' There seems to be growing arguments about 'church economics' where churches were classified according to socialist oriented churches, that were expecting the government to work for them and capitalist minded churches that are working hard and building their churches. The point that they made was that if the government build those churches, they will become government properties and churches will not claim full ownership on them.

**4.4.2.2.20. Every church minister must concentrate in their God given mandate and forget about what other church ministers are doing.**

**Intention:** To investigate the desire to cooperate and work together

**Results and Discussion.** The results are presented as follows: 15.4% strongly agree, another 15.4% agree. 30.8 disagreed while another 34.6% disagreed very strongly. This is one of the core questions to the subject. These figures presents the perception that independency is important so that every minister may concentrate on what they do and collectively every one in their respective mission, built God's kingdom. It can only be once in a while as some said that all may come under one roof and confer on issues that are sensitive and needs a united effort. That once-in-a-while meeting can be viewed in the same as the 'trumpet man' of Nehemiah and the Jerusalem council.

In either way there is still a complementary approach. In the discussion about the analogy of the body, in chapter two the hand works in the body but does not have to see what the foot is doing yet both are working independently yet corporately to serve the whole body. Only the head knows what and where every member is doing. In the same way the head of the church, Christ knows what take place everywhere.



**4.4.2.2.21. Pastors can be involved in certain community structures but maintain the prophetic role and not be part of political groups.**

**Purpose:** To find out the attitudes of ministers towards participation and involvement in community structures and political groups respectively.

**Results and comments:** Figure 4.35 presents the responses as follows: Strongly agreed 46.1%; Agreed 30.8%; Disagreed 15.4%; Strongly disagreed 7.7%. This has been a debate for years. The churches have always been divided over the issue. It is not surprising that it is still an issue.

One may recall that in chapter 3 the churches were divided after the Sharpeville massacre and could not even unite to condemn, with one voice, the government of the time. Similar sentiments were expressed by church members where a total of 77% agreed and about 23% disagreed or not sure. This could also imply that ministers are comfortable in participating in politics and are a little bit cautious to let their members participate as presented in Figure 4.40.

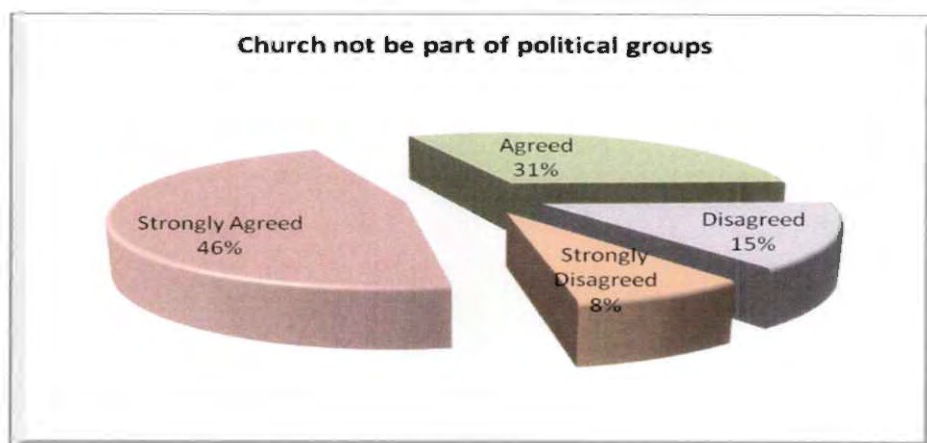


**Figure 4.39**

**4.4.2.2.22 I would rather work with and partner with other ministers outside the Vaal Triangle.**

**Intention:** To determine the attitudes of ministers with respect to partnerships outside or within the Vaal Triangle.

**Reports and Remarks:** 15.4% agreed, 42.3 % disagreed while another 42.3% strongly disagreed. The understanding is that the majority feel that they need to work with the local ministers.

**4.4.2.2.23. Partnerships among ministers are impossible for all have their ambitions of building the biggest churches and ministries.**

**Objective:** To find out what are the attitudes of ministers on the possibilities of partnerships.

**Findings and Remarks:** A total of about 46.2% agreed that they are impossible while a total of 53.8% disagreed. The history of cooperation among churches in the Vaal Triangle proved that partnerships are a possibility.

**4.4.2.2.24. A fraternal is good if it empowers ministers and formalizes unity, partnership, cooperation.**

**Purpose:** To obtain clarity on the importance of a fraternal promoting unity, partnership and cooperation.

**Responses and comments:** A total of 100% believe so. This is a very important response and can help many fraternal organizations in the Vaal Triangle.

**4.4.2.2.25. I understand in full the complementarities that existed between Paul and the other Apostles (Galatians 2:1-7).**

**Background:** The text was briefly discussed with the participating ministers before the interviews were begun.

**Purpose:** To investigate whether ministers understand the discourse:

**Findings and comments:** 84.6% said they understand strongly and 15.4% just agreed. The text was read with many participants and briefly explained.

**4.4.2.2.26. I prefer to have fellowship, prayer service, sacraments and association with all ministers, archbishops or bishops irrespective of their denomination.**

**Purpose:** To determine if ministers can decide where to draw the line when coming to fellowship.

**Results and comments:** Results are displayed in Figure 4.41 below as follows: 30.8% strongly agree; 15.4% agree; 15.4% disagree; 30.8 Strongly disagree and 7.7% was not sure. This question is a follow up to the understanding of Galatians 2:1-7. Paul and the other apostles came to a very important and decisive conclusion. They said, “Paul and Barnabas will go to the Gentiles while they go to the Jews.” It was a division of labour like in the case of Nehemiah. This is not a division of interests but it is a division of sharing the work as it forms the basis for specialization and target group. Fellowship, sacraments and service per se, differ from church group to church group. Others prefer to burn literal incense during prayer service, others regards their singing and worship as incense. In this case therefore, it is understood and accepted that churches do the same thing but in a distinct fashion. One will therefore conclude that services and sacraments are very strong words to can call all the church formations under one roof and enforce a united fellowship. This is where the beauty of diversity is celebrated.

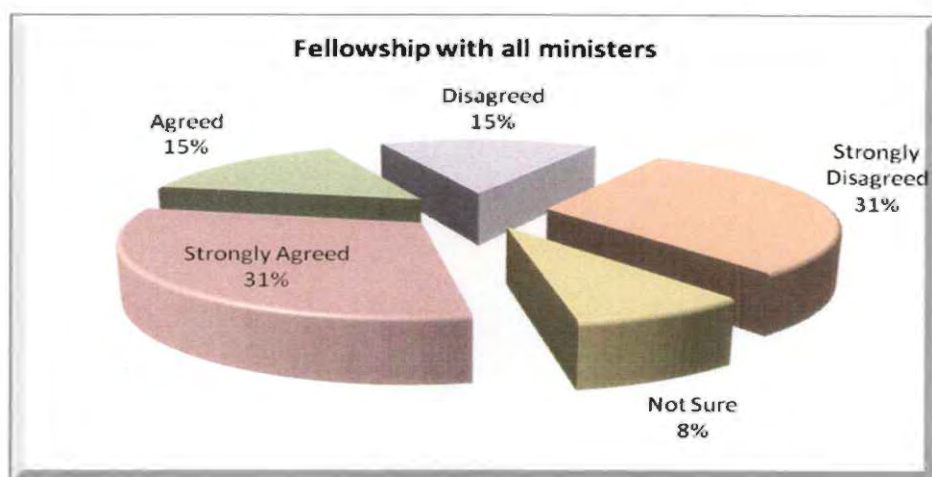


**Figure 4.40**

#### **4.4.2.2.27. It is impossible to have a long lasting ministers fellowship or fraternal.**

**Purpose:** To determine confidence in the longevity of fraternal formations

**Results and remarks:** Strongly agreed 23.1%; Agreed 7.7%; Disagreed 46.2%; Strongly disagreed 23.1%. The total of those who agreed was 30.8% against 69.2% that disagreed. The picture gives the impression that a majority believe that

fraternal formations can last. An example was EPLF which has run for more than 8 years since it was formed in 2001.

**4.4.2.2.28. Ministerial unity, cooperation and partnership are only possible in a denominational setting since they are enforced by structures within the denomination.**

**Purpose:** To find out the feelings about unity outside the denominational structure.

**Results and comments:** 7.7% agreed. 69.2% disagreed, 23.1% strongly disagreed. In this outlook the view of the majority is that it is not the case. The comments are that in an independent situation, there is a longing and the desire to come together.

**4.4.2.2.29. Should there be a ministerial conference that deals with mission or church growth that is organized for all Ministers, Bishops in the Vaal Triangle, irrespective of denomination I will support it.**

**Intention:** To survey the ministers opinions if a conference call is made.

**Results and comments:** All ministers agreed very strongly to support the idea. With this in mind one may also ask the question about the depths of such willingness in terms of the attitudes of the ministers, taking part in fraternals or other associations.

**4.4.2.2.30. Summary.**

4.4.2.2.30.1. Ministers unanimously agreed that churches must unite, cooperate and partner with other civic bodies to address the social ills of the society. A total of 76.9% realize the importance of radio and television ministries as complementary in doing mission. A greater majority of over 80% agreed that they have churches that they partner with for mutual support. On the issue of ministers supporting evangelists and missionaries there were mixed feelings however in the end 84.6% agreed and saw the necessity thereof in spite of the fact that others had departments in their churches that specialize in evangelism. There was



some form of complementarity among churches but unfortunately the sign of their missionary identity has not yet emerged.

4.4.2.2.30.2. On the issue of churches taking part in politics, ministers expressed that the situation and current politics compels that churches work together in order to tackle socio politico and economic crisis.

4.4.2.2.30.3. On the question of fellowshiping with ministers from all churches the response was that they can not come under one roof for fellowship with all irrespective of denomination. Paul and the other apostles came to a very important and decisive conclusion. They said, "Paul and Barnabas will go to the Gentiles while they go to the Jews." It was a division of labour like in the case of Nehemiah. This is not a division of interests but it is a division of sharing the work as it forms the basis for specialization and target group. Fellowship, sacraments and service per se, differ from church group to church group. Others prefer to burn literal incense during prayer service, others regards their singing and worship as incense. In this case therefore, it is understood and accepted that churches do the same thing but in a distinct fashion. One will therefore conclude that services and sacraments are very strong words to can call all the church formations under one roof and enforce a united fellowship. This is where the beauty of diversity is celebrated.

#### **4.4.2.3. Diversity, skills and ministry specialization**

##### **4.4.2.3.1. The level of education, training, skills and knowledge in a minister is important to the ministry.**

**Background:** A short summary on Moses building the tabernacle with skills was presented.

**Purpose:** To assess the minister's views on education, training, skills and knowledge in ministry.

**Reports and remarks:** 69.2% strongly agree while 30.8% agree. During the interviews there was always this question to ministers, what about Peter and James the disciples of Jesus and other ministers who were called without much



education. Although responses differed, ministers expressed the importance of all the things mentioned. Diversity is more enhanced through skill development. Every specialist needs to be trained in a certain field. In the same discussions, the issue of training and studying further was raised with many ministers who indicated that to match the changing demographics in education among our communities every minister must pursue further studies in theology at post graduate level. Moreover every practitioner needs to specialize these days and if it is happening among medical practitioners it must also take place among ministers.

**4.4.2.3.2. A minister must identify and know what sort of gifts he / she has for the purpose of ministry as in e.g. Corinthians 12.**

**Intention:** To determine the importance of knowing the ministerial gifts.

**Findings and remarks:** All the ministers (100%) believe that it is important. Knowing exactly what a minister is good at is important as there is a diversity of gifts.

**4.4.2.3.3. I support a certain political organization anonymously.**

**Purpose:** To find out how many ministers are members in political formations.

**Responses and Remarks:** Strongly agree 92.3% and strongly disagree 7.7%. On this question

One may assume that the question is answered with a strong passion. The majority is passionate about belonging to a political formation. However what is most important is to remain tight lipped about it. Those who strongly disagreed raised petty issues as the cause of not belonging to a formation.

**4.4.2.3.4. I participate in other social structures of the community.**

**Purpose:** To find out how many ministers take part in social structures.

**Responses and comments:** a majority of 92.3% ministers participate in a wide range of social structures: From school governing bodies, community policing forums, workers federations, sports formations, civic organizations, business

formations, poverty alleviation forums, nation building bodies, senior citizens, burial societies and political parties.

**4.4.2.3.5. Ministers in the Vaal should specialize in certain fields of ministry to meet the challenges of ministering to a diverse society.**

**Purpose:** To determine the attitudes of ministers on ministry specialization.

**Results and Remarks:** 84.6% strongly agreed; 7.7 % agreed and 7.7% strongly disagreed. The majority of ministers realized that the Vaal Triangle communities need to be ministered to in a special form. Specializing in specific ministries is an unexplored approach.

**4.4.2.3.6. I have lay ministers (elders or assistant pastors) who assist me in my church programs**

**Purpose:** To find out if ministers have lay persons who complement them in the ministry.

**Results and Comments:** 84.6% said they do while 15.4% said not yet. Although the minority group did not have them as yet, their attitude is a positive one. Either the time has not yet come or they are still looking for reliable people. In a case where ministers do not have lay ministers, there is a possibility of a very high health risk on the part of the minister. Time is wasted. A minister might fall into a trap of paying much attention on unnecessary ministries (Acts 6:1-7).

**4.4.2.4. Stewardship**

**4.4.2.4.1. As a minister I believe that the earth belongs to the Lord and every thing that we find on this planet.**

**Purpose:** To investigate the level of stewardship understanding among ministers with respect to who owns the world and everything.

**Responses and Comments:** All of them (100%) passionately agreed. This question forms the basis of following up with all questions related to stewardship, private ownership of resources etc.

**4.4.2.4.2. It is important to teach the professionals in the church to serve God with their skills and education.**

**Intention:** To determine if ministers realize the importance of teaching professionals in churches to serve God with their skills and education.

**Reports and Discussions:** All the ministers (100) agreed to the statement. The implication was that education and skills were part of specialization and are important to mission.

**4.4.2.4.3. In our church we have a program to feed the hungry and distribute clothes to the needy. Acts 6:1-7.**

**Intention:** To establish if the churches are already in the programs to feed the poor.

**Results and remarks:** 69.2% strongly agreed. 23.1% agreed and 7.7% had not yet started. The area of the Vaal Triangle demands that the church should have vigorous programs where they can give the poor a bowl of meal in the name of the Lord and a cup of soup in the name of the Lord. It is a must. In a case where the churches claim not to afford to do so, they can partner with affording institutions or the business community.

**4.4.2.4.4. In our church we share our building, resources with another church or organization.**

**Intention:** To find out the level of sharing resources.

**Results and comments:** 46.2% strongly agree, 7.7% agree. 30.8% disagree. 15.4% strongly disagree. The figures paint a picture that says it is not all ministers that feel that resources may be shared with other churches.

**4.4.2.4.5. In our church, once or twice at least, we sent clothes to needy people who were faced with disasters such as floods and earthquakes.**

**Purpose:** To find out if churches are already doing the benevolence ministry

**Results and discussion:** A total of 84.7% agreed that they have done it. The churches that have done this before are still prepared to do it again. However if this is done on a large scale as a continuous ministry, avenues for mission will be

possible. The willingness to give must be accompanied with the proclamation of the word of God. The recipients of those gifts must know where do the gifts come from, who gave them and why.

**4.4.2.4.6. In our church we have a working partner / relationship with the relevant organizations to assist those who need social assistance.**

**Objective:** To find out the existing partnership with other stake holders in helping the poor

**Findings and Comments:** 53.8% strongly agreed. 23.1% agreed and 23.1% did not have such. The partnership or complementarity in this project is not only confined to the church but to all other agencies that may assist the churches in doing mission. The case of Nehemiah and Zerrubabbel is the relevant example where the governments of the time complemented the work of the Jewish faith community.

**4.4.2.4.7. In our church we have another church or evangelist or missionary that we work with whom we share the resources with.**

**Intention:** To determine what the ministers do about supporting traveling evangelists / missionaries.

**Findings and comments:** 53.8% strongly share their resources with them; 15.4% agreed that they are sharing their resources; 30.8% are not doing anything. A total of 69.2% that agreed is a positive sign for mission. Sharing with the traveling evangelists or missionaries is what the Philippians and Macedonian churches did for Paul. The observation is that travelling evangelists are slowly disappearing from the stage. Some of them are only moving from church to church. The flame of city-wide evangelism through tents campaigns and in stadiums appears to be dying out. Many little structures within churches do not leave the impact that the traveling evangelists had.

**4.4.2.4.8. Our church receives constant financial support from another church (churches) in the Vaal Triangle to cover some needs of the ministry.**

**Intention:** To find out if there are churches in the Vaal Triangle receiving financial support from others within the area.

**Findings and discussions:** 7.7% strongly agreed; 69.2% disagreed; 23.1% disagreed very strongly. This may indicate the need for some form of partnership among the Vaal Triangle churches.

**4.4.2.4.9. Our church receives constant financial support from another church (churches) outside the Vaal Triangle to cover some needs of the ministry.**

**Purpose:** To establish if there are churches in the Vaal Triangle that receives financial support from outside the Vaal Triangle.

**Results and Remarks:** 15.4% agreed; 61.5% disagreed; 23.1% strongly disagreed. This is an indication for development of partnerships beyond the Vaal Triangle. Other churches are assisted financially from their head quarters or mother churches.

**4.4.2.4.10. Our church donates to another church (churches) in the Vaal Triangle**

**Intention:** To investigate if there are churches that donates to another church (churches) in the Vaal Triangle.

**Responses and notes:** 30.8% strongly agreed; 30.8% agreed; 23.1% disagreed; 15.4% strongly disagreed

The implication is that while a slight majority agrees, there are some who are not doing it.

