

**THE IMPACT OF CHURCH BUILDING FACILITIES IN
THE GROWTH OF URBAN INDEPENDENT CHURCHES
IN THE VAAL TRIANGLE**

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**Mini-dissertation submitted in partial fulfilment
of the requirements for the degree**

MASTERS in THEOLOGY

in the

SCHOOL OF BASIC SCIENCES

at the

VAAL TRIANGLE CAMPUS

of the

North-West University

Vanderbijlpark

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2012

DECLARATION

I, Elias Thubuthubu Molapisi declare that *The impact of church building facilities in the growth of urban independent churches in the Vaal Triangle* is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

Signature: _____

Date: _____

DEDICATION

Dedication of this research is to the following:

My lovely wife Cindy Precious, our sons Blessing Dancin, Cida Paul, Preceli Keoratile Mohau and my nephew Peter Hlajoane for their continued support and encouragement.

To my father, Jacob Mogapi and my late mother Jeminah Molapisi as well as my parents-in-law, Mr. Steven and Mrs Francinah Simango for never failing to remember your children.

To the following families: - Molapisi, Simango, Lesito, Ntholeng, the Sebakamotse and lastly the Motshoane families.

To the whole of Atta-Ele-Roi Bible Church, Foundation of God Christian Fellowship family, Deliverance Haven Church Inc., Full Gospel Network Inc., and other associate churches in the work of the Lord.

ACKNOWLEDGEMENTS

At the time this project began, one never realised the amount of work and assistance that would be required to finish this project. There is enormous pleasure to express innermost and humble gratitude for the assistance provided, through the various stages of completing this project to the following:

- The Father, The Son, and The Holy Spirit who provided mercy and endless; grace all the way through this journey.
- To Professor T.C. Rabali who supervised the entire process until its completion. Your stern guidance was invaluable as well as the patience you showed, without your help, this project would not have been completed.
- My lecturers; Dr. Rev. T.J Maloma and Rev. M.P. Rumo who has departed to be with the Lord-as well as Prof. H.J.M. Van Deventer, for their contributions and eagerness to see me finish this project.
- To North West University library staff working at Vaal Triangle and Potchefstroom campuses for their assistance as well as patience shown while searching and finding relevant material for this research project.
- To Rev. M.D. Seale, Hill Side Temple congregation and all the youth of 1992 for the special confidence displayed, which provides one with the strength for doing the work of the Lord.
- To all the church leaders and the various congregations, in the Vaal Triangle, you availed yourselves through participating in this research.
- To my managers at ArcelorMittal; Mr G.C. Lubbe, Mr. F.P.D. Jacobs, Mr. A.C. Swanepoel, Mr. C. van Dijk, Mr. A. Brotherton and all my colleagues along with friends who contributed towards the completion of this work.
- To Dr. K.T. Lesedi and his lovely family for the continued inspiration and support provided for completing this project.
- To PSCF, Vaal Pukke SCF, and the Tukkies for their continued inspirational spirit, for the work of the Lord and assistance academically.

- To the Statistical Consultant, Mrs A. Oosthuizen for the outstanding quality work done in favour of data capturing and to the editor, Mr. T. Motsoeneng.
- To Mrs. L.M. Kruger from ArcelorMittal, Library for her assistance in translating summary to Afrikaans.

May the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost be with you all, Amen!

SUMMARY

This mini-dissertation attempts to figure out the impact of church building facilities in the growth of urban independent churches in the Vaal Triangle. In order to perform this, an examination of some of the available biblical and theological literature is vital, especially to find the value of church buildings in church planting. In order to display the significance of a church building, an exploration of the tabernacle, the temple, and the synagogue in both the Old and the New Testament was explored. Additionally, the dissertation deals with the various locations and platforms that Jesus Christ utilised: to teach, to preach the word, and to heal the sick. Evangelism as part of church planting also entails the importance of worship that must take place without any distractions. The research further explores the need for a church building, which happens to be important for church planting in order to provide a sense of security to the community and a dwelling place for God's presence.

The study, in addition, briefly glances at the advantages and disadvantages that a church building presents. The project touches on the role-played by the old and new covenants regarding the church and a building, the comparison between what the ancient priest used to do during the temple sacrifices of the nation and the replacement of this ancient practice by Christ, who became a High Priest of the temple not made by human hands.