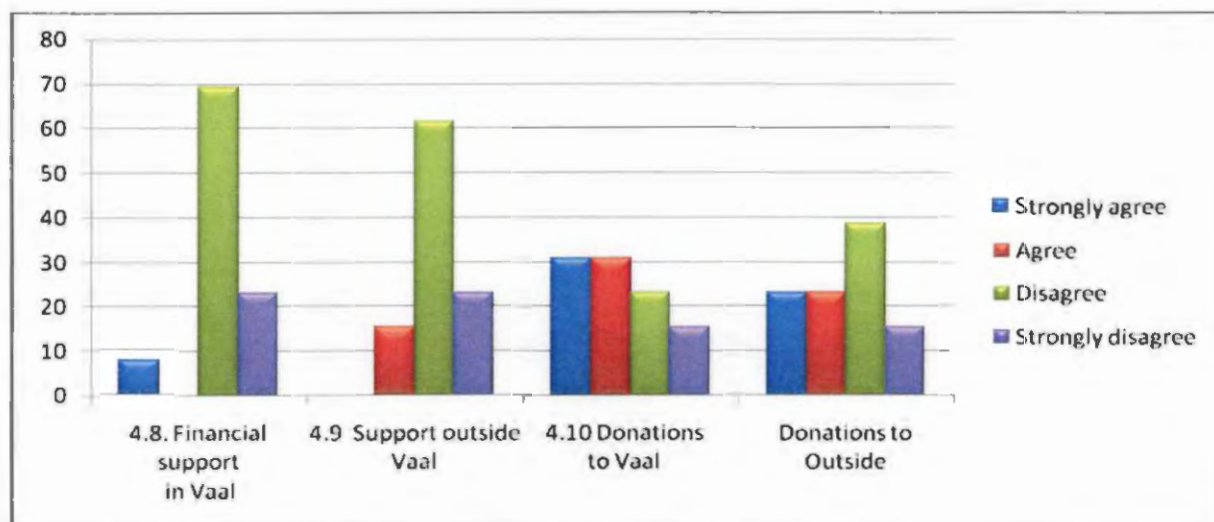
**4.4.2.4.11. Our church donates to another church (churches) outside the Vaal Triangle**

**Purpose:** To find out if churches donate to churches outside the Vaal Triangle.

**Results and discussions:** The picture in the last four questions is graphically presented in Figure 4.37 below. The figure reflects a negative attitude in general towards giving. With the green column indicating disagreement behaviour is a sign of lack of giving to either local churches or outside. Although the donations are better as compared to continued financial support the collective effort is



around 30% with donations to the Vaal and around 22% for outside churches. This also includes relief program donations of clothes and other forms.



*Receiving support from other churches Table*

**Figure 4.41**

**4.4.2.4.12. In our church we have programs of economic empowerment where we teach people skills and promote self empowerment through various projects.**

**Purpose:** To find out if churches are teaching people self empowerment skills

**Figures and Discussions:** 46.2% strongly agreed while 53.8% agreed. Self empowerment skills are necessary to moving people away from the dependency stewardship to self empowerment stewardship. The demographical information has revealed that there are plenty of skills in the churches with ministers and congregants.

**4.4.2.4.13. As a pastor I have another church or minister in the Vaal Triangle who assists me financially or whom I assist financially.**

**Purpose:** To determine if there are pastors who assist each other on personal basis in finances.

**Results and remarks:** 23.1% strongly agreed; 69.2% disagreed; 7.7% strongly disagreed. The pastor to pastor relationship is not based on financial matters. On

the other hand one might bring the element that has been discovered and is graphically presented in Figure 4.37, which shows lack of generosity.

**4.4.2.4.14. I have another church or minister outside the Vaal Triangle who assist me financially or whom I assist financially.**

**Purpose:** to find out if ministers give to others outside the Vaal Triangle.

**Findings:** 15.4% strongly agreed; 69.2% disagreed; 15.4% strongly disagreed. In this case the response can't be better than in the above case.

**4.4.2.4.15. The churches must use their facilities to create jobs and employment for the unemployed.**

**Intention:** To find out the perceptions on churches using their facilities in job creation.

**Results and comments:** 76.9% strongly agreed; 15.4% agreed and 7.7% strongly disagreed. Churches have been used in the past as schools and for political gatherings during apartheid times. When political organizations and gatherings were banned, it was the church ministers who used their buildings as well, to lift up the banner of the struggle for liberation. They became the voice of the voiceless majority. The new enemy is a different one. Poverty and unemployment are as destructive as the atrocities of apartheid. It is quite a good impression therefore that these enemies be fought from the church facilities as well.

**4.4.2.4.16. Ministers must be accountable to their members as to how do they use church funds**

**Purpose:** To determine the perceptions of ministers on accountability of church funds.

**Results and comments:** 84.6% strongly agreed; 7.7% agreed and 7.7% disagreed. Stewardship starts with being accountable on finances. Some of the churches have accounting structures that ensure proper stewardship.

**4.4.2.4.17. Churches must have proper bookkeeping and show the public and the community how funds are used.**

**Intention:** To find out from ministers whether churches must open their books to public scrutiny.

**Results and remarks.** Responses and comments: 76.9% strongly agreed; 15.4% agreed and 7.7% disagreed. The idea is to be accountable to the community. The practice of stewardship can be viewed as setting an example to corrupt individuals in society at large.

#### **4.4.2.4.18. Summary**

4.4.2.4.18.1. All the ministers (100%) agreed to the statement that the earth belong to God. They also agreed in an overwhelming majority that the educated must bring their skills to churches and serve God through those skills. The implication was that education and skills were part of specialization and are important to mission. About 92.3% were already feeding the poor and clothing the naked. This act of benevolence needs to be accompanied by the proclamation of the word so that the poor will be given food and clothes in the name of the Lord. It must be winsome or be driven by the love for souls.

4.4.2.4.18.2. As far as the sharing of resources was concerned, there were mixed feelings. Approximately 54% were prepared to share their buildings or resources with another church or organization. To a certain extent churches in the Vaal Triangle support each other financially and in other forms and this is also the case with regard to pastor to pastor relationships.

4.4.2.4.18.3. On the issue of creation of jobs, a majority of ministers said that the churches may be used for job creation and empowerment of skills. Churches have been used in the past as schools and for political gatherings during apartheid times. When political organizations and gatherings were banned, it was the church ministers used their buildings also, to lift up the banner of the struggle for liberation. They became the voice of the voiceless majority. In this era, the enemy is no longer apartheid but poverty and unemployment.

**4.4.2.5. Target Evangelism.** The purpose of this section is to find out which churches are consciously targeting some groups through their programs. The graphical presentations show all the results. The discussions will follow.

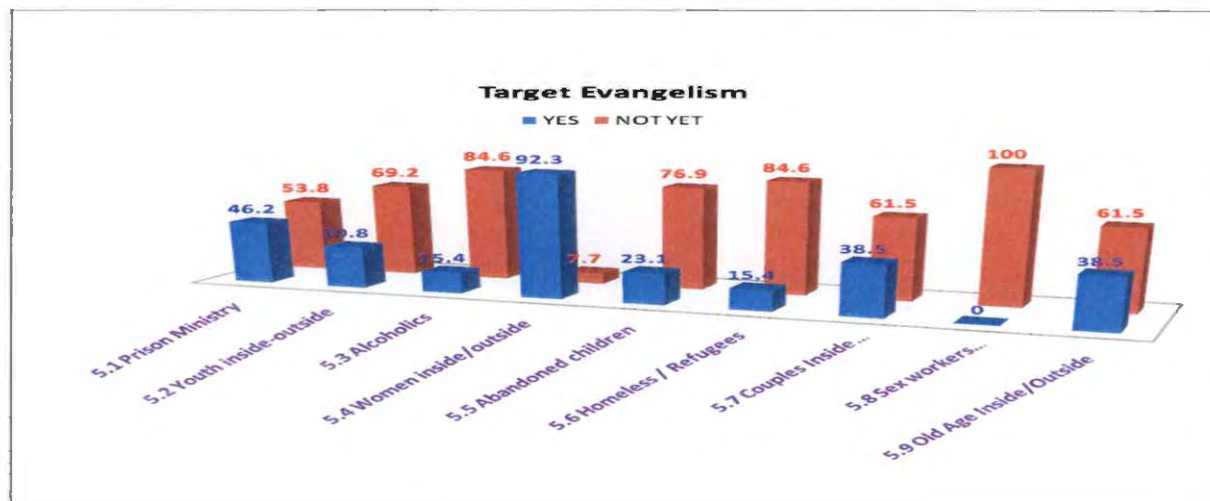


**Figure 4.42**

#### **4.4.2.5.1 In our church we have ministry for the convicts in prison.**

**Purpose:** To find out if the ministers with their churches construct their programs in such a way as to win the convicts.

**Results and views:** About 46.2% of ministers agreed that they do have a special attention for prisoners and convicts in general. 53.8% said they did not. The prisons are some of the havens where men are can be reached in great numbers. Some of these men are ready to ask for forgiveness, repent and live new lives and move away from their misbehaviour or delinquency. Partnerships with organizations such as South African Men's Forum can enhance the efforts of reaching some of those institutions.

#### **4.4.2.5.2 In our church we have a special care for youth inside and outside the church.**

**Purpose:** To find out if ministers have a specific program for targeting the youth inside and outside church.

**Results and remarks:** Approximately 30.8% versus 69.2% said they do reach out to the youth outside the church. As indicated earlier, the churches are not radical



when coming to reaching out to the young people as a whole. One may assume that the youth in the church are those who were born in the church. Their parents were the group that was active some 20 to 28 years ago during the great revival of the early 1980. In both cases the observation is that the figures inform the research unanimously that the youths are not well targeted. Either they are neglected or there are no specialists who can develop effective strategies for them. The institutions of learning are attracting students from far. These students can either bring a cultural diversity from their home towns. They can also walk back to their homes with new experiences from the Vaal Triangle churches. In that view they will go back to their home towns and villages as missionaries. This will make Vaal Triangle a mission sending city.

**4.4.2.5.3. In our church we conduct campaigns and workshops for alcoholics** (which includes drug addicts and other enslaving behavior).

**Purpose:** To find out if ministers have workshops that are winsome to alcoholics, drug abusers and all involved.

**Results and comments:** About 15.4% said they do while 84.6% said not yet. Many prisons have the majority of men. This is the only place where men are more than women in figures. Since men are very few in churches, this is an opportunity to reach them. Some of them are feeling remorse for their misbehaviour and are ready to start afresh in life.

**4.4.2.5.4. In our church we have a ministry for women inside and outside the church.**

**Purpose:** To find out if ministers have women ministries targeting women inside and outside church.

**Results and comments:** About 92.3% do have ministry for women that aim to reach out to those that are outside the church. This is no surprise as women are active in many ways to win others.



**4.4.2.5.5. In our church we care for abandoned children.** (A reminder that Moses was found in a similar state by Pharaoh's daughter even though he was not abandoned but hidden).

**Intention:** To determine if ministers target abandoned children and those that are in the welfare institutions and agencies that look after them.

**Results and views:** 23.1% claimed that they do target them while 76.9% had not yet started. Abandoned children tend to feel at home in the church environment because of the warmth and love that they find in the house of the Lord. They can understand the brotherhood concept much better than children who come from a nucleus family.

**4.4.2.5.6. In our church we have a ministry for the homeless and refugees.**

**Intention:** To establish if ministers have the ministry in place.

**Responses and Discussion:** (A reminder that Jesus was once a refugee child). The homeless are found more in urban areas. In most cases they are people without hope and a bright future. The preaching of the gospel brings hope to such people. The same applies to the refugees who have been uprooted from their cultures, lifestyle and orientation. Even in those areas where xenophobia is ruthless, churches can stand bold to minister to them the gospel. God is bringing such people to the Vaal Triangle so that churches may make use of such opportunities. The world has come to our city. The problem of xenophobia appears to be a drawback countrywide. Although there were no incidents of this nature in the Vaal Triangle in 2008, churches in the area may have to be proactive and take a lead to pre-empt any situation where the problems may get out of hand.

**4.4.2.5.7. In our church we have special events for families and couples inviting the unchurched.**

**Objective:** To determine if ministers have programs to reach out to the unchurched couples and families.

**Results and remarks:** 38.5 agreed that they do while 61.5 had not yet started. Ministers explained that they do have couples fellowships to teach couples on

principles governing marriage relationships. However in their approach, they are not winsome like the women departments. There are no strategies to reach out to other couples outside the church.

**4.4.2.5.8. In our church we run special counseling programs for the homosexuals and prostitutes (Sex workers).**

**Intention:** To find out if there is special counseling for homosexuals and sex workers.

**Results and comments:** None of the pastors had programs. Some of these prostitutes went there because of poverty. Some of them came into the industry through human trafficking. They are also indulging in all sorts of drug abuse, sexual abuse and even murder. One of the strategies to deal with this is for the church to target the clients. If one gets rid of the client there is no market, the business dies a natural death. For that reason a compassionate approach is needed to the victims. They are the sinned against. The same approach may take place among homosexuals who have often experienced some atrocities and wrong upbringing.

**4.4.2.5.9. Our church has a ministry for the aged inside and outside the church.**

**Objective:** To find out whether ministers have this ministry in their churches.

**Findings and discussion:** 38.5% had this ministry while 61.5% had not yet started. A number of pensioners feel so lonely. The generation gap is a challenge that they cannot solve. They feel that they are not appreciated in this world anymore. The present technology is leaving them behind so quickly. Some even count the friends and colleagues that have passed on and they are left behind among “strangers in a strange world.” The only future that they think of is to prepare to go to where their companions have gone. This is an enormous opportunity to present the gospel.

**4.4.2.5.10. In our church we have people who are dedicated to health, hospitals and hospice ministry.**

**Objective:** To find out if ministers have specialists who ministers to the sick.

**Reports and remarks:** 30.8% agreed and 69.2% had not yet done the ministry to that level. There are diverse sicknesses where people need to be healed. Others see the need for repentance at their death sick beds. Healing is part of what the church is mandated by the Lord to administer to the sick. Other sick people realize the importance of prayer when they are sick.

**4.4.2.5.11. In our church we have people who participate in Bus and Train ministry for church growth purposes.**

**Objective:** To find out if ministers encourage church growth through this vehicle.

**Results and Remarks:** Figure 4.43 presents that 30.8% said they do while 69.2% had not yet started. The bus and train ministry is one of the most vibrant evangelistic Para-church organizations. In almost every train there are church services for commuters. They are operating from Johannesburg main station. The services start with the earliest trains around 3h00 and run up to 22h00. Many commuters have been converted from this ministry. It can be used for mission by many churches, especially those that operate in the areas where commuters use these modes of transport.

**4.4.2.5.12. We run special programs for men both in church and those who are not going to church.**

**Purpose:** To determine whether ministers have special attention to men inside and outside the church.

**Reports:** Figure 4.43 informs that 15.4% said they do and 84.6% did not. This is an opportunity to work hard. The statistics says all. However an observation is that in many African Independent churches like ZCC (Zion Christian Church) where men have groups of activities and choirs as well as some formalized structures, their numbers exceed those that do not have such programs.

**4.4.2.5.13. In our church we have a department for business forums inviting all businesses.**

**Intention:** To find out whether ministers lead their churches to win the business people.

**Findings and comments:** Figure 4.43 reports that 30.8% and 69.2% responded positive and negative respectfully. This sector of society is the economic life of the society and may be helpful if there are forums for them in the church. The business sector also needs to be targeted with the gospel. Biblical stewardship principles may become good tools to use in reaching out to them. Corruption and white collar crime is very much rife. Mistrust, hopelessness, lack of confidence, global economic meltdown has crippled many businesses. There are various business groups like the catering and domestic workers groups. These people are working even on Sundays most of the time. They also need services.

**4.4.2.5.14. In our church we have an outreach program to reach out to sportsmen and sportswomen.**

**Objective:** To determine if ministers have outreach programs that focus on sports people.

**Results and Remarks:** Figure 4.43 unveils that 30.8% agreed while 69.2 had not started with that specific outreach.

**4.4.2.5.15 As a pastor I know the social formations / demographics and groups in my jurisdiction.**

**Objective:** To determine if pastors are up to date with the social formations in the areas where they operate.

**Reports and comments:** Figure 4.4.3 points out that only 15.4% were aware and informed about the demographics. 84.6% did not know where to start. This is the first thing that the minister should know before they even start to run the church.

**4.4.2.5.16. As a pastor I apply my gifts and talents to target people of other Faiths with the Gospel and apply myself in a competitive way to win them to Christ.**

**Purpose:** To find out if ministers apply their gifts, skills and talents for mission.



Results and views: Figure 4.43 inform us that all candidates make use of their talents to win people.

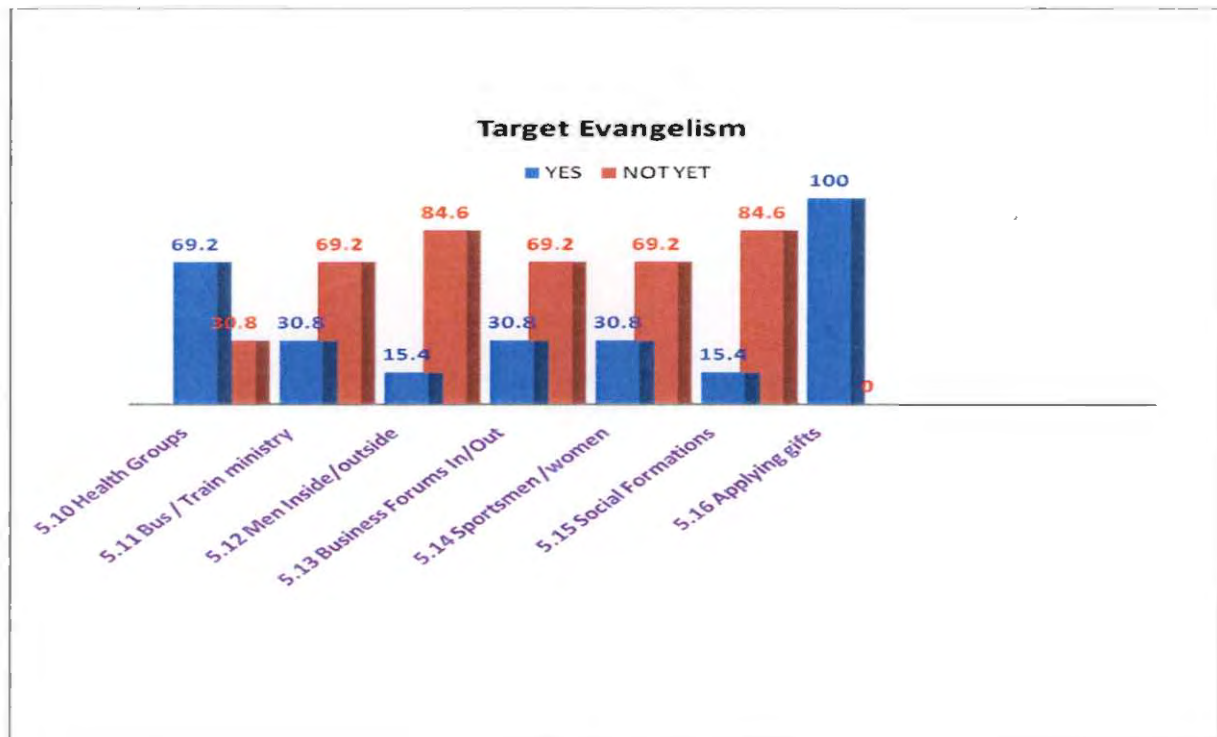


**Figure 4.43**

**4.4.2.5.17. It is not necessary to target specific groups since the Gospel must be preached to all nations and whosoever believes will be saved.**

**Intention:** To assess the attitudes of ministers about the necessity of targeting specific groups.

**Responses and remarks:** 15.4% said Yes while 84.6% said NO. There is a growing understanding of the importance of target evangelism.

**4.4.2.5.18. It is difficult to focus and target specific people. It is time wasting to focus on people who are not interested while many are waiting to hear the Gospel outside.**

**Purpose:** To determine the views and perceptions of ministers whether targeting specific groups is time wasting while there are many people who are waiting outside to hear the gospel.

**Results and comments:** 30.8% said yes while 69.2% said No. The perception of ministers in general is that the majority disagree to the statement. That could also imply that they may need to know the strategies to use when applying target



evangelism for specific groups in their evangelistic efforts. Target evangelism is one of the strategies that yield more positive results. As Rick Warren stated that every church must have a group that it targets since no single church can reach all kinds of people. It takes all kinds of churches to reach all kinds of people. This will work excellently in a complex city.

**4.4.2.5.19. Summary (Most of the conclusions in this section that are similar have been covered in the church members section).**

4.4.2.5.19.1. Target evangelism is not applied thoroughly enough to win the various groups that are the most vulnerable to temptations and sinful nature. Among them there are also the sinned against who have been forced into such conditions.

4.4.2.5.19.2. As indicated specifically with the youth, the institutions of learning are attracting students from far. These students can either bring a cultural diversity from their home towns. They can also walk back to their homes with new experiences from the Vaal Triangle churches. In that view they will go back to their cities, home towns and villages as “missionaries”. This will make Vaal Triangle a mission sending city. All the neglected groups should be considered a great mission field.

**4.4.2.6. Report on findings about general issues**

**4.4.2.6.1. I expect that if I support a pastor he must give me the same equal support that I gave.**

**Background:** A definition was given to ministers as to what does complementarity mean in this context prior to the statement.

**Intention:** To determine whether ministers expect back the same support they give to others

**Responses and remarks:** 7.7% said always. 15.4% sometime. 76.9% not at all. A majority of ministers want to give support to others without expecting the same in return. The majority had understood complementarity in the context given.

#### **4.4.2.6.2. As a minister I feel comfortable with supporting only ministers that are my friends**

**Purpose:** To examine what ministers feel with respect to supporting other ministers

**Results and discussions:** 15.4% said always; 30.8% sometime; 54% not at all. Those who disagreed gave the impression that they regard the Body of Christ as one. There is no distinction in terms of class, race status or preference.

#### **4.4.2.6.3. It is good to support the Radio, TV ministries financially.**

**Objective:** To determine the ministers feelings on supporting the radio and television ministries with finance.

**Results and comments:** all ministers (100%) agreed with 76.9% always. The radio and TV ministries are complementary missionary organs. They reach where one minister may not reach at once. They cover the entire globe. They can be used very profitably if they are well resourced. Therefore to support them is a good idea.

#### **4.4.2.6.4. It is good to support the efforts of those who are engaging government on social ills.**

**Purpose:** To find out if ministers would support the efforts of those engaging the state on social ills.

**Results and remarks:** 61.5% always; 23.1% sometime; 15.4% not at all. The majority of ministers (84.6%) believe that this is a good thing to do. Moreover it is an element of the churches' stewardship mandate.

#### **4.4.2.6.5. These days it is not necessary to have travelling missionaries and evangelists in cities. Cities must reach out to the rural areas since they are bearers of culture.**

**Background:** A brief explanation on cities was given before ministers responded to the statement.

**Purpose:** To find out what ministers feel about travelling missionaries in cities as cities are the ones that can reach out communities since they disperse culture.

**Responses and comments:** 15.4% said always so; 23.1% said sometimes; 61.5% said not at all. The impression expressed by the results is that ministers in the Vaal Triangle still feel that traveling evangelists are still necessary. It could also express the feeling that they are longing for those days when evangelists used to frequent the area.

**4.4.2.2.6. It is difficult to support travelling missionaries and evangelists since churches have their own evangelism programs and have their budgets.**

**Objective:** To probe the support towards evangelists and travelling missionaries in light of the evangelism awareness in churches.

**Responses and remarks:** 46% said sometime while 54% said not at all.

**4.4.2.2.7. The Government is supposed to support churches with money to build churches because they serve the communities and are used by the communities that pay taxes.**

**Objective:** To find out from ministers on government supporting churches to build churches since those buildings are also used by communities that pay taxes.

**Results and discussion:** 61.5% said sometime 38.5% said not at all. Sometime it may be necessary to ask government to build churches especially for the churches that are operating in RDP and informal settlements. One minister said if people in the RDP areas are given houses for free because they are poor, the same should be done about the House of God. The very poor communities are going to be ministered to in the same church building.

**4.4.2.2.8. It is necessary for the churches to have an alliance or plead solidarity with organizations and political groups that fight ungodly laws irrespective of their core beliefs**

**Purpose:** to determine what is the belief regarding churches forming alliances and solidarity in addressing ungodly laws.

**Results and comments:** 84.6% said always; 7.7% said sometime another 7.7% said not at all. Secularism does not benefit mission. Traveling missionaries and

evangelists face problems every time when they approach local governments in trying to negotiate for venues to hold crusades and revivals. In most cases they are told that one religion is not above others. Sometime they are told that the meetings will only be allowed if it is an inter-faith meeting, comprising all other religions. Once the interfaith structure that decides on the matter disagrees on certain conditions, the meetings are not allowed. The same problems are experienced by organizations that want to establish Gospel Radio stations. The conditions set by ICASA (**Independent Communications Authority of South Africa**) are sometimes unfavourable to doing mission through the broadcasting networks. Because of these conditions, it may compel churches to form alliances with some organizations.

**4.4.2.6.9. Churches must have a complementary approach with professionals and the business community or any sector that may address the needs of the Vaal communities.**

**Intention:** To find the thinking of ministers on a complementary approach with the business sector and professional bodies.

**Results and remarks:** 76.9% said always and 23.1% said sometime. Professionals are needed with their skills to complement ministers.

**4.4.2.6.10. Ministers must form their own powerful structures and adopt complementary strategies that will challenge the government in education, HIV Aids, secularism, moral decay, crime, corruption, abortion, etc**

**Desired goal:** To determine the perceptions of ministers in forming complementary structures that will address all issues that are affecting the society.

**Results and remarks:** 69.2% passionately expressed strong agreement and 15.4% said sometime but not always. Another 15.4% said not at all. A greater majority (84.6%) conveyed their thoughts that such structures are needed. This kind of response indicates the responsibility to see the Vaal Triangle becoming a godly city.

#### **4.4.2.6.11. The name of a fraternal or ministerial association is; .....**

**Purpose:** To obtain the names of the associations or fraternal that ministers belong to.

**Responses and comments:** Ministers belong to various Fraternal or Ministers fellowships: in and outside of the Vaal Triangle.

Those that are more in local are:

1. Sharpeville Ministerial Fraternal
3. Emthonjeni Ministers Association.

Larger regional bodies include:

1. Ecclesia Pastoral Leadership Forum.
2. Vaal Council of Churches,
3. Metsi Maholo Christian Fellowship.
4. NILC (National Interfaith Leaders Council) and
5. CRA (Commission for Religious Affairs) under the ANC

The support to churches range from Zion Apostolic, African Independent Churches, Evangelical, Pentecostal Charismatic.

#### **4.5. Conclusions**

After a careful study of the results that were presented by the research instruments in this chapter, some conclusions were reached in this section. The research instruments were formulated from biblical cases and theological concepts discussed in chapter two. Starting with the demographical information to complementary concepts such as partnership, cooperation, diversity, ministry specialization, stewardship and target evangelism, the research has sufficient information to reach some conclusions. The results from the data, the observations and the comments made, present the researcher with sufficient information to identify areas where churches can cooperate and device methods to quantify the efforts of doing mission. The conclusions made in this section will assist the research with recommendations for a complementary approach in mission among the Vaal Triangle churches.



#### 4.5.1 Conclusions on Demographical information

**4.5.1.1.** The gender distribution in the church is a replica of Emfuleni, Sedibeng IDP and MetsiMaholo District IDP. However some married women in churches do have un-churched husbands. This therefore raises the question as to whether the strategies that churches use in church growth programs are maximized to win the males into churches. In the churches where the research was conducted, demographically men constitute 38% against 62% of women. (Figure 4.1)

When one go further to the results presented by the church members' questionnaire in Figure 4.26 to check the strategies that churches implement to target the males, the efforts are not good enough. From the table nearly 40% said that they do not have programs that are winsome and from the pastors interviews about 85% stated that they do have relevant departments but they are not winsome or reaching out to the un-churched. The two figures give an average of 62.5% Not Yet. It is even worse when coming to prison convicts. Prison target ministry is the third lowest in percentage. All the 'havens' where males are hiding are not reached satisfactorily. The coal mines in the Vaal Triangle are also areas where males dominate. The results on sportsmen target group also show a very low activity.

If one does the same comparisons with the women, the picture is different. From the members questionnaires about 83.5% (Figure 4.26) and 92.3% (Figure 4.42) from pastor's interviews indicate a high level of activity, giving an average of 88% YES versus 37.5% of males. This may imply that there are too few special programs for men. The research can also make an inference that there are no specialists for the ministry to target men. The conclusion is that this ministry is not effective. **Men are not being sufficiently targeted.**

**4.5.1.2.** The youth constitute a larger group. From Figure 2.3 a total of 53% is young people between 15 and 35 years. Although this is the largest group in the church, the strategies may also be revisited. Starting with the figures from Figure

4.28, about 72% from the member's results and 31% from pastors interviews the average of reaching out to the youth stands at 51.5%. It is a better average compared to that of the men average percentage. If there are so many young people in the church, where do they come from? The statistics of vigorous outreach programs are not convincing. On the other hand the research found out that people born in church constitutes the greatest percentage (35.15) with respect to methods of church growth.

On this case one may make an inference that these many young people might have been born and grew up in the church. The supposition and observation is that they are the children of the youth of the early 1980s revival. A great number of the youth then, are adults who have been married for some twenty to twenty five years now. There is therefore a great possibility that a large number of these young people were born and raised in the church since the outreach programs of reaching to the outside youth are not convincing. From the pastors' interviews, there are no programs to work with the young people in the SCM, the university SCO or youth clubs. This also raises doubts if there are any youth ministry specialists.

**4.1.5.3.** It is interesting to note that 7% of the church members reside outside the Vaal Triangle. The same scenario is found among ministers where 15% reside outside the Vaal Triangle. As discussed in chapter 3 about the road and rail infrastructure in the Vaal Triangle, a situation may arise where those members start to be active in mission and win more people from their areas and bring them to churches in the Vaal Triangle. The conclusion on this matter is that mobility is unifying the metro areas outside the Vaal Triangle with the area. Vaal Triangle churches are faced with opportunities of ministering to the neighbouring metro areas. In addition to that some members feel that if they have to relocate to other areas outside the Vaal Triangle, they will do like others who travel to church here on Sundays. About 69% of members (Question 2.7) said they will travel. Mobility is therefore a tool for mission.

**4.1.5.4.** There is a diversity of languages in churches. This may also go along with diversity of culture. In one church the pastor stated that unlike in many churches, their church use only English. Whenever there is a member who prefers another language like Afrikaans, they refer them to their sister church with a different name in Vanderbijlpark. They specialize in using English as a medium of communication in songs and in teaching. This specialization has created a room for partnership with another church. The conclusion therefore is that churches celebrate ethnic diversity in a certain form.

**4.1.5.5.** A very high percentage of church members (72%) have standard 10 and about 40% have diplomas and degrees. There is a little percentage of members with post graduate qualifications. About 85% of the pastors have university degrees and post graduate qualifications. The implication is that the churches are attracting educated people or they are educating people themselves. This development is a good sign for the availability of diversity of skills in the churches. The conclusion is that the church is acquiring highly skilled people.

**4.1.5.6.** The research has presented that 19% of members are unemployed. This figure is much better compared to that which is presented by the IDP documents in chapter 3. While the outside church figure stood high the churches can feel proud that things are not as bad inside.

**4.1.5.7.** The demographical presentation highlights that 56% of members were born inside the Vaal Triangle while 44% were born outside. While 38% of ministers were born within the Vaal Triangle and 62% were born outside. This gives the averages of 47% born in the Vaal Triangle while an average of 53% were born outside the Vaal Triangle. This shows high migration patterns to the area. The figure confirms what Slabbert and others discovered. The conclusion is that the churches in the Vaal Triangle will keep on experiencing church growth as long as people keep moving to the area.

#### 4.5.2 Conclusions on partnerships

The research instruments have helped to unravel firstly the necessity of partnering. They have also indicated to the research that those partnerships starts at minister – church, church – church, church to Para church organization, minister to minister, church – business, church to other social structures and church to state organs. The partnerships start at a certain level and then develop to a higher level as illustrated in a spiral formation presented in Figure 4.45

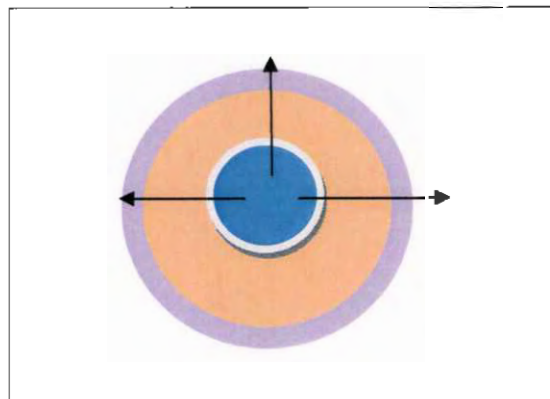


Figure 4.45

From the inner circle, the relationship moves out in levels. This is a replica of what the research discovered. In that sense therefore, churches may relate from within, then move out to other inter-denominational levels, then later embrace other Para-church or a different kind of denominations. According to the results from ministers' interviews, there is strong fellowship if Pentecostals get together first as they are: Zion apostolic also do the same, then later on they meet as various groups, for addressing needs that require such unity, then later on they can move to a higher level where other community partners are engaged.

Once the churches have formalized their structures then they can go on inter-faith level with other faiths. This is done with the aim of unifying and networking with other civic bodies to deal with all matters that affects them as a community. All the common social problems may then be addressed on the umbrella forum where there is a united front.

#### **4.5.3 On skills and diversity**

The majority of church members expressed passionately that the churches must utilize their resources for skill development. The biographical section informed the research that there is a greater possibility of the availability of skills as depicted from both the education and the employment tables. The churches may therefore create platforms through which they can create a pool of skills so that people who are skilled in certain areas may pass their skills freely to those who lack them and regard that as a freewill offering. Such a program must then become winsome and be missionary in nature. In this way the 'pool of skill' idea may become a powerful tool for mission as ministers extend the program to unemployed groups that are outside the church. They will be given skills freely, in the name of the Lord.

#### **4.5.4 On Ministry specialization**

Ministry specialization is the key to a complementary approach and is very significant in the Vaal Triangle. It is the very element in the minister's life that will first of all, make him / her realize where he / she may be very good at. A comparison with the medical field was also used to highlight the importance of ministry specialization. It is recommended therefore that pastors, bishops and even lay ministers move away from the "general Practitioner" level to a level where they are specialists in various ministries. General practitioners do one and the same thing. Their function is of a general nature and can be duplicated. But Specialists have diverse and specific practices. The fact that churches have been proven to be doing one and the same thing like the general practitioners make one to conclude that there is very minimal specialization in ministry. The result may lead to competition among churches.

The analogy of body parts and their function have been used several times to illustrate the idea. If Vaal Triangle is portrayed as a living organism, its anatomy will indicate that there is variety and diversity of social formations just as a living



organism is formed by various or distinctive parts. Since there is a specialist for eyes (optician), there is also a specialist for ears, nose and throat (ENT).

#### **4.5.5. From dependency stewardship to self empowerment stewardship**

Given the fact that a great majority agreed that poverty and unemployment are the two 'forces' that cripple our communities, the churches must pull all stops to feed the poor and give them bread in the name of the Lord. They should not stop there, they must also teach them to catch their own fish. This means that churches must never stop at dependency stewardship, but they must move people to self empowerment stewardship by training them and empowering them with skills as stated in 4.5.3 to sustain their families.

#### **4.5.6. On Target Evangelism**

The results as given and as shown in various tables, indicate that some areas of mission are neglected. Men folk are not in church. The youth is not reached thoroughly. The majority of the youth in churches was either born in church or came by transfer. The following conclusions can be made about the groups where a low activity in mission was unraveled.

- 4.5.4.1      They are not targeted for mission.
- 4.5.4.2      There are no trained specialists
- 4.5.4.3      There are no strategies
- 4.5.4.4      The demographics and other research is not being done on them

## **CHAPTER 5**

### **RECOMMENDATIONS**

#### **5.1. Introduction**

In this chapter the project looks at the entire research work and deliberates some recommendations. These recommendations will serve only as guidelines as every minister might be in a different context to the one that the project was aimed at. The research work results may also be used or interpreted further to produce more recommendations in future. Complementarity and all the concepts that have been discussed in this project may therefore be tested by various ministers in various churches, ministers' associations, para church organizations to assist all the relevant stake holders in urban mission in the Vaal Triangle and possibly in other urban areas.

#### **5.2. Some guidelines on a complementary approach to mission.**

##### **5.2.1. Knowing the demographics of the area.**

In essence this is where the journey starts. It will be very difficult to do mission successfully in a complex urban setting without knowing precisely its demographics. If they are known, it becomes easier to target with precision and achieve the desired goals. I therefore strongly recommend that every church start conducting a campaign to get the demographics of the area in which they minister. That information may also be shared with other churches nearby. Alternatively in areas where churches are closer to each other, joint efforts can be made to campaign side by side.

### **5.2.2. A complementary approach to joint fellowships and prayer services.**

Churches need to have joint prayer sessions in the suburbs and residential areas where they operate. Ministers' associations may be utilized to organize joint prayer conferences or interdenominational prayer services to achieve the best results. If at least once a year, churches or their leaders can come together under one banner e.g. "NEHEMIAH TRUMPET CALL" so that even those who do not associate with others, or never belong to any association for various reasons, may be accommodated with their different views. In spite of the fact that there are fraternal organizations of ministers in the city, one will agree that a "JERUSALEM COUNCIL" type of concerned ministers has never taken place in the Vaal Triangle where the Church in the city gathers to ask from the Holy Spirit, what needed to be done to address the burning, chronic and itching issues in their city.

### **5.2.3. Training in special ministries.**

Ministry specialization is the key to a complementary approach and is very significant in the Vaal Triangle. It is the very element in the minister's life that will first of all, make him / her realize where he / she may be very good at. Ministers only became aware of the importance of the subject for the first time during the interviews. All along it has been taken for granted but the moment the term 'specialist' was applied in the same way that it is applied in the medical field, it became more serious. The understanding of 'specialist' brought light to the core of the matter, and that it reinforces a complementary approach to mission. In the medical field, every specialist acknowledges other fields of specialties. Unlike a general practitioner who does the basic work but may not treat serious chronic illnesses.