Therefore, this study aims at creating an awareness of the existing challenges in acquiring a church building. Highlighting the necessity of the importance of skills development and the human resource management pertaining to church leadership and the effects that corruption has, and finally to conclude the project through focusing on the requirement of insurance for a building structure as well as its accessories.

An empirical study took place on the various churches through structured interviews with church ministers of sampled churches and completion of survey questionnaire by members and the leaders. There were 460 questionnaires distributed and a good response of 270 (59%) was achieved.

OPSOMMING

Hierdie miniverhandeling probeer om die impak wat die bou van kerke het op die groei van stedelike onafhanklike kerke in die Vaaldriehoek.

Ten einde dit uit te voer is 'n ondersoek van beskikbare Bybelse en teologiese literatuur noodsaaklik, veral om die waarde van die kerk in die voortplanting van die kerk te bepaal. Ten einde die betekenis van 'n kerkgebou, 'n verkenning van die tabernakel, die tempel en die sinagoge te vertoon in beide die Ou en die Nuwe Testament is na gekyk.

Die verhandeling handel oor die verskillende plekke en platforms wat Jesus Christus gebruik het om te leer, om die woord te verkondig en die siekes gesond te maak. Evangelisasie as deel van kerkontwikkeling behels ook die belangrikheid van aanbidding wat moet plaasvind sonder enige afleiding. Die navorsing ondersoek verder die behoefte aan 'n kerkgebou, wat belangrik is vir die kerkontwikkeling en 'n gevoel van sekuriteit aan die gemeenskap en 'n woonplek vir God se teenwoordigheid gee.

Die studie gee ook 'n kort blik op die voordele en nadele wat 'n kerkgebou bied. Die projek raak ook die rol wat gespeel word deur die ou en nuwe verbonde met betrekking tot die kerk en 'n gebou, die vergelyking tussen die ou priester met die gebruik om te doen in die tempel offers van die nasie en die vervanging van hierdie antieke praktyk deur Christus wat mens geword het en 'n Hoëpriester van die tempel nie deur mensehande gemaak is nie. Daarom het die studie ten doel om 'n bewustheid van die huidige uitdagings uit te wys in die verkryging van 'n kerkgebou. Beklemtoning van die noodsaaklikheid en belangrikheid van die ontwikkeling van vaardighede en die bestuur van menslike hulpbronne met betrekking tot leierskap, die gevolge wat korrupsie het, en uiteindelik die projek aan te sluit deur te fokus op die vereiste van versekering vir 'n boustruktuur sowel as sy toebehore.

'n Empiriese studie het plaasgevind deur middel van gestruktureerde onderhoude met predikante van die kerke en voltooiing van opname vraelys

deur lede en die leiers. Ongeveer 460 vraelyste is versprei en 'n goeie reaksie van 270 (59%) is behaal.

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CHAPTER ONE

ORIENTATION

1.1 INTRODUCTION

Generally, at the same time that new urban areas develop, new populace from different parts of a country become new inhabitants of these recently made available areas. Hargleroad (1974:6) describes this influx of people to the cities in an almost poetic manner: “They come, on foot, by wagon, on jolting trucks overflowing with children and cooking utensils, on rumbling buses or second-hand jalopies, winding their way down mountain roads and into the towns and cities. They come in search of a better life.” Because of this influx of new people into urban areas, a new work of reaching the lost by the church commences.

In the beginning, some of these churches formed in order to reach the lost that also come with the new arrival of people, do not have proper church building facilities. The reality is that it takes a very long time before any newly established urban church could afford to purchase land and erect a proper building for its purposes. However, this reality never diminishes the importance of a church building facility. Hence, some church leaders opt for the utilisation of temporary building structures, most of which have numerous disadvantages that will also be unmasked in this study.

In order to indicate the importance of a church building; this study sets forth by looking at the following four buildings;

- Firstly, the tent of meeting described as the portable shelter used by the Israelites as a place of worship, which had two areas, namely the outermost part known as the Holy Place and the innermost part as the Holy of Holies or the Most Holy Place (Harrison, 1987:979-980).
- Secondly, the tabernacle, also called God’s house (Fueter, 1961:9) a place where the congregants brought sacrifices and performed religious rituals guided by priests (Greenway & Monsma, 1989:153).

- Thirdly, the synagogue, which during later Old Testament and New Testament times was a place utilised for instruction in the Jewish faith during the week (Greenway & Monsma, 1989:153).
- The fourth and last one, the sanctuary as a holy place where a deity is worshiped (Bromiley, 1988: 331).