The comparison informs the ministers that as much as the medical doctors and psychologists, who deal with the human body and mind respectively, have diverse specialties, ministers also deal with the whole part of a human, i.e. the body, soul and spirit. They need to have a complementary approach by specializing in various ministries and practices. The diversity and complexity of the spiritual conditions of people need the same specialists to address their spiritual and emotional needs. The Vaal Triangle with its hurting violent history has brought consequences that are traumatic. This history is important in determining where people in the area are suffering the most. The conditions in the area compel ministers to move away from the 'General Practitioner' level and be at the position where they will: recognize their specific gifts, acknowledge others with diverse gifts and work in a complementary approach. This of course needs further training. The institutions of higher learning may also be approached to design some specific programs that offer practical courses to train ministers in practical day to day ministries. Ministry specialization forms the basis for enforcing cooperation, partnership and a sense of acknowledging the diversity of gifts.

The analogy of body parts and their function have also been used several times to illustrate diversity. I therefore make a strong appeal that ministers need to train further and become specialists in various fields of mission.

#### **5.2.4 Partnerships are needed at all levels**

The social ills in the Vaal Triangle city compel the churches to unite and form partnerships at all levels. The fight against poverty may not be won if partnerships with employers and workers unions are not formalized. Some alliances with other community structures might help so that the churches can also take off some load from its programs and pay much attention to more serious specific tasks. Partnerships are easy and sustainable if they start among same type of churches e.g. mainline to mainline, charismatic to charismatic, thereafter move on to higher level where they include other types of denominations and then

move higher to a level where they are city structures. In addition to that they may within their connections through member's link with other para church groups like Train Ministry, SAPS to Church forums, Student Christian Organization, Hospital Christian fellowship, Women groups and so on. Then the last level is the one that embrace the entire society as well as business and state departments. I therefore recommend that the fraternal or ministers' associations should not end their partnerships within themselves but grow out and link with other formations.

One may suggest that a unified common interpretation of situations is needed. The Vaal Triangle Church must unite in defining the Christian ethics with respect to politics and social justice. First and foremost is that the church needs to know and identify the enemy. It is normal for diverse groups to unite when facing a common enemy. The church needs to come with one clear voice to this new struggle. If the church as whole, from the main-line churches to the evangelicals and African Independent churches; from townships to the former white-suburbs; from the Sharpeville, Boipatong and Bophelong fraternal to the EPLF (Ekklesia Pastoral Leadership Forum) and VCC (Vaal Council of Churches) umbrella bodies; can unite with one voice when addressing issues of injustice, corruption, crime, poverty and other social ills, it'll become a powerful force to reckon with and nothing will stop it to effect change in the laws that do not favour it's course.

#### **5.2.5.Spiritual mapping of a city.**

This activity is part of a research work that needs to be done by every minister. The history, prominence and socio-economic factors inform the minister as to what kind of spiritual forces are operating in the area. The testimonies of people may also reveal the identity and the area of the satanic forces that are putting God's people in continued bondage. Corporate prayer and intercession can be used as weapons that pull down every stronghold in the city.

### **5.2.6. The impact of Radio and Television ministry**

The ministry of broadcasting networks complements all forms of evangelism through proclamation. They announce the good news throughout the day. They are not only used to convey sermons. Their programs range from counseling, solving marital problems, announcements of conferences and a lot more. A strong recommendation to make use of these instruments will ensure that every corner is reached with the propagation of the Gospel of peace. These instruments are transmitters of culture. The media ministry also includes tapes, cds and DVD recording. In most churches the services are recorded down and sent to various places.

### **5.2.7 Areas where churches may cooperate and partner with other formations**

#### **5.2.7.1. The Church and Poverty.**

A lot has been written about the subject by many researchers in this area. The culture of taking care for the poor is a mandate from God. The ministry of Jesus was a holistic ministry of saving souls, feeding the hungry and healing the sick. The early church also looked well after the poor and had programmes to alleviate poverty (Acts 6:1-3). The Vaal church must not wait on the government to initiate poverty alleviation programs but must take a lead whether the government is involved or not. Instead the government must hear from the church what must be done and how it must be done. Jesus preached to both the poor and the rich in order that the former should share their wealth with the latter (Matt 6:3 25:34-46; Luke 18:22). Even Paul instructed Timothy to charge the rich to know how to share (1Timothy 6:16-18). In his researched work Maloma (2005:74) introduces



the concept of Entrepreneurial faith which is done on earth but spiritual in nature. It is a biblical concept whereby the churches develop their own ways of funding missions instead of relying on traditional methods. He suggests that the church must operate businesses to fund Christian mission projects. Cooperation between church and business is needed so as to sustain economic growth and stability (Bakke, 1987:153).

Churches can never turn their back against this goliath that is causing all sorts of social problems, sending poor women into prostitution, taking children out of school, throwing the unemployed into the streets.

#### **5.2.7.2 The Church and Unemployment.**

The Church needs to see the opportunities of becoming a bearer of the culture of employment. Although the church may not take over the task of the employment agency, it needs to help teach people the elements of stewardship so that people should understand, keep and love their jobs. Work is God ordained (Maloma, 2005:12). The Pastor of a church can establish a relationship with the major employers around his area of ministry. It is also essential for Christians in higher positions of employ, to inform other Christians about the job prospects.

Churches need to engage in union matters and be able to preach the implications of boycotts and strike actions. I suggest that the church need to know how to pray for the economic growth so that jobs can be created for people. The church needs to promote the culture of entrepreneurship among Christians, especially the young generation.

Parallel to that I recommend that the church need to condemn al forms of slavery working conditions and unfair labour practices. The churches may also become

employers that create jobs for those ex-prostitutes and ex-pimps (Maloma 2005: 29).

#### **5.2.7.3 The Church and HIV-Aids.**

The Vaal Triangle area is one of the highest with the statistics of this horrendous disease. The church in the area must brave the waters and preach with one voice in combating the disease. Whether it is condoms (where applicable), faithfulness or abstinence, the churches need to preach these things from the pulpits. The scriptures teach a lot about faithfulness in marriage relationship (1Corinth 6: 9-10) and abstinence to the unmarried (1Corinth 7: 1- 9). The Church needs to take a lead in the campaigns of fighting the stigma against HIV-Aids and practice compassion. Churches have to be the first to conduct a massive campaign to do testing on a mass action level. Churches may use their spiritual gifts to pray for the affected and infected individuals. They may also partner with health institutions to do counseling.

#### **5.2.7.4 The Church and ungodly laws**

On this matter one may say that the responsibility and the opportunity that the church has with regard to the power of voting must be taken seriously and should be used to the advantage of the church. The churches need to keep on preaching elections and encourage Christians to keep on voting in the direction that favours Godly agendas and manifestos. Similar or equivalent to that suggestion, Christians need to infiltrate political parties and government structures until they come to a point where they will be at the centers of influence where laws are made.

If these laws are enforced down the communities then civil disobedience, like it was carried out during the past authoritarian rule, needs to be revisited. If the church is denied the right to worship in any way, only then can it be engaged in civil disobedience (Greenway & Monsma, 2000:264). The Vaal Triangle churches need to join with other national organizations to protect important Christian days like Christmas, Good Friday and Easter, Ascension Day to remain public holidays. In a post –apartheid era I do not see any problem in going to a point of starting a rolling mass action to protect these days. According to Ntlha (1996:212) Nelson Mandela challenged the church when he was president saying that the ability of the church to criticize the government rests on its concrete involvement in the alleviation of social misery.

#### **5.2.7.5. The Church and Education, skills development and Training in general**

Ministers and churches need to see the importance of learning and studying as well as developing the skills of Christian workers so that they can empower themselves. During the time of the early church before the church could become a bearer of culture, Christians were simple folk with little education (Bosch, 1991:193). Due to this short coming, the church was held in contempt by the vast majority of the cultured citizens of the Roman Empire. The situation began to change only after Clement of Alexandria, Origen and others introduced a new tradition of a sophisticated Christian scholar, who could match any pagan philosopher since they could argue on the same level (Bosch, 1991:193). Later on according to Bosch (1991:193), the Christians dominated life in the city and the church became a bearer of culture and a civilizing presence in the society.

The church in the Vaal Triangle need to encourage, give support and preach the importance of education, skills empowerment and development and training. The Christians themselves must make use of NWU-Vaal Pukke, VUT and Sedibeng

colleges, to study and be at the position where they will assume ~~high positions~~ in public and private sectors. Bakke (1987:152) asserts that if a Christian heads a major urban corporate structure, he or she becomes a steward of the power and influence of those relationships. The country as a whole is in need of skilled workers (Mbeki, 2005:2). If there are none they will flow from outside the borders of the country and xenophobia will take a higher level. Vaal Triangle will not escape the problems of xenophobia but if the Vaal church, which is faced with the problem of high unemployment, can put education and skills development high on the agenda, there would be no need to import skills from other countries. Imported skills will take the limited and scarce jobs of the Vaal society. The church is encouraged by Bakke (1987:92) to shift away from the disaster and relief programs to projects that teach employment skills and entrepreneurial skills. These things must be preached from the church pulpit.

Lastly the Vaal Triangle churches need to get involved in all the schools in the area. The culture of learning in this area was adversely affected by the previous violence. If the churches adopt schools where they will help learners and educators with moral uprightness and give their services to the schools, the area will definitely restore the culture of learning in the area. Taking away prayers from schools is an opportunity for the Vaal church to come up with strategies of giving services to the learning environment. This will also include serving in the school governing bodies which have become authorities that determine as to which law or rule must operate in any school.

#### **5.2.7.6. The Church and Broadcasting / Media**

A recommendation that one may make here is that Vaal Triangle needs its own gospel radio station. A radio station that will uphold the Christian values uncompromisingly. The issue of media does not only cover broadcasting. Other churches have recording ministries where Audio tapes and Video tapes are recorded and then sent to broadcasting networks. The most common nowadays is

the use of CD and DVD recording equipments. The media ministry is important for those church members who may not be able to attend some church events or services for some reasons.

#### **5.2.7.7. The Church and Para church groups**

The other area that needs partnership with the churches is that of para church groups that are in touch with thousands of people on a daily basis. These are organizations such as Bus and Train ministry, The SCM as well as The HCF. The SCM was very instrumental in distributing and preserving the revival of the late 70s and early 80s. They can work more vigorously today because there are ministers who were once members of such organization, who can give them support.

Lastly, the traveling evangelists and missionaries are essential groups that need support from all churches. The research recommends that churches must form strong links, networks and partnerships with these bodies for the best results in urban mission.

#### **5.2.7.8. A once a year Vaal Triangle Prayer and Apostolic Consultation Conference**

An annual conference for all ministers like the one organized by the Apostles in Jerusalem (Acts 15) to deliberate on issues that directly affect the communities in the Vaal Triangle as well as those that affect them as churches is recommended. This may also help the churches to review the spiritual mapping of the Vaal Triangle. I fully agree with Maloma (2005:135) suggesting that one of the important things that churches can do together is inter-church corporate prayer. One may therefore take this further and recommend that this can be done inclusively in a once a year two day conference that includes all the churches even those that are not part of fraternal formations.

***\*\* The following aspects were not necessarily a focus of the research. They are however, linked or connected to the subject in the sense that they can become areas of cooperation and partnership among all churches and other relevant organisations.***

#### **5.2.7.9 The Church and Environment.**

Vaal Triangle has a history of violence. There was destruction of lives as well as properties. Some community halls and shops are still in ruins. The Vaal Triangle churches need to see an opportunity out of the past misery and rebuild the burnt and broken down properties. Churches can beautify the environment by seeking to purchase the disused buildings like Koinonia Bible Church did in Sebokeng. This church identified a dilapidated hotel building and turned it into a huge community centre. This wise and brave move did not just restore the image of the area but it also solved crime in that vicinity. The disused building was previously used by thugs who used to mug people on month-ends and indecently assault women at night. Another church that purchased a commercial building and turned it into a church centre is the Seekers Tower Ministry in Vereeniging. They are now using this building for services, HIV-Aids counseling and holding various ministerial departments to serve the community. At one stage before the Rivers of Living Waters Ministries had its own building, the church rented a bottle store that was not in use and turned it into a worship centre. The Ebenezer Christian Centre in Zamdela Sasolburg also purchased a liquidated business property which was once a bottle store, and turned it into a worship temple. The Vusani Amadholobha (Reviving the cities) campaign is already taking place as evidently seen by the awareness of Christians taking a lead to find bigger worship centers like the abovementioned churches. However one may also add that more can be done in terms of buying bigger industrial areas for business exclusively. There are many business properties that are still lying vacant even today. El-Shaddai Christian School bought part of Dorbyl Engineering Co. and converted it into a Christian Boarding school.



The Vaal Triangle churches need to take part in cultural events like the Arbor Day, where trees are planted every year. Planting trees and building roads may make this city a paradise (Jer. 29:4). The other area is the area of sport and recreation. The research results showed that the area of sports was not targeted for ministry. Ministers may do chaplain work in the sport teams of our area. All sports and recreation teams, for example, in soccer, rugby, cricket, and athletics do not have Pastors that serve as chaplains and offer prayers for their players.

#### **5.2.7.10. The Church and Service Delivery.**

Once the church take charge in the demographics of the area, it will be easier to know where service delivery, (referring to the social services to the community) need to start and what exactly to start with. The issue of service delivery has become a priority lately. The closeness of the churches to the community makes them the right candidates to carry it out. The churches are the only institutions that meet their constituencies more often. At least once a week, a minister sits down with the entire congregation. Over and above that, ministers serve their people on almost daily basis. When poor people spend a day without a meal it is the minister that is informed, before a local councilor or a politician can know. Churches have carried out service delivery for a very long time, at times without the help or assistance from the government. This project has presented all possibilities of entering into partnerships with the government, business and civic bodies. The project strongly recommend that the church take this matter forward to show the governments the potential that it has to help speed up service delivery more especially to the poor. Simple matters such as provision for birth certificates, social grants and other simple welfare services may be given to the churches.

#### **5.2.7.11. The Church and Crime.**

The Vaal Triangle churches have a lot of work with reference to crime. Respect of life and property is virtually non-existent. Since Vaal Triangle was ravaged by violence in the past, the legacy has been carried over to this day and age. Even the police officers can not do their work properly to combat this evil. Murders are taking place, investigations are then carried out with lesser expertise and the offenders go free due to lack of proper sufficient evidence. Many cases of murder are still unsolved.

No matter how bad the situation may be with regard to lack of safety and security, Christians need not take the next flight out of this historic city. This is a challenge to stay and turn things around. Like prophet Jeremiah one would say “Plant, Invest and make this place a home” (Jeremiah 29:4). God loves this city and that is why the Church is here. That is why God is sending more ministers and ministries here (Bakke, 1987:63). Because of the presence of the church, Vaal Triangle is a sacred place.

One may therefore suggest that the church should preach anti-violence from the pulpits and encourage those would be witnesses to be fearless and courageous to come out and give necessary evidence so that the police can do their work efficiently. The church should participate in police campaigns against crime and then take a leading role in promoting peace, security and justice. There are few organizations that organize marches against abuse, crime and other evils in the Vaal Triangle. Churches need to show more courage and play a visible role while praying for the peace of Vaal Triangle.

The pulpits must be used effectively to address the complexities of urban life and reflect the wide variety of interests and experiences in the average city congregation. Consequently, the pulpit is a very liberating place for the city.

#### **5.2.7.12. The Church and corruption.**

Moral Regeneration is supposed to be led by church ministers, pastors and people of higher moral standards and not just ordinary politicians. The church must know its mandate and play its role well. With regard to immorality the church is supposed to carry out the task of prophesying to the wicked and evil doers. While the church demonstrates compassion to sinners it must strongly condemn sins such as corruption, briberies and other evil means of getting money. Since our people were marginalized and lived very long in poverty, temptations of getting rich quickly are facing those who were in the previous struggle and who have acquired higher responsible positions in government and business, where huge sums of money are discussed and millions of Rands-deals are signed. Today's business language is "about kick-backs" and "corrupt associations"; "scratch my back and I will scratch yours." When one opens news papers one may read a lot about politicians involved in corrupt relationships and scandals. There are bribes, scandals, nepotism, kick-backs and corrupt practices in tenders in government departments. The system needs to be attacked and condemned wherever and whenever it appears, and those who take part in wicked money shall come under judgment (2 Peter 2:15). Corruption has even crept into the church because it has been given a blind eye. There are Christians who are involved in gambling because of sinful desires (2 Peter 2:4:10). Here in the Vaal we have a gambling hotel which is tempting the very poor people to waste their money with the illusion of making them rich.

#### **5.2.7.13. The Church and secularism.**

The post-Apartheid era has ushered in democracy that allows everything to be legalized even those things that destroy the values of families. The introduction of the secular state has taken us back to the period where people think they don't

need religious institution in life (Balkenende, 1996: 199). According to Nathan (1996:211) secularism suggests a marginalization of religious logic. There is pornography everywhere including on State television. The fact that we are in a post-apartheid society does not necessarily mean that the church should now relax, fold her arms and sit and watch while some laws in the democratic era attack the biblical values. The laws that legalize abortion, getting homosexuals married, easy access to pornographic material, brothels and prostitution agencies should feel a strong opposition from churches. Such permissiveness is opening doors for all kinds of debaucheries. Churches must lead the community to oppose and fight this permissiveness by either closing down the businesses that operate such agencies or pressurizing the government to change the laws.

Freedom of speech as one of the human rights opens the door for everyone to say whatever they think and this includes blasphemy against God Almighty. The Church in the Vaal Triangle need not keep quiet about such and have to challenge those who insult the Christian faith. The films that defame the name of the Lord God Jehovah or Jesus Christ need not be left unchallenged. The research recommends that churches need to create and organize platforms of voicing out the Christian views to condemn every evil. According to Balkende (1996:195) in meetings, debates and discussions where politics are discussed and policies are made, Christians must take part and they must also, never miss publications because they can stimulate debates internally and externally. The Vaal Triangle churches need to have a political think tank in the bigger umbrella fraternal like EPLF and VCC that will voice out the stand of the church regarding all secularism.

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## ANNEXURE A

### Interviews: Ministers / Senior Pastors / Bishops [Original]

Please complete the questionnaire by answering ALL questions. We guarantee the confidentiality of this questionnaire. The data obtained will only be used in a summarized format for research purposes.

|                      |  |
|----------------------|--|
| Name:                |  |
| Church/Denomination: |  |

### 1. DEMOGRAPHICAL INFORMATION

Please mark the appropriate box:

|      |                          |                       |                       |                   |                        |       |
|------|--------------------------|-----------------------|-----------------------|-------------------|------------------------|-------|
| 1.1  | Gender                   | Female                | Male                  |                   |                        |       |
| 1.2  | Home Language            | Sesotho               | SeTswana              | SePedi            | SiSwati                |       |
|      |                          | IsiZulu               | IsiXhosa              | English           | ShiTsonga              |       |
|      |                          | Ndebele               | TshiVenda             | Afrikaans         | Other                  |       |
| 1.3  | Your age                 | 15-25 years           | 26-35 years           | 36-45 years       |                        |       |
|      |                          | 46-55 years           | 56-65 years           | 65+ years         |                        |       |
| 1.4  | Marital status           | Married               | Unmarried             | Widowed           | Divorced               |       |
| 1.5  | Number of children       | None                  | 1 – 4                 | More than 4       |                        |       |
| 1.6  | Residence                | Vaal Township         | Vaal Suburb           | Farm/Plot in Vaal |                        |       |
|      |                          | Township outside Vaal | Suburb outside Vaal   | Other             |                        |       |
| 1.7  | Position in church       | Bishop                | Senior Pastor         | Pastor            | Other                  |       |
|      | If Other, please specify |                       |                       |                   |                        |       |
| 1.8  | Race group               | Black                 | White                 | Coloured          | Indian                 | Other |
| 1.9  | Qualifications           | Grade 1-5             | Grade 6-9             | Grade 10-12       | Grade 12 + Certificate |       |
|      |                          | Grade 12 + Diploma    | Degree                | Honours           | Masters +              |       |
| 1.10 | Skills and experience    | Tradesman             | Sales/Marketing       | Managerial        |                        |       |
|      |                          | Professional          | Government Official   | Clerical          |                        |       |
|      |                          | Business Entrepreneur | Operator              | Other             |                        |       |
|      | If Other, please specify |                       |                       |                   |                        |       |
| 1.11 | Place of birth           | Vaal Triangle         | Outside Vaal Triangle |                   |                        |       |
| 1.12 | Country of birth         | South Africa          | Lesotho               | Swaziland         |                        |       |



|      |                                                 |             |
|------|-------------------------------------------------|-------------|
|      | Other, please specify                           |             |
| 1.13 | How did you become associated with this church? |             |
|      | Born and grown up in this church                |             |
|      | Started the church                              |             |
|      | Moved to this church by transfer                |             |
|      | Other please specify                            |             |
| 1.14 | How long have you been a pastor?                |             |
|      | 0-10 years                                      | 11-20 years |
| 115  | Where do you specialize in your pastoral work?  |             |
|      |                                                 |             |
|      | If Other, please specify                        |             |

## 2. COMPLEMENTARITY / PARTNERSHIP & COOPERATION

Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number.

| STATEMENT |                                                                                                                                                                                                                                                                    |  |
|-----------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| 2.1       | Vaal Triangle has been ravaged by violence in the past, poverty is rife. To do mission work and be relevant to the context of the area, churches must unite, cooperate, and partner with other civic bodies to address the repercussions, or consequences thereof. |  |
| 2.2       | If a minister lacks a gift that the ministry needs, he / she should ask another one who has that gift to come and help.                                                                                                                                            |  |
| 2.3       | Ministers must encourage their members to listen to some empowering Gospel programs on radio and television.                                                                                                                                                       |  |
| 2.4       | Our church has another church that we partner with for mutual support.                                                                                                                                                                                             |  |
| 2.5       | I belong to a fraternal / ministerial organization                                                                                                                                                                                                                 |  |
| 2.6       | I participate in other social structures of the community                                                                                                                                                                                                          |  |
| 2.7       | We have another church that we partner with for mutual support.                                                                                                                                                                                                    |  |

| STATEMENT |                                                                                                                                       |
|-----------|---------------------------------------------------------------------------------------------------------------------------------------|
| 2.8       | I have another pastor that I fellowship with whom I share my problems with. For encouragement and prayer.                             |
| 2.9       | Ministers are only servants and stewards when coming to the flock. They do not own them                                               |
| 2.10      | I have churches in the Vaal Triangle that I support during conferences and other events                                               |
| 2.11      | I have churches outside the Vaal Triangle that I support during their events                                                          |
| 2.12      | Ministers may share their contributions with Para-church groups, missionaries and evangelizing teams as in Philippians 4:14-19        |
| 2.13      | Our church has activities where we invite other churches in the Vaal for fellowship, prayer, teaching... and other spiritual services |
| 2.14      | Churches in the Vaal Triangle must take part in local political groups so that they advice them in a godly way.                       |
| 2.15      | Pastors must take part in political organizations in order to influence them to rule in a righteous God fearing way                   |
| 2.16      | Churches must form partnerships with state organs to address social ills like HIV Aids, refugees, homeless people, service deliver    |
| 2.17      | Churches must have joint crusades, conferences and prayer services for mission at least once a year                                   |
| 2.18      | Churches must take care of the poor and empower them to be able to fend for themselves                                                |
| 2.19      | Churches may help one another in projects like building, purchasing of properties etc.                                                |
| 2.20      | Every church minister must concentrate in their God given mandate and forget about what other church ministers are doing              |
| 2.21      | Churches may be involved in certain community structures but maintain the prophetic role and not be part of political groups          |
| 2.22      | I would rather work with and partner with other ministers outside the Vaal Triangle                                                   |
| 2.23      | Partnerships among ministers are impossible for all have the ambitions of building biggest churches and ministries                    |
| 2.24      | A fraternal is good if it empowers ministers and formalize unity, partnership and cooperation                                         |



| STATEMENT |                                                                                                                                                             |  |
|-----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| 2.25      | I understand in full the complementarities that existed between Paul and the other Apostles as in Galatians 2:1-7                                           |  |
| 2.26      | I prefer to have deep fellowship, prayer service, sacraments and association with all ministers, archbishops irrespective of their denomination             |  |
| 2.27      | It is impossible to have a long lasting fraternal or minister's fellowship                                                                                  |  |
| 2.28      | Ministerial unity, cooperation and partnership are only possible in a denominational setting since they are enforced by structures within the denomination. |  |
| 2.29      | Should there be a ministerial conference that deals with mission, church growth for all ministers, bishops in the Vaal triangle I will support it.          |  |

### 3. DIVERSITY AND MINISTRY SPECIALISATION

Indicate the extent to which each of the following statements is applicable, by encircling the corresponding number.

| STATEMENT |                                                                                                                                   |  |
|-----------|-----------------------------------------------------------------------------------------------------------------------------------|--|
| 3.1       | The level of education, training, skills and knowledge in a minister is important to the ministry.                                |  |
| 3.2       | A minister must identify and know what sort of gift he / she has for the purpose of ministry as in e.g. Corinthians 12.           |  |
| 3.3       | I support a certain political organization anonymously                                                                            |  |
| 3.4       | I participate in other social structures of the community.                                                                        |  |
| 3.5       | Ministers in the Vaal should specialize in certain fields of ministry to meet the challenges of ministering to a diverse society. |  |
| 3.6       | I have lay ministers (elders or assistant pastors) who assist me in my church programs                                            |  |

### 4. STEWARDSHIP

Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number.

| STATEMENT |  |  |
|-----------|--|--|
|           |  |  |

| STATEMENT |                                                                                                                                               | Strongly agree | Agree | Disagree | Strongly disagree |
|-----------|-----------------------------------------------------------------------------------------------------------------------------------------------|----------------|-------|----------|-------------------|
| 4.1       | As a minister I believe that the earth belongs to the Lord and every thing that we find on this planet.                                       | 1              | 2     | 3        | 4                 |
| 4.2       | It is important to teach the professionals in the church to serve God with their skills and education.                                        | 1              | 2     | 3        | 4                 |
| 4.3       | In our church we have a program to feed the hungry and distribute clothes to the needy. Acts 6:1-7.                                           | 1              | 2     | 3        | 4                 |
| 4.4       | In our church we share our building, resources with another church or organization.                                                           | 1              | 2     | 3        | 4                 |
| 4.5       | In our church, once or twice at least, we sent clothes to needy people who were faced with disasters such as floods and earthquakes.          | 1              | 2     | 3        | 4                 |
| 4.6       | In our church we have a working partner / relationship with the relevant organizations to assist those who need social assistance.            | 1              | 2     | 3        | 4                 |
| 4.7       | In our church we have another church or evangelist or missionary that we work with whom we share the resources with.                          | 1              | 2     | 3        | 4                 |
| 4.8       | Our church receives constant donations from another church (churches) in the Vaal Triangle to cover some needs of the ministry.               | 1              | 2     | 3        | 4                 |
| 4.9       | Our church receives donations from another church (churches) <b>outside</b> the Vaal Triangle constantly to cover some needs of the ministry. | 1              | 2     | 3        | 4                 |
| 4.10      | Our church donates to another church (churches) <b>in</b> the Vaal Triangle.                                                                  | 1              | 2     | 3        | 4                 |
| 4.11      | Our church donates to another church (churches) <b>outside</b> the Vaal Triangle                                                              | 1              | 2     | 3        | 4                 |
| 4.12      | In our church we have programs of economic empowerment where we teach people skills and promote self empowerment through various projects.    | 1              | 2     | 3        | 4                 |
| 4.13      | As a pastor I have another church or minister <b>in</b> the Vaal Triangle who assists me financially or whom I assist financially.            | 1              | 2     | 3        | 4                 |
| 4.14      | I have another church or minister <b>outside</b> the Vaal Triangle who assist me financially or whom I assist financially.                    | 1              | 2     | 3        | 4                 |
| 4.15      | The churches must use their facilities to create jobs and employment for the unemployed.                                                      | 1              | 2     | 3        | 4                 |
| 4.16      | Ministers must be accountable to their members as to how do they use church funds                                                             | 1              | 2     | 3        | 4                 |
| 4.17      | Churches must have proper bookkeeping and show the public and the community how funds are used.                                               | 1              | 2     | 3        | 4                 |



## 5. TARGET EVANGELISM

|      |                                                                                                                                                                      |     |         |
|------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|---------|
| 5.1  | In our church we have ministry for the convicts in prison.                                                                                                           | Yes | Not yet |
| 5.2  | In our church we have a special care for youth <u>inside</u> and <u>outside</u> the church                                                                           | Yes | Not yet |
| 5.3  | In our church we conduct campaigns and workshops for alcoholics.                                                                                                     | Yes | Not yet |
| 5.4  | In our church we have a ministry for women <u>inside and outside</u> the church.                                                                                     | Yes | Not yet |
| 5.5  | In our church we care for abandoned children.                                                                                                                        | Yes | Not yet |
| 5.6  | In our church we have a ministry for the homeless or refugees.                                                                                                       | Yes | Not yet |
| 5.7  | In our church we have special events for families and couples beyond church membership and invite the unchurched.                                                    | Yes | Not yet |
| 5.8  | In our church we run a specific program for prostitutes / sex workers.                                                                                               | Yes | Not yet |
| 5.9  | Our church has a ministry for the Aged <u>inside and outside</u> the church.                                                                                         | Yes | Not yet |
| 5.10 | We have people who are dedicated to Hospitals and Hospices visits.                                                                                                   | Yes | Not yet |
| 5.11 | In our church we have members who participate in Bus / Train Ministry                                                                                                | Yes | Not yet |
| 5.12 | We run special programs for men <u>inside and outside</u> the church.                                                                                                | Yes | Not yet |
| 5.13 | In our church we have a department for business forums <u>inside and outside</u> .                                                                                   | Yes | Not yet |
| 5.14 | In our church we have an outreach program to reach out to sportsmen and sportswomen.                                                                                 | Yes | Not yet |
| 5.15 | As a pastor I know the social formations (demographics) and groups in my jurisdiction                                                                                | Yes | No      |
| 5.16 | As a pastor I apply my gifts and talents to target people of other Faiths with the Gospel and apply myself in a competitive way to win them to Christ.               | Yes | No      |
| 5.17 | It is not necessary to target specific groups since the Gospel must be preached to all nations and whosoever believes will be saved.                                 | Yes | No      |
| 5.18 | It is difficult to focus and target specific people. It is time wasting to focus on people who are not interested while many are waiting to hear the Gospel outside. | Yes | No      |

## 6. General Questions. Mark (X) the correct answer in the appropriate block:

|     | STATEMENT                                                                                  | Always | Sometime | Not at all |
|-----|--------------------------------------------------------------------------------------------|--------|----------|------------|
| 6.1 | I expect that if I support a pastor he must give me same equal support I gave.             | 1      | 2        | 3          |
| 6.2 | As a minister I feel comfortable with supporting only ministers that are my friends.       | 1      | 2        | 3          |
| 6.3 | It is good to support the Radio, TV ministries financially.                                | 1      | 2        | 3          |
| 6.4 | It is good to support the efforts of ministers who are engaging government on social ills. | 1      | 2        | 3          |

|      |                                                                                                                                                                                                           |   |   |   |
|------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|
| 6.5  | These days it is not necessary to have travelling missionaries and evangelists in cities. Cities must reach out to the rural areas since they are bearers of culture.                                     | 1 | 2 | 3 |
| 6.6  | It is difficult to support travelling missionaries and evangelists since churches have their own evangelism programs and have their budgets.                                                              | 1 | 2 | 3 |
| 6.7  | The Government is supposed to support churches with money to build churches because they serve the communities and are used by the communities that pay taxes.                                            | 1 | 2 | 3 |
| 6.8  | It is necessary for the churches to have an alliance or plead solidarity with organizations and political groups that fight ungodly laws irrespective of their core belief                                | 1 | 2 | 3 |
| 6.9  | Churches must have a complementary approach with professionals and the business community or any sector that may address the needs of the Vaal communities.                                               | 1 | 2 | 3 |
| 6.10 | Ministers must form their own powerful structures and adopt complementary strategies that will challenge the government in education, HIV Aids, secularism, moral decay, crime, corruption, abortion, etc | 1 | 2 | 3 |

6.7. The name or area of fraternal / ministers association is: .....

6.8. The ministers or churches that I normally fellowship with belong to: (Tick all appropriate boxes)

|                 |                              |                           |                      |           |
|-----------------|------------------------------|---------------------------|----------------------|-----------|
| Catholic Church | Reformed Churches            | Evangelical               | Traditional Churches | Main Line |
| Zion Apostolic  | African Independent churches | Pentecostal / Charismatic | Others.....          |           |

Thank You very much for your co-operation. Your availability is highly appreciated. Data given will be treated as confidential and will only be used in summarized reports. God Bless You.



## ANNEXURE B. Questionnaire: Church Members

Please complete the questionnaire by answering ALL questions. We guarantee the confidentiality of this questionnaire. The data obtained will only be used in a summarized format for research purposes.

### 1. DEMOGRAPHICAL INFORMATION

Please mark the appropriate box:

|      |                       |                       |                       |                   |                        |       |
|------|-----------------------|-----------------------|-----------------------|-------------------|------------------------|-------|
| 1.1  | Gender                | Female                | Male                  |                   |                        |       |
| 1.2  | Home Language         | Sesotho               | SeTswana              | SePedi            | SiSwati                |       |
|      |                       | IsiZulu               | IsiXhosa              | English           | ShiTsonga              |       |
|      |                       | Ndebele               | TshiVenda             | Afrikaans         | Other                  |       |
| 1.3  | Your age              | 15-25 years           | 26-35 years           | 36-45 years       |                        |       |
|      |                       | 46-55 years           | 56-65 years           | 65+ years         |                        |       |
| 1.4  | Marital status        | Married               | Unmarried             | Widowed           | Divorced               |       |
| 1.5  | Number of children    | None                  | 1 – 4                 | More than 4       |                        |       |
| 1.6  | Residence             | Vaal Township         | Vaal Suburb           | Farm/Plot in Vaal |                        |       |
|      |                       | Township outside Vaal | Suburb outside Vaal   | Other             |                        |       |
| 1.7  | Position in church    | Pastor Assistant      | Cell Leader           | Choir member      |                        |       |
|      | Other, please specify |                       |                       |                   |                        |       |
| 1.8  | Ethnic group          | Black                 | White                 | Coloured          | Indian                 | Other |
| 1.9  | Qualifications        | Grade 1-5             | Grade 6-9             | Grade 10-12       | Grade 12 + Certificate |       |
|      |                       | Grade 12 + Diploma    | Degree                | Honours           | Masters +              |       |
| 1.10 | Employment            | Self employed         | Employed              | Part-time         |                        |       |
|      |                       | Casual                | Pensioner             | Student           |                        |       |
|      |                       | Unemployed            | Other (Specify)       |                   |                        |       |
| 1.11 | Place of birth        | Vaal Triangle         | Outside Vaal Triangle |                   |                        |       |

|      |                                                                         |                 |               |             |               |           |
|------|-------------------------------------------------------------------------|-----------------|---------------|-------------|---------------|-----------|
| 1.12 | Country of birth                                                        | South Africa    | Lesotho       | Swaziland   |               |           |
|      |                                                                         | Botswana        | Zimbabwe      | Mozambique  |               |           |
|      | Other, please specify                                                   |                 |               |             |               |           |
| 1.13 | How did you become associated with this church?                         |                 |               |             |               |           |
|      | Born and grown up in this church                                        |                 |               |             |               |           |
|      | Converted in this church                                                |                 |               |             |               |           |
|      | Moved to this church by transfer                                        |                 |               |             |               |           |
|      | Other please specify                                                    |                 |               |             |               |           |
| 1.14 | Type of membership                                                      | Full membership | Casual Member | Visitor     |               |           |
| 1.15 | How long have you been in this church?                                  |                 |               |             |               |           |
|      | 0-3 years                                                               | 3-5 years       | 6-10 years    | 11-15 years | 16-20 years   | 20+ years |
| 1.16 | How many churches have you been a member of since becoming a Christian? |                 |               |             |               |           |
|      | One                                                                     | Two             | Three         | Four        | Five and more |           |

## 2. COMPLEMENTARITY

Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number.

| STATEMENT |                                                                                                           | Strongly agree | Agree | Disagree | Strongly disagree | I'm not sure |
|-----------|-----------------------------------------------------------------------------------------------------------|----------------|-------|----------|-------------------|--------------|
| 2.1       | I see no problem in visiting another church.                                                              | 1              | 2     | 3        | 4                 | 5            |
| 2.2       | I learn a lot when attending conferences of other churches.                                               | 1              | 2     | 3        | 4                 | 5            |
| 2.3       | I see other churches doing the same thing we are doing.                                                   | 1              | 2     | 3        | 4                 | 5            |
| 2.4       | Churches in the Vaal Triangle must work together to build the Body of believers.                          | 1              | 2     | 3        | 4                 | 5            |
| 2.5       | Churches need to demonstrate their disapproval of ungodly laws by protests and civil disobedience         | 1              | 2     | 3        | 4                 | 5            |
| 2.6       | Our church members participate in joint ventures with other churches in the Vaal Triangle.                | 1              | 2     | 3        | 4                 | 5            |
| 2.7       | If it happens that I relocate within the province, I will travel to my church on weekends for fellowship. | 1              | 2     | 3        | 4                 | 5            |
| 2.8       | I love to see churches coming together in big events                                                      | 1              | 2     | 3        | 4                 | 5            |
| 2.9       | I believe that Vaal Triangle churches must find common ground and have some prayer meetings together.     | 1              | 2     | 3        | 4                 | 5            |



| STATEMENT |                                                                                                                               | Strongly agree | Agree | Disagree | Strongly disagree | I'm not sure |
|-----------|-------------------------------------------------------------------------------------------------------------------------------|----------------|-------|----------|-------------------|--------------|
| 2.10      | Churches can be involved in certain community structures but maintain the prophetic role and not be part of political groups. | 1              | 2     | 3        | 4                 | 5            |
| 2.11      | In our church we read invitations from other churches                                                                         | 1              | 2     | 3        | 4                 | 5            |
| 2.12      | Churches must work separately to avoid taking others members.                                                                 | 1              | 2     | 3        | 4                 | 5            |

### 3. DIVERSITY AND SKILLS

Indicate the extent to which each of the following statements is applicable, by encircling the corresponding number.

| STATEMENT |                                                                                                                                                                                        | Most of the time | Sometime | Seldom | Not at all |
|-----------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|----------|--------|------------|
| 3.1       | In our church we use many languages in singing                                                                                                                                         | 1                | 2        | 3      | 4          |
| 3.2       | In our church we have people coming from outside South Africa.                                                                                                                         | 1                | 2        | 3      | 4          |
| 3.3       | In our church we condemn xenophobia.                                                                                                                                                   | 1                | 2        | 3      | 4          |
| 3.4       | In our church we invite various preachers from our sister branches                                                                                                                     | 1                | 2        | 3      | 4          |
| 3.5       | In our church we invite speakers from any church outside the Vaal Triangle                                                                                                             | 1                | 2        | 3      | 4          |
| 3.6       | In our church we invite speakers from any church within the Vaal Triangle                                                                                                              | 1                | 2        | 3      | 4          |
| 3.7       | Our church has skilled lay ministers who work under our senior minister / Bishop                                                                                                       | 1                | 2        | 3      | 4          |
| 3.8       | It is only our bishop / minister who preach from the pulpit.                                                                                                                           | 1                | 2        | 3      | 4          |
| 3.9       | We use more than one language in our church during preaching                                                                                                                           | 1                | 2        | 3      | 4          |
| 3.10      | We have cultural events in our church whereby all the groups praise God in their different dances and songs.                                                                           | 1                | 2        | 3      | 4          |
| 3.11      | It is a good idea for church members to use their skills in church.                                                                                                                    | 1                | 2        | 3      | 4          |
| 3.12      | Our minister invites other ministers who have different gifts to his.                                                                                                                  | 1                | 2        | 3      | 4          |
| 3.13      | Our minister / Bishop is very active, it is he who buries the dead, visits the sick, prays for people, preaches, and attends all prayer services and weddings. He does all that alone. | 1                | 2        | 3      | 4          |

| STATEMENT |                                                                                                                                 | Most of the time | Sometime | Seldom | Not at all |
|-----------|---------------------------------------------------------------------------------------------------------------------------------|------------------|----------|--------|------------|
| 3.14      | In our church the minister allocates certain duties to the elders, deacons, assistant pastors etc. according to their abilities | 1                | 2        | 3      | 4          |
| 3.15      | I listen to Gospel preachers on radio and television                                                                            | 1                | 2        | 3      | 4          |
| 3.16      | I belong to an interdenominational prayer group at work, school or suburb.                                                      | 1                | 2        | 3      | 4          |

#### 4. STEWARDSHIP

Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number.

| STATEMENT |                                                                                                                                    | Strongly agree | Agree | Disagree | Strongly disagree |
|-----------|------------------------------------------------------------------------------------------------------------------------------------|----------------|-------|----------|-------------------|
| 4.1       | I believe that the earth belongs to the Lord and every wealth that we find on this planet including people                         | 1              | 2     | 3        | 4                 |
| 4.2       | The Vaal Triangle has a problem with poverty. It is the right thing to feed the hungry and clothe the naked                        | 1              | 2     | 3        | 4                 |
| 4.3       | In our church we have a program to eradicate poverty                                                                               | 1              | 2     | 3        | 4                 |
| 4.4       | In our church we share our building, resources with another church or organization.                                                | 1              | 2     | 3        | 4                 |
| 4.5       | In our church we once or twice at least sent clothes to needy people who were faced with disasters such as floods and earthquakes. | 1              | 2     | 3        | 4                 |
| 4.6       | In our church we have a working relationship with other civic and state organs to assist those who need social assistance.         | 1              | 2     | 3        | 4                 |
| 4.7       | In our church we have another church or evangelist or missionary that we work with whom we share the resources with.               | 1              | 2     | 3        | 4                 |
| 4.8       | Our church receives donations from another church (churches) in the Vaal Triangle to cover some needs of the ministry.             | 1              | 2     | 3        | 4                 |
| 4.9       | Our church receives donations from another church (churches) outside the Vaal Triangle to cover some needs of the ministry.        | 1              | 2     | 3        | 4                 |
| 4.10      | Our church donates to another church (churches) in the Vaal Triangle.                                                              | 1              | 2     | 3        | 4                 |
| 4.11      | Churches must create jobs and address unemployment together with other Labour Federations e.g. (COSATU).                           | 1              | 2     | 3        | 4                 |
| 4.12      | Churches may use their facilities to create jobs, bring all the skills in the area and allow people to teach others.               | 1              | 2     | 3        | 4                 |

| STATEMENT |                                                                                                                    | Strongly agree | Agree | Disagree | Strongly disagree |
|-----------|--------------------------------------------------------------------------------------------------------------------|----------------|-------|----------|-------------------|
| 4.13      | Churches may feed people for a while but train them in projects that will empower them through skills development. | 1              | 2     | 3        | 4                 |
| 4.14      | Churches must have proper bookkeeping and show the public and the community how funds are used.                    | 1              | 2     | 3        | 4                 |
| 4.15      | Ministers must declare to the church members all their income                                                      | 1              | 2     | 3        | 4                 |

## 5. TARGET EVANGELISM

|      |                                                                                                        |     |         |
|------|--------------------------------------------------------------------------------------------------------|-----|---------|
| 5.1  | In our church we have ministry for the convicts in prison.                                             | Yes | Not yet |
| 5.2  | In our church we have a special care for <u>youth in church and outside church</u>                     | Yes | Not yet |
| 5.3  | In our church we conduct campaigns and workshops for alcoholics.                                       | Yes | Not yet |
| 5.4  | In our church we have a ministry for women, ladies from <u>churches and outside churches</u>           | Yes | Not yet |
| 5.5  | In our church we care for abandoned children.                                                          | Yes | Not yet |
| 5.6  | In our church we have a ministry for the homeless or refugees.                                         | Yes | Not yet |
| 5.7  | In our church we have special events for families and couples inviting the non-churched                | Yes | Not yet |
| 5.8  | In our church we run a specific counselling program for the homosexuals and prostitutes (Sex workers). | Yes | Not yet |
| 5.9  | Our church has a ministry for the Aged <u>inside church and outside church.</u>                        | Yes | Not yet |
| 5.10 | We have people who are dedicated to Health, Hospitals and Hospices ministry.                           | Yes | Not yet |
| 5.11 | We run special programs for men both <u>in church</u> and those who are not <u>going to church</u>     | Yes | Not yet |
| 5.12 | In our church we have a department for business forums inviting all businesses                         | Yes | Not yet |
| 5.13 | In our church we have people who participate in Bus and Train ministry for church growth purposes.     | Yes | Not Yet |

Thank you very much for your co-operation. Your availability is highly appreciated. Data given will be treated as confidential and will only be used in summarized reports.

**ANNEXURE C (LETTER FROM UNIVERSITY)**

**Prof. TC Rabali**

Vaal Triangle Campus: North-West University  
P.O.Box 1174

***Vanderbijlpark***

16<sup>th</sup> October 2009

**To whom it may Concern**

Greetings!

**RE: Rev GM Lebusa's research work**

I hereby wish to inform you that Rev GM Lebusa is a post graduate student at the Vaal Triangle Campus of the North-West University. Rev Lebusa, whose student number is 13172921, is currently working towards completing his MA dissertation in theology. The work that Rev Lebusa has to do require, among others, empirical research concerning local churches in the Vaal Triangle area as well as the histories of churches in the Vaal.

The department of theology at the Vaal Triangle Campus of the North-West University is confident about Rev Lebusa's abilities as a professional and mature researcher. We are certain that the outcomes of his research will not only satisfy the relevant scientific requirements but in addition, that it will be something useful and for the benefit of the community. Our department wants to assist the community by facilitating research into problems affecting churches, especially the churches within our Vaal Triangle area. Rev Lebusa's research topic is a clear demonstration of this commitment.

We are hereby asking you to assist Rev Lebusa in his research in whatever way possible. The kind of research he is doing can only be successful when the researcher receives the cooperation of churches and the community at large.

We highly appreciate your cooperation in this regard.

May God bless you, your work and your institution!

Yours truly,

TC Rabali (Director: School of Basic Sciences at the Vaal Triangle Campus, North-West University)





## Introduction

To be able to complete the research, I require to interview church leaders and to survey the views, attitudes, perceptions and experiences of church members through a questionnaire. The study will benefit the church community in the Vaal Triangle in many ways, as the topic is one that can yield information that churches can use when developing partnerships.

**Yours sincerely,**

[illegible]

**Participation is voluntary and you are welcome to withdraw your participation at any point in the process. I will report the data anonymously for research purposes only.**

I therefore request your permission to:

- 1.1** *Transcribe our interview or have you complete my survey questionnaire.*
- 1.2** *Anonymously report my findings from an analysis of the interview and the feedback to the survey in research work (dissertation, articles, and books).*

Please tick (✓) the relevant response.

|     |  |
|-----|--|
| Yes |  |
| No  |  |

Title, initials and surname of participant: \_\_\_\_\_

Signature of participant: \_\_\_\_\_ Date: \_\_\_\_\_



[ANNEXURE E)

**BISHOP MOLEFE'S NARRATIVE IN-DEPTH INTERVIEW 30 OCTOBER 2009**

**Question:** Bishop Molefe, can you kindly describe your calling to Vereeniging and how you started in the ministry?

**Bishop Molefe:** *I was converted in 1949 in Pretoria under the ministry of Rev. AT Dube in Eastwood Pretoria. There was this deep hunger for the word of God within me thereafter. I wanted to know God better after experiencing such an amazing grace of salvation, the day I believed in the Lord Jesus Christ and His saving power. This hunger led me to go and study for one year at the Assemblies of God Bible College. I came back to serve under my spiritual father. While serving in my local assembly, I had a vision. This vision was an aerial vision. It was as if I was in an airplane, looking down in an aerial view, but flying in a South direction. I could see myself flying passing over Johannesburg until I came over a river, where I realized that this river is a boundary that separates Transvaal and Orange Free-state. I saw a town next to this river, there was also a railway station and a railway line bridge that crossed over this river. Suddenly I heard a voice that said "This is Vereeniging. I want you to come and work for me here." This happened in 1951 after I finished my training. I did not know Vereeniging before; I had never seen the place let alone been there. This was altogether new to me.*

*At first I was very reluctant. I did not accept it. The vision kept on bothering me and I said to myself, 'but I am still young. I was only a lad of 22 years old then. Like Moses of old, I gave so many reasons saying "What will I achieve in Vereeniging? Those people will not believe my message. I am not educated." In my selfish reasoning, the Lord gave me Isaiah 52:7, 'How beautiful upon the mountains, are the feet of the messenger, who announces peace, who brings good news. Who announces salvation, who says to Zion, 'Your God reigns.' I was convinced that truly beyond any doubt, it is the Lord sending me into mission. I repented and said Lord forgives me for my disobedience and unbelief. I accepted the calling. I went and shared this with my pastor. He was excited and gave me his blessing and said, "we will give you all the support, Go and serve the Lord."*

*One day there was a crusade in Painville Springs conducted by Rev. Nebe. I attended the crusade where I also shared my calling into mission and the vision I saw about Vereeniging. As I was sharing this burden, one of the members told me that they have an uncle in Vereeniging by the name of Mr. Sakoane. They said I must just tell him that it is they that have refereed me to him, writing his names and address on a piece of paper. The more I spoke about the calling, the more it became real to me. I spoke about it many times and always*

*there would be that confirmation to go. I saw all the roads to Vereeniging opening up for me. Without hesitation I ventured out.*

*In 1952 I took a train to Vereeniging. I did not have enough money for the train ticket. The money I had could only take me up to Germiston. I just inquired how much was the ticket to Vereeniging? I did not have the amount of money needed. While I was at Germiston station, I saw a parse right in front of me. I asked myself, of so many people passing here how come that they do not see it. I picked it up and looked around trying to find who the owner was and there was none. I went to the bathroom to check what was inside. I found the exact amount of money that the ticket examiner asked for. I then took the train to Vereeniging.*

*When I arrived at Vereeniging, it was getting dark already. I asked one person where the nearest township is and how far it was. The answer was Topville, or Top Location. I asked about the bus that goes there and I was told that it seldom comes but the place is near people can walk. I walked with others to the township. According to the laws of that time, I had to get a special permit to the area. I went to the office and was asked who do I know. I did not reveal that I do not know anyone. Otherwise I was not going to be allowed in the area. I was going to be arrested and be deported back to where I came from. I remembered the small paper that I was given to contact Mr. Sakoane by one lady in the Painville crusade. I took it out and was given a special permit to stay.*

*At Sakoane's home I was accommodated and was given place to sleep. I told them that I was sent by God. I did not want to become a burden. For me the bed was enough. I did not want food from them. The next morning I made my bedding and left with my small briefcase.*

**Question: Where did you go and how did you survive?**

**Bishop Molefe:** *I went into the bush outside the township. I went to pray until in the afternoon. In my prayer I was seeking God's guidance. I was seeking the face of God and waiting to hear how I should start. I came out late that afternoon when people were coming home from work and began to preach in the open. I invaded the township with a heavy anointing upon myself. I could feel the heavy presence of God. The Hand of God was upon me. I could feel heaven backing me and giving me courage to move. I was moving from street to street. Guess who my first audience... small children was. I was followed by these curios children all the way. Everything came to a stand still. Mr. Sakoane started to feel pity for me, asking me if I ate, and I told him not to worry for the Lord Who has called me shall see me through. I had to live by faith.*

*The next morning will be the same routine of going into the bush for prayer. I would feel God confirming His calling on me. Tears of joy rolled down my cheeks as I prayed saying 'Lord I have done my part I have come where You said I must come, now what must I do?'*

*I used to buy bread from the nearby Indian store for 3d (3 pence), eat the dry bread with ordinary water. The remaining half would be kept on a tree somewhere, just to ensure that the birds or rats would not eat it and after I got stamina, I would go out late every afternoon for preaching. After some days I had about 16 converts. I went to town to see the Church of Nazarene Christians, who used to come to a community hall outside the township for Sunday school children and asked for some bible tracts from them. As time went on I found some common ground with them and started interpreting for them. They loved me and introduced me to their book room in town. One of them pledged to support me financially from his tithe. He gave me one pound (£1) per month. I took this one pound and booked a community hall for holding services on Tuesdays and Thursdays. I rented this hall for 25cents (2½sh) per evening. I did not use the one pound for my own needs though I had them. I invited people to the hall while the open air meetings were continuing and I was also here and there getting some help and bible tracts from the Nazarene's brothers and sisters. This continued until I found an old church in the township. It was one of the African Independent churches, and I pleaded with the old Pastor there to use it for services. He agreed. I managed to teach my new converts and began to talk about baptism.*

*One day I took a journey back to Pretoria to give a report to my pastor, Rev Dube. I told him that I want to bring the new converts, 16 in total for baptism. These were my first fruits and I felt that it was important that I take them to him to baptize them. He said that I could do it on my own however we agreed that he shall baptize them.*

*We left on a Friday afternoon by train to Pretoria. Along the way we were preaching in the train and buses. That whole weekend was a weekend to remember. The baptismal took place on Sunday after which we came back to Top Location. I then taught the new Christians how to take care of the ministry. Their responsibility to the pastor and how they must also love and take care of one another. I taught them that they are a new family in Christ.*

**Question: Sharpeville was already established in 1952. When did you come to Sharpeville?**

**Bishop Molefe:** *During that time yes people were slowly moving to new houses in Sharpeville. I began to scout Sharpeville and fortunately, there was already a church site allocated for Assemblies of God by Rev Pattinger. He was a missionary from America and stayed in Vanderbijlpark. We first met in a church conference in Witbank and I told him that I am in Vereeniging. When he heard about that he was happy and told me about the church site that is in Sharpeville. For me it was an answer for prayers.*

*I began to talk immediately about building the church on the site. Rev Pattinger partnered with me and asked for funds from the USA. While on the other side I was preparing the few congregants for the planned first revival in Sharpeville. After the church was built I began to print pamphlets for the crusade. At that time the cloud of God's presence was upon Sharpeville. The first night the church was packed and there was not enough space left. The second night the church was overflowing. God confirmed His word with signs and wonders. When witnessed these miracles I used to cry, it was my first experience. At times I would be shocked when suddenly after praying for a blind person he would shout and scream saying "I can see, I can see." Others who could not walk threw their walking sticks away and jumped and ran wild inside the packed church. Those who were bewitched and demon possessed were miraculously delivered. The crowds were growing day after day. During the day the message went like wild fire in town and in the community. People began to travel from Evaton and other areas. Before the first weekend we had to put lights outside and the crowds outside were more than those inside.*

*The revival was so great that people began to bring along their guns saying, 'I do not need this anymore. I have found peace and rest in the Lord.' Some brought stolen property. I went to the police station in Sharpeville and told the police what was happening. I asked them not to ask questions but to come and take the stolen goods; they will see what to do with them. I said if the owners come and claim them, they should just release them. The police came with three trucks to load the goods. While these amazing things were taking place, I was not deterred from my earnest prayer because that was where the source of power rested. I kept on seeking the face of God. I kept on asking for God's presence in all the meetings. And God never disappointed me. In a month I baptized 350 converts. I taught them how to observe the teachings of salvation. I taught them that when I came from Pretoria I was sent by others now they must also send me to other places where I must preach. They became obedient and did accordingly.*

*We bought a tent. Trained workers for the ministry, equipped them with the necessary skills for evangelism and service. The team was very united and dedicated. I trained missionaries and sent them out. The Sharpeville Assembly became a missionary church. Out of it I also took other young people to Bible College and sent them to various places. I went to Alberton, preached, and built churches in the area. I went to Carletonville, Klerksdorp and many established townships of that time. We went to the Free State in the mines, built churches there.*

**Question: In one of the services I heard one old lady testifying about the shooting incident inside the tent. Where was this and what happened?**

**Bishop Molefe:** *In 1955 a bus boycott was called in Evaton. This was the famous Azikhwelwa (We are not riding the buses) campaign. I pitched a tent down near Jada's store in Evaton. I came to realize later that it was not the right time then to organize a crusade in such a tense atmosphere. However the Lord protected me. There were some people who were accusing me of bringing a White man's book, the Bible, to soften their hearts with respect to the protest that was going on. They thought that I came there to dampen the emotions of the people to call the bus boycott off.*

*One day after the choir had sung I was called to the podium to preach. The moment I stood there came one man with a gun, he was very close, so close that it was impossible for him to miss. He began to shoot at me. He shot several times until the gun was empty. Miraculously and by God's grace the man missed with all the bullets. Not a single one that hit me. I believe that the angel of God was diverting all the bullets away. Two ladies who sang in the choir behind the pulpit, were hit by some bullets. The crusade became a casualty as well and it was disturbed by that incident. On the other hand other churches were not pleased with the revival. They went to the authorities and laid a complaint that I was taking their members. The authorities asked them whether I come to their churches and pull or call people out. They said no. The authorities then told them to go and preach what I was preaching so that people may also join them too. They explained to them on my behalf still, that I had every right to hold church services they way I did.*

**Question: Can you please tell us about your partnership with Rev. Nicholas Bengu.**

**Bishop Molefe:** *The first time I met Rev. Bengu was through my pastor. He used to come to my pastor because my pastor was his son in the ministry. The day I was going to Bible College I was offered a lift by him. He took me to the Bible College. We met again during conferences. When he heard about my crusades and the miracles that were taking place, he found some similarities in my ministry and his. He also realized that I could also share a platform with him and complement him in services. So we shared the crusades. He would preach on this day and I would preach the next day and so on. We had a number of crusades together. In Orlando Soweto, people were so many that there was no tent big enough to accommodate them. We had open air crusades because of the crowds. People came in big numbers. Many were converted. They also brought back stolen goods. There were uncountable miracles every night. That partnership brought great results and showed team work just as Jesus sent his disciples as teams.*

**Question; During the Sharpeville massacre what did you do? How did you find yourself working with other ministers who felt threatened by your ministry?**

**Bishop Molefe:** *I was the youngest of all the ministers in the area the. Ministers came from many cities around to comfort, encourage and help the bereaved families. I was part and parcel of the whole process.*



*Although I was not playing a leading role because of my age. Moreover at that time I had not taken many burials. You must remember that Sharpeville massacre shocked us as well. I remember that some of the bodies were detained in government mortuaries. The government did not want to release them saying that they were in revolt. We spoke to them to release the bodies so that we bury them with dignity. The Sharpeville massacre brought serious pain, anger and misery to the Sharpeville residents including me personally. However all ministers came together, buried all differences and the only way to find recovery quicker, was to bind one another's wounds and support one another.*

## [ANNEXURE F)

### **Revival in Boipatong: The church growth strategies of the Full Gospel Church.**

**BODIBE AND TSHEHLA INTERVIEW on 29 October 2009**

**Venue: Sasolburg**

In an exclusive interview Bodibe says:

*In 1982, Christ is The Answer Crusade came to Boipatong to conduct a mission crusade. It was headed by Pastor Joseph Kgole and Roy Wallace. They were accompanied by Daniel Sithole (Mlenze) and George Lebusa who was playing the keyboard. The Full Gospel Church had earlier sent Rev. Simon Khateane to the area with a mission of establishing a congregation. The campaign was started few months after the local pastor was brought to the area through the efforts of the late pastor Jackson Sithole. Little did we know that something very great was going to happen in Boipatong. A revival broke out. Many people were converted and lives were transformed. Before the crusade, Boipatong was very rough and violent. People were being mugged and murdered every weekend. After the first two weeks, there was calm in the township. The only people found in the streets then were only Christians who came back from tent revival meetings. In every street corner, people spoke about the revival. In schools and nearby factories, the events in the tent were the talk of the town. The tent was pitched for a total of six weeks; three weeks in Tshirela section and three weeks in Sondela section.*

*The mainline churches in the area were somehow threatened as some of their congregants were also curious about the move of revival in the 'tent church.' What was interesting in that was that the two crusades in the area reached the un-churched mostly. Even the local authorities were shocked by the change of atmosphere. The place which was previously a no-go area at night, had suddenly experienced peace and security. There was an awesome fear of God. People were getting saved as if the world was coming to an end. There was great sense of the heavenly presence. The atmosphere was glorious. Salvation was just in the air.*

*At the end of the crusade, the tent was brought down. A new strategy was introduced with the aim of holding the harvest. For the first time we saw a church holding services in a community hall for seven days a week. While that was going on, cell meetings were organized in different homes. New converts as new members of a new church, were divided according to their zones. There were about six zones which were divided into six cell groups. Even these cell groups were not in essence held within the houses, they were held within the yards because of many people. In one home cell there were at least fifty souls. The more they gathered in the yards on Tuesdays and Thursdays, the more they grew as the hall services were curtailed to Wednesdays and*

*Sundays. Mondays it was leadership training, Tuesdays and Thursdays it was home cells, Wednesdays we all went to midweek services in the hall. Fridays it was prayer days, Saturdays were Youth Ministries and Sunday after the main service.*

*In Boipatong the concept of home cell was a different structure. It was developed from a biological sense where a cell as the minute part of the body, grow in size and after it has grown bigger it then separates into two cells which also grow further developing more other cells. Just as a body has to grow through cell growth, we were taught the principle that for the body of Christ, the church, to grow, all the home cells must grow in their numbers. Then as they grow, we would divide the Christians and have two operating cells out of one, and so on. That is how the Boipatong Full Gospel developed.*

*From there in 1983 June we started a new move. We began to be missionary in nature. At that time Boipatong had grown to nine huge cells. We establish another church in Bophelong. Out of it was a mutual cooperation of helping the branch through joint one month services called "Letsatsi la Ditalent" (Talents Day). This was a day at the end of every month where all the departments of the church, men, youth, women, individual home cells and little children would participate in joint projects for raising funds for mission and the day was celebrated with a Holy Communion. The venture into Bophelong was not in line with the Full Gospel Constitution. A new area was supposed to be given to another pastor of its own according to the constitution. It was not allowed that one pastor oversee two separate townships. Instead of that discouraging us in our mission programs we decided to do it far from the Vaal Triangle where no one would argue that we are taking too many places under one pastor. We strategize to invade the far rural places.*

*In 1983 as young people then, we began outreach programs of reaching out to far places. We traveled to Ha Maja in Polokwane where we duplicated the Boipatong crusade by invading the place using the same strategy that Christ is the Answer Crusade was using. We preached and established a church there and even the chief of the place came to surrender his life to the Lord. After the crusade we left few workers to take care of the souls and nurture them until their faith developed. In 1984 we did it again in an area called Mabieskraal outside Rustenburg. There we worked and partnered with the Apostolic Faith Mission under Pastor Mhlongo. The outreach was also fruitful. In September 1984 when the riots exploded in the entire Vaal Triangle townships, our community hall was burnt down. We had to organize church services in the yards of the Christians. We used to cover the yards with canvass or plastics. But somehow the yards also would be small and we would end up even taking the streets.*

*In 1985 the first young person was sent out to Bible College in Durban. The same year in our outreach program we traveled to East London and partnered with another coloured church. The crusade there was the best thus far. While we were doing this, our pastor began a bible school where he trained few home cell leaders. He was focusing in the Vaal Triangle, saying if all those efforts were directed in the area, the church will grow bigger. The challenge was that he can't run the branches alone in the Vaal Triangle as according to the Full Gospel Church dogma. The best solution was to develop his own spiritual sons, train them and establish the branches around with authentic and accredited leadership that paid allegiance to him. In 1986 the second group was sent to another bible college in Rustenburg. To test the waters for his new strategy, the pastor allowed us to hold the outreach in Sasolburg, Zamdela. We pitched a tent for few days. This crusade unlike the previous years, was supported by some congregants in Boipatong and Bophelong because it was nearer. Many people were converted and some families allowed us to use their homes for home cells. After the tent was brought down, the services were held in the yards of homes of new converts, copying from the Boipatong sample. There were times when the services grew to a large extent that the yards of some houses were small and people spilled into the streets. That is why it was called "Full Gospel ya diterateng" (Full Gospel Church in streets). This branch grew until it attained the full status and one of the bible school products of Boipatong ran the branch and was called Full Gospel Ebenezer. In 1987 another branch was established in Sharpeville by another newly married young couple. They did it secretly until they announced to the pastor that they had close to fifty people ready for baptism in one cell. At that time they were ready to divide the cell but lacked manpower. As a result they called for assistance from the main branch, Boipatong. Khateane released two leaders to come and assist them. This later grew until one of the sons of Boipatong who was sent to Bible College came back after completion and pastored it. When it reached full branch status it was called Full Gospel Ichthus. In the same year another branch was started in Majasana Stretford. It was later pastored by one of the bible college products form Boipatong. Thereafter in 1990, one of the locally trained pastors was sent to zone 14 Sebokeng to inject life into the dying branch of Full Gospel. It picked up with a high momentum and stood strong. This was later called Koinonia Full Gospel Church.*

*All the years thereafter, Full Gospel Boipatong has been a pillar of all those branches under the leadership of Simon Khateane. If I count the number of Pastors who came out of that church, they are closed to forty: It is Enoch Blaai, Abraham Bodibe, David Draai, Dennis Williams, Jeremiah Ntaopane, Tshehla Dan, Ben Mabaso, Tshehla Simon, Tshehla Aaron, Rebecca Mathibela, George Lebusa, April Mokhehle, Isaac Mthimkulu, Ephraim Vilakazi, Bishop Mpholo, Sarah Phadi, Esther Mosebi, Josiah Xaba, Bhekabantu, Ntanga, Richard Msomi, Matthew Pelea, Casper Kganye, Ralephanyane, Doctor Mzotho, Banda, Phume, Nthako, Nkatlo, Michael Phetla, Aupa Mzotho, Enoch Phume – the list goes on and on.*

*The aim was to cover the entire Vaal Triangle with activists in evangelism. That is why even today, those men and women are still working for the Lord with that undying passion.*

***Contribution by Pastor Aaron Tshehla:***

1. *The growing cell group system which was missionary in nature. The biological understanding of a cell principle was a key concept. In this concept a home cell was explained in the same way as a cell in an organism. For every organism to grow, its cells must multiply. For every cell to multiply they need to be enlarged. After they are enlarged they break apart into two new cells. Practically, Christians were encouraged to invite and bring along a relative or friend to a home cell. When they get converted they become part of that home cell. When the home cell reached a certain number in membership, it was then divided into two, allowing more space for growth. The process would then start in a new cycle with two new cells formed out of one. The strategy was duplicated in other home cells. The concept was linked to the understanding of the Body of Christ. Every home cell was part of the Body, the Church.*

2. *The important strategy of using certain homes as small mission houses like Tshehla home, Gwegwe, Mzotho and Mazibuko homes. These houses were like small mission houses where information, announcements, emergencies and other events were controlled. They were called army bases. If believers were not sure as to where the next meeting was going to be held, the bases served as information centers. They served a very important cause during the riots of 1984 rent boycott when the community hall was destroyed. Even after the hall was destroyed, the services were held out in the open. That is where the church was called the Full Gospel in the streets or a street church.*

3. *The church services were not hindered by lack of building or accommodation. As stated above, it was the home cell bases that helped to gather believers in the midst of lack of accommodation immediately after the community hall was burnt. This understanding was developed from the concept of a Titanic. It is understood that when the Titanic sank, many people died from the fact that there were no life-boats. In this explanation, home cells were perceived as life-boats. In the event where the local church grew to such a point that Christians were so many that the local church was like a Titanic, and they did not know one another, the home cells would become the life-boats where Christians are able to take care of one another, encourage one another, fellowship with one another at an easy contact level.*

4. *The training of active lay preachers. The senior pastor had a school of leadership training. It was in this school that few men were identified and trained for mission outreach. The outreach programs that produced tangible results.*

5. ***Developing alternatives to the dogmatic hindrances.*** *According to the dogma of the Full Gospel church then, a pastor was allowed to lead only one congregation confined to some demarcations in an area.*



*When the Boipatong pastor unleashed his trained lay preachers and extended his operations to Bophelong and Sharpeville, he was accused of 'trespassing' by his senior officials who were caught off guard by his swift strategies. He was not supposed to run more than one congregation. Every congregation was supposed to have one pastor. He then decided that his lay preachers should work far from the Vaal district. This was done in partnership with any church that was willing to receive the evangelism team. From 1983 to 1986 the outreach programs were conducted outside the Vaal district.*

*In the meantime, between 1985 and 1987 the senior pastor had taken few men to various Bible Colleges. The aim was that when they complete their training, they would then return as qualified pastors where they would be allowed to run their own congregations, all working under him. Indeed as the 5 first young pastors came back from the colleges, the Boipatong main branch had already planted more churches in Bophelong, Sharpeville, Zamdela and Streteford (Orange Farm).*

*In addition to that, Rev. Khateane was not happy with the Full Gospel's struggle to openly condemn apartheid and move away from it like the Apostolic Faith Mission. He decided to leave and go independent. That was when he established New Dawn Mission. We went with him. He then trained many leaders again and distributed us to establish churches. He acted so swiftly and we had the first branch in Sharpeville, then Tshepiso. Others followed thereafter such as; Bophelong, Vanderbijlpark, Poortjie and Evaton west. Under New Dawn Mission he ordained more pastors who are still working hard and copying after him.*

**RALEKHOLELA:** *While I was still in Phuthaditjaba, Qwaqwa, I used to hear about a vibrant church which was called Full Gospel Ya Diterateng (The Street Full Gospel). I was informed that the church is unstoppable. One day I got stuck with my car here in the Vaal Triangle while attending Reinhardt Bonnke's crusade. Somebody referred me to that church where I was assisted by the pastor and some congregants.*

## **[ANNEXURE G] Vision 88, Church Beyond 2000 & EPLF**

### **APOSTLE JANSEN'S INTERVIEW 26 OCTOBER 2009**

*"Prior to the Vision 88 conference, there had been some projects that we have been doing together with Pastor Cindi. Before then my ministry personally was more of missionary work in Pietersburg (Polokwane). I had to curtail my activities and concentrate on the new move here in the Vaal.*

Question: How many were you and where did you meet?

Pastor Jansen: *Pastor Cindi and I had prayer services that we used to conduct at Elder Mphuthi's house, who at that time was also coming from another church. There was a very powerful charismatic flow in those prayer services. The growth became explosive as more young people and professionals joined us. We moved to a nearby high school. We preferred to have more of joint services and then shared the offering so as to keep our ministries running without jeopardizing our individual callings. There were also some other related events where we supported each other, visiting other's services. We used the High school until we outgrew the school hall and finally moved to Mphatlalatsane Theater nearby.*

*One day before December 1987, Pastor Carol came with this vision of having a massive united conference. We began to talk about it now and then until our minds were fully occupied with the vision and we all embraced it. Dr Maphalala of Victory Fellowship gave it his utmost support and we were propelled to move with more vigour. Vision 88 was somehow laid on the long formed infra structure of Calvary Students movement. It became very easy to organize and mobilize. We then planned to have it at the beginning of 1988. We organized all who were willing and all those who were enthusiastic to buy into the vision. It attracted Pastors from as far as Springs, Soweto and Pretoria. Instead of becoming a church Conference, Vision 88 became a foundation of a new move. Many young ministers began to experience a higher calling in their lives. Even those who were doubtful were encouraged and realized that it is possible to start ministries. There was unusual unity among the Pastors and church leaders. There was a higher sense of Brotherhood in Christ. Many ministries were born out of that powerful event. Something was definitely taking place to set a new born-fire for our generation. The most important part is that ministers came from other PWV areas. Among them was Pastor Mosa Sono of Grace Bible Church in Soweto, Pastor Mthethwa, and Dr. Joel Motlafi of Daveyton, Pastor Raphiri, Pastor Comfort Mabuza and others. It was like a second Pentecost but maybe far beyond that. Since then our ministries were never the same."*

Question: How was your experience personally and what role did you play?

Pastor Jansen: "I emphasized a number of important aspects in that conference. The first was unity as well as partnerships, networking and cooperation with one another. I said that 'my part of vision and your part of vision fit together like a tapestry, woven together by the Holy Spirit.' I said 'we do not compete against one another but we complement one another.' I also said 'your success has become mine' and in this beautiful bouquet the pink of your roses is necessary for my green leaves.' We were one like a single unit. Although we differed in many things, those were just a diversity created by our Maker.

Question: What went wrong? Why was there no continuity of this miraculous experience?

Pastor Jansen: Competition stopped the cross pollination. When young lions suddenly find themselves in one territory, they begin to fight for space. But when they mature, they realize that it is best to attack as a pact. In that situation alliances are built, gifts are manifested and diversity is appreciated.

However, Vision 88 achieved one goal which is, Ministries were born out of that experience. It did not just become an event and ended up there. One will be wrong to say that it stopped. It became a process that made many young men and women to take up their callings into ministry with a very high level of enthusiasm. Since then, Vaal Triangle, exploded with serious mission enterprises. Churches were started and covered almost every zone, especially in Sebokeng and Evaton. Also during that time we were hearing of the great move in Boipatong, Bophelong, Sasolburg and Sharpeville. During that time if one would get into a train you would hear men and women preaching and preaching with results of commitment to serve God. Sundays were just celebrations. New converts were coming in churches with fresh testimonies of finding new life in Christ. The younger generation of ministers was doing great work. I can say in a nutshell, the whole Vaal Triangle was up in flames, not the riot flames this time but it was the Gospel flames. Vision 88 was like a window period. We appreciate the fact that we did not miss that Kairos moment.

## **APOSTLE JANSEN INTERVIEW ON CHURCH BEYOND 2000**

In 2000 September, we received a word that a well known American Pastor-evangelist who was an International speaker himself was intending to visit the Vaal Triangle. His name was Bishop Noel Jones, the son of Bishop Robert and Marjorie Jones. Both the parents of Bishop Noel were friends of the churches in the Vaal Triangle for more than five years before then. We went back to the drawing board again and called our 'network.' This time it was easy to reorganize ourselves. We then began to make preparations for his coming which was scheduled for February 2001. Many pastors came forward to support the event since Bishop Noel Jones was well known through the American famous Woman Thou Art Loose Conferences of Bishop T.D. Jakes.

*Every pastor that you may think of from the Evangelical-Pentecostal-Charismatic came with their financial support as well. We even had some pastors from Soweto, East Rand and Pretoria. In essence, Church Beyond 2000 was built on the previous foundations that were built earlier including collaboration from Gospel Fire and Ralekholela. The event did take part although there were some disappointments as the huge 12 000 seat tent got torn by the strong winds. It collapsed and the alternative was not good enough.*

*We then instituted a commission for healing and restoring the unity which would also look into the low expected outcome of the event. In spite of the failures observed in Church Beyond 2000, it became a success story in the sense that out of that experience, a new stable and permanent structure was established by the same organizers of Church Beyond 2000. It is called EPLF (Ekklesia Pastoral Leadership Forum). It solidified unity among pastors and is still continuing to do so. It formalized fellowships and strengthened networks among the pastors in the Vaal Triangle. If a church organizes an event or conference, we all rally behind and support it through EPLF. It has now been in existence for the past seven years since 2001. This is a success story in as far as the unity, cooperation and networking is concerned. We are aware also that there are other formations of fraternal of misters in the area. They also need to be supported to continue existing.*

**[ANNEXURE H) Gospel Fire and the Gathering of Eagles**

**RALEKHOLELA INTERVIEW: 02 NOVEMBER 2009**

**Venue: Arcon-Park, Vereeniging**

The following is an exclusive interview with Rev. Ananias Ralekholela at his home in Arconpark, Vereeniging.

Question: Could you kindly explain your decision to come to the Vaal Triangle as well as the dynamics of Gospel Fire operations in partnership with the churches in your mission endeavours?

Ralekholela: *After some years in evangelistic ministry, operating mainly in the Free-State, Gospel Fire came to a point where it was challenged to grow beyond the provincial scope. We were going national. LOOKING TO GO internationally as well. We had to be very strategic with the locality of the area that will become a central point, where also it would be easier for us to reach all the provinces in the country without much effort. A place that will also be nearer to the Airport for future planning. Vaal Triangle came into the picture as a starting point. It was at the height of the violence that ravaged the area before the general elections of 1994, when we decided to come and hold our first national crusade.*

*We purchased a plot in De Deur at the entrance of Sebokeng East, which we now call Miracle City. We found that in the Vaal Triangle, a crusade was very easy to organize. Our focus was to work with all churches, as usual we received a warm welcome among the Pentecostal and charismatic ministries. Something remarkable about the Vaal Triangle was the fact that, in most places where we organized our crusades, there was a visible serious division between the Pentecostal denominations and the independent charismatic ministries. In the Vaal, that was not the case. The two groups were operating as separated entities but they could cooperate and work smoothly with us. Even to that fact, the Charismatic ministries were two groups. Those that were recognized and were big as well as those that were very small but growing. For that reason we had three chairpersons from all groups; i.e. the denominational chairperson, the big five ministries and the upcoming independent ministries chairpersons. In the long run after there was that harmonious relationship, there was only one chairperson from the three.*

Question: How were the crusades in terms of results?



Ralekholela: *The crusade in Sebokeng was the most powerful then. We saw miracles and people coming to the crusade in great numbers. Our tent then could only accommodate five thousand people. It was so packed that there was not even enough space anymore. The sides of the tent had to be brought down due to the numbers. People were converted in their hundreds every evening during the first week. The ushers and counselors hands were full. We were anticipating great things in the second week. In that second week, violence erupted at the nearby hostel. It affected attendance as transport was not available anymore. Taxis could not get closer to commute people who were coming from a long distance. The other crusade was in Sharpeville. However both crusades showed me that there is great potential in the area. Hence we made Vaal Triangle our head quarters.*

Question? What else was different? And what more did you do?

Ralekholela: *I could sense that there was something unique about the Vaal Triangle. It was the cooperation that existed among the churches. Pastors were very active, energetic and they worked like a family. They were networking very vigorously even though they came from different backgrounds and churches. The coming of Gospel Fire enhanced that networking through breakfast meetings for pastors and giving updated reports on what was happening in the crusades around the country. In these breakfast meetings, relationships were strengthened and the fellowships were platforms of appreciating others gifts much better. One may say that Gospel Fire came to sustain unity and cooperation during tough times, because the violence in the area was so bad that in many instances it was difficult for churches to run their services without hearing gun shots outside or nearby.*

Question: The Gathering of Eagles was a powerful event. How did you conceive the idea?

Ralekholela: *Back in Qwaqwa which was our base before we came to the Vaal, we had Prayer Partner conferences every year. These were designed to bring together our partners in ministry. As we were moving from city to city holding crusades, we had built an army of various groups of partners who stood behind us with prayer and support for missions. Once a year we would call them to a conference for celebration. But when we came to the Vaal, we found a very positive environment among Christians and an evolution of organizing a conference took place. The favourable conditions of cooperation in the Vaal brought about a new conference altogether. We announced the Gathering of Eagles in De Deur in 1995 and incorporated the prayer partners into it.*

*The Gathering of Eagles became a very powerful event for churches and ministers that were connected to Gospel Fire, either by being partners or just having visited our crusades. The following were achieved through it:*

- 1. It brought together all the churches and ministers who have been part of the crusades in those years. Out of every city that we visited, we invited such to come and be with us again. To hear what God was doing in places where we traveled for missions and equally we would also hear what God was doing after we left the areas since we could not be at one place for more than a month.*
- 2. It became a platform for ministers to know each other and network.*
- 3. It was a place where a pool of diverse gifts was 'brought' together and their diversity was appreciated. We had Apostles, Prophets, Teachers, Evangelists and Pastors. The list is too long I will not finish them.*
- 4. It also created a market place for some anointed ministers who were not known. Some were fresh from Bible Colleges and they found a platform for exercising their spiritual gifts. As such, it was also a place of mentoring.*
- 5. The other important thing with respect to the Vaal Triangle, was that independent ministries were not holding their conferences like the denominational churches, and this was a celebration time for such.*
- 6. Gathering of Eagles was a place of agitating the next move for the churches. This was a place where churches found direction about their following year's programs and projects in terms of mission.*
- 7. There are many Para church organizations that were birthed out of the events. These organizations are run according to the pattern, prototype, model and strategies taken out of Gospel Fire and the Gathering of Eagles. Their founders were part of the conferences and partners with Gospel Fire Evangelistic association. Organizations such as: God's Army founded by Pastor NJ Sithole; Pastor Nhlapo and his organization; Pastor Khoza and his movement; Evangelist Jerod of Save the World movement; Steve Boysens who is now an international evangelist. All of these regard Gospel Fire as their sample.*

*By coming to the Vaal Triangle, our ministry reached its peak. It is when we came to the Vaal Triangle that we purchased one of the biggest tents that could accommodate up to fifteen thousand people. This was achieved by joint efforts of support and partnership with various churches including the Gathering of Eagles events. When that huge tent got burnt in a truck, we moved to holding our crusades in stadiums and bigger Community halls.*

[ANNEXURE I]

**3.3.1. Peace Treaty of Vereeniging, 31 May 1902**

The following is the Vereeniging Treaty as captured from Padraig O'Malley 1989 in *The Heart of Hope*.

*The following notice is hereby published for general information. By order of His Excellency the High Commissioner and Administrator of the Transvaal.*

*W.E. Davidson, Acting Secretary to the Transvaal Administration - 3rd June 1902.*

*ARMY HEADQUARTERS, SOUTH AFRICA*

*General Lord Kitchener of Khartoum, Command in Chief*

*AND*

*His Excellency Lord Milner, High Commissioner, on behalf of the*

*BRITISH GOVERNMENT, AND*

*Messrs S. W Burger, F.W. Reitz, Louis Botha, J.H. de la Rey, L.J. Meyer, and J.C. Krogh, acting as the GOVERNMENT of SOUTH AFRICAN REPUBLIC,*

*AND*

*Messrs W.J.C. Brebner, C.R. de Wet, J.B.M. Hertzog, and C.H. Olivier, acting as the GOVERNMENT of the ORANGE FREE STATE, on behalf of their respective BURGHERS*

*Desirous to terminate the present hostilities, agree on the following Articles.*

*1. The Burgher Forces in the Field will forthwith lay down 'their Arms, handing over all Guns, Rifles, and Munitions of War, in their possession or under their control, and desist from any further resistance to the Authority of HIS MAJESTY KING EDWARD VII, whom they recognize as their lawful SOVEREIGN.*

*The Manner and details of this surrender will be arranged between Lord Kitchener and Commandant General Botha, Assistant Commandant General de la Rey and Chief Commandant De Wet.*

*2. Burghers in the field outside the limits of the TRANSVAAL and ORANGE RIVER COLONY, and all Prisoners of War at present outside South Africa, who are burghers, will, on duly declaring their acceptance of the position of subjects of HIS MAJESTY KING EDWARD VII, be gradually brought back to their homes as soon as transport can be provided and their means of subsistence ensured.*

*3. The Burghers so surrendering or so returning will not be deprived of their personal liberty or their property.*

*4. No proceedings CIVIL or CRIMINAL will be taken against any of the BURGHERS so surrendering or so returning for any Acts in connection with the prosecution of the War. The benefit of this Clause will not extend to certain Acts contrary to the usage of War which have been notified by the Commander in Chief to the Boer Generals, and which shall be tried by Court Martial immediately after the close of hostilities.*

*5. The DUTCH language will be taught in Public Schools in the TRANSVAAL and the ORANGE RIVER COLONY where the Parents of the Children desire it, and will be allowed in courts of LA W when necessary for the better and more effectual Administration of Justice.*

*6. The Possession of Rifles will be allowed in the TRANSVAAL and ORANGE RIVER COLONY to persons requiring them for their protection on taking out a license according to Law.*

*7. MILITARY ADMINISTRATION in the TRANSVAAL and ORANGE RIVER COLONY will at the earliest possible date be succeeded by CIVIL GOVERNMENT, and, as soon as circumstances permit, Representative Institutions, leading up to self-Government, will be introduced.*

*8. The question of granting the Franchise to Natives will not be decided until after the introduction of Self-Government.*

*9. No Special Tax will be imposed on Landed Property in the TRANSVAAL and ORANGE RIVER COLONY to defray the Expenses of the War.*

*10. As soon as conditions permit, a Commission, on which the local inhabitants will be represented, will be appointed in each District of the TRANSVAAL and ORANGE RIVER COLONY, under the Presidency of a Magistrate or other official, for the purpose of assisting the restoration of the people to their homes and supplying those who, owing to-war losses, are unable to provide for themselves, with food, shelter, and the necessary amount of seed, stock, implements etc. indispensable to the resumption of their normal*

*occupations. His Majesty's Government will place at the disposal of these Commissions a sum of three million pounds sterling for the above purposes, and will allow all notes, issued under Law No.1 of 1900 of the Government of the SOUTH AFRICAN REPUBLIC, and all receipts, given by the officers in the field of the late Republics or under their orders, to be presented to a JUDICIAL COMMISSION, which will be appointed by the Government, and if such notes and receipts are found by this Commission to have been duly issued in return for valuable consideration they will be received by the first-named Commissions as evidence of War losses suffered by the persons to whom they were originally given.*

*In addition to the above named free grant of three million pounds, His Majesty's Government will be prepared to make advances as loans for the same purpose, free of interest for two years, and afterwards repayable over a period of years with 3 per cent interest. No foreigner or rebel will be entitled to the benefit of this Clause.*

*Signed at Pretoria this thirty first day of May in the Year of Our Lord One Thousand Nine Hundred and Two.*

*[Signed]*

*KITCHENER OF KHARTOUM, MILNER, S W BURGER, F W REITZ, LOUIS BOTHA, J H DE LA REY, LJ MEYER, J C KROGH, C R DE WET, J B M HERTZOG, W J C BREBNER, C H OLIVIER*



## Annexure J

### CHURCHES THAT PARTICIPATED IN THE RESEARCH

|    | <b>Name of Church</b>                             | <b>Area / Locality</b>       | <b>Minister / Bishop</b>         |
|----|---------------------------------------------------|------------------------------|----------------------------------|
| 1. | AFM – Jubilee Center                              | Sharpeville                  | Pas. Thabang Mofokeng            |
| 2. | St. Paul Apostolic Faith Mission<br>International | Small Farms - Evaton         | Archbishop Dr. Peter K.<br>Moloi |
| 3. | Full Gospel Church                                | Sharpeville                  | Pastor Sam Khanye                |
| 4. | Delta Community Church                            | Duncanville -<br>Vereeniging | Pastor Gerhard Roodt             |
| 5. | Apostolic Faith Mission                           | Boipatong-<br>Vandrebijlpark | Rev. Mokete Molotsane            |
| 6. | Word Center Ministries                            | Sebokeng / De Deur           | Dr. George Jansen                |
| 7. | St. Luke Methodist Church                         | Sharpeville                  | Rev. Lephoi Ntelekoa             |
| 8. | Ebenezer Christian Fellowship                     | Sasolburg-Zamdela            | Pastor Abraham Bodibe            |
| 9. | Uniting Reformed Church                           | Vereeniging                  | Rev. S.P. Mosia                  |
| 10 | El Shaddai Ministries                             | Sebokeng                     | Rev. Vincent Modiko              |
| 11 | Trinity Community Church                          | ArconPark – Vereeniging      | Pastor Vincent Jones             |
| 12 | Rivers of Living Waters Ministries                | Evaton                       | Bishop Stephen Zondo             |
| 13 | El Bethel Christian Center                        | Sharpeville                  | Pastor Aaron Tshehla             |

## **Annexure K**

### **Profiles of Storey tellers.**

**4.3.6.1. Bishop Dr. Phillip F. Molefe.** The Partnership with Rev. Nicholas Bengu. Bishop Molefe is the founder of many churches in the Vaal triangle and countrywide. He is well known for his miraculous crusades in the early 1950s and was working in partnership with the late Rev. Nicholas Bengu of Back to God Movement. In 1958 he was the first Minister of the School Board for all the schools in the Vaal Triangle. Bishop Molefe was the youngest minister who was part of the ministers who worked tirelessly during the Sharpeville massacre. He also served in various higher echelons of our society and held various positions in institutions oversea. In the early years of his ministry he was appointed to the Executive Committee of the Assembly of God. He was the chairperson of Vaal Council of Churches for ten years during the violent and stormy years. In 1977 he was the first Moderator appointed at Christian Centers Churches International (CCCI) where he was simultaneously appointed to be the Bishop.

In 1986 Molefe was then appointed President of Faith School of Theology based in Main, USA with centers in Canada, Africa and other countries. His eminence and commitment in the ministry earned him an Honorary Doctorate degree from one of the institutions in the USA. He was the first chaplain of the Vaal University of technology. He enrolled for the Theology Honours and was conferred with the degree in 1999. He was awarded by various organizations and churches as well as by the Vaal University of Technology which awarded him with the outstanding Leadership Award for his contribution in the community and service to humanity.

**4.3.6.2. Rev. Abraham Moleufane Bodibe.** He is the senior pastor of Ebenezer Christian Center in Sasolburg. He is one of the first group of pastors from Boipatong Full Gospel Church which was under Rev. S. Khateane. He is also a principal of a Bible College. Bodibe is a chaplain in local prisons.

**4.3.6.3. Pastor Lelane Aaron Tshehla.** He is the founder and senior pastor of El Bethel Christian Center in Sharpeville. Also a pastor who was born and raised in Boipatong under the leadership of Khateane. Pastor Aaron comes from a family of ministers. His grand father and his father, were Bishops. His three other brothers and two sisters are pastors. Tshehla's home was used as a second mission house during the Boipatong revival.

**4.3.6.4. Dr George William Jansen:** He is the founder and senior pastor of Word Center Ministries International. Pastor Jansen and his wife, Mama Gugu were part of the young pioneers of independent charismatic churches in the Vaal Triangle and Soweto. They established the ministry in the Vaal Triangle in 1984. Currently the ministry has over ten branches around Gauteng and other provinces. In addition to that there are churches throughout Africa that Word Center Ministries oversee. Pastor Jansen is the father and mentor to over hundred ministers. He is a Bishop of Bishops. Many of his sons and daughters in the ministry are heading big churches that are growing beyond the South African borders.

Apostle Jansen has not only fathered ministers but has also produced business men and women. He has transformed the formerly disadvantaged communities into entrepreneurs. With his dynamic mentorship qualities many young people have been lifted out of poverty and are now employers and leaders in businesses. Out of his balanced and sound mind set, he has raised up intelligent politicians. He is more than a

motivational speaker in the sense that what he speaks releases power of creation. He is a prophet and an apostle of this time and age.

Pastor Jansen has a unique insight when coming to the issues of the Kingdom of God. He has demonstrated his love to the Body of Christ as a whole. Over and above that he has and is still contributing to various para church evangelistic organizations and missionary outreach programs. He has demonstrated his undivided support to various ministries that touches the lives of students from various institutions. Together with Pastor Muzi Cindi, he organized Vision 88 which formed a landmark in the history of missions in the Vaal Triangle. His complementary approach to ministries has made him to be a friend without any prejudice.

Dr Jansen is a community builder. He has empowered numerous civic organizations. He is an advisor to many community leaders in the society at large. He has countless programs and activities for HIV Aids. He has profound poverty alleviation programs. His teachings have brought a paradigm shift from dependency to hand outs to self dependance and entrepreneurship. Every year he conducts an International Leadersip Seminar where leaders from various ministries receive fresh manadates from God and are spiritually renewed.

He received an honourary Doctorate from Omega Bible Intstitute & Seminar for his outstanding contriution in transforming the society. He is well traveled and serves in various boards of missions.

**4.3.6.5. Rev. Ananias Thibello Ralekholela:** He came to know the Lord on 6th June 1978. He is married to Emily and they have four children. In 1982 He was ordained as a pastor under Apostolic Faith Mission where he

pastored a church in the mountainous kingdom of Qwa-Qwa, R.S.A. He was then seconded into evangelistic ministries working with interdenominational churches across the continent.

He is a bold and imaginative man who is raised by God for times such as these. Through the years, he has developed a deep passion for the unreached people all over the world. He received his theological training from the International Theological Institute, his BA honours in theology with the University of Potchefstroom and he is currently completing his thesis for a Masters degree.

His ministry was a great success in that from his church the Lord raised other outstanding church leaders and pastors.

His passion for world evangelism intensified, the outcry of his heart was and still is "God's fire Burning in Africa" which emanated from his vision of God's Fire emerging from South Africa, spreading to other African states and then the rest of the world. As a result he founded a world evangelisation agency called "Gospel Fire Evangelistic Ministries International."

He has demonstrated a complementary approach to the kingdom of God through his ministry that serves the Body of Christ as a whole. Through the Gathering of Eagles conferences that are held annually at Miracle City near Vereeniging, ministers have found a platform to renew their calling, network at a very unique level and empowered to work better in their ministries. These conferences are a platform for "exchange of gifts".







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