Note that the absence or presence of a church building facility also influences human life. It affects the mental and physical well-being of the congregants. For instance, churches that have building structures tend to have generally satisfied members compared to their counterparts that do not have a building structure. According to Shorter (1991:83-84), street services and public witness took place in order to draw people to worship in the church building. This was an ecclesiocentric vision of the church's urban mission.

Today, most people are blind to the impact that a church building can have on the community. Under certain circumstances, some churches could enhance peoples' lives through teaching them building skills. Bakke (1987:93) tends to support this notion; he mentioned that because their church building was nearly hundred years old and decrepit, they started building and remodelling classes for their community. "Dave was our building expert, and we used the building projects to teach job skills-roofing, plastering, plumbing, boiler work and rewiring...we ran classes in the various building trades in the community and people came for ten-week courses. This was another way of empowering people." To support the fact that there is a significant need in the community for the existence of church building facilities, Webber (1964:32) highlights the fact that "The church holds family life together. It is a place to take your troubles. It's a good place to get to know people in a new community."

In the light of the above preceding brief discussion, this research studies the impact that a church building or its lack thereof, has on the growth of churches in new urban areas by focusing within the Vaal Triangle and thereby, the following questions accordingly receive attention:

- What is the biblical and theological foundation for church buildings in church planting?

- What are the obstacles, barriers, and problems that independent churches face when seeking to buy or erect church building facilities in the Vaal Triangle?
- What is the procedure to follow and the criteria to fulfil when churches in the Vaal Triangle municipalities purchase sites intended for building church structures?
- What is the role of a church building in the growth of independent churches in the Vaal Triangle?

1.2 PREVIOUS RESEARCH

There is no recognized existing research on this particular topic around the Vaal Triangle. Most researches, previously conducted by other authors, only focus on the infrastructure that churches build to the benefit of the community during the course of carrying out their missionary work. Odendaal *et al.* (1987:46) draw attention to such a prior project when they state, “The Roman Catholic-and later the Protestant-missionary enterprise in Africa, Asia and the Americas were from the beginning of a comprehensive nature. Schools and clinics were built, agricultural help and advice was given, the structures of society were changed and people were made aware of their own dignity”.

A general provisional study has revealed that there is not yet research done on the subject of church building facilities and their impact on church growth in urban churches in the Vaal Triangle.

1.3 AIMS AND OBJECTIVES

The aim of this dissertation is to study the impact that church building facilities have on rapid growth of the churches, the Vaal Triangle area functions as a special reference area.

The specific aims of this study are as follows:

- To consider the biblical and theological foundations for church buildings in church planting,

- To highlight the obstacles, barriers, and problems that independent churches face when seeking to buy land and erect church building facilities in urban settings.
- To establish the municipal procedures and criteria to follow in the Vaal Triangle when purchasing church sites.
- To identify the role church building facilities play in the growth of urban churches in the Vaal Triangle.

1.4 CENTRAL THEORETICAL STATEMENT

The consideration and erecting of proper church building facilities plays an important role and impacts on the growth of urban churches such as the ones in the Vaal Triangle. Church buildings may likely assist to lead to faster growing churches that are more vibrant in their worship and service of God.

1.5 METHODOLOGY

This study will use the following research methods:

1.5.1 Literature review

A study of relevant biblical passages and relevant written material relating to church building facilities will be done in an endeavour to determine the role of church building in church planting and growing churches in an urban environment such as the Vaal Triangle. The literature study will also include a perusal of relevant municipality documents in order to ascertain the procedures and criteria that churches have to follow to purchase the church sites or change existing properties into church buildings (Annexure D).

1.5.2 Empirical study

The second method is in the form of empirical information gathering and analysis. The research analyse perceptions of people regarding the role of church building facilities. The study focuses on twenty or more churches, including church leaders as well as church members' perceptions. Random

sampling involved church members and the community as it is not possible to interview everyone. The researcher is also a participant observer as a pastor of a church in the area and has contacts with several churches and their leaders in the area.

1.6 CHAPTER DIVISION

Chapter 1: Orientation

Chapter 2: Biblical and theological perspectives on church buildings

Chapter 3: The challenges of acquiring church buildings in urban areas

Chapter 4: The case of Vaal Triangle churches: Empirical research, Data analysis, interpretation; and Conclusion

Chapter 5: Recommendations regarding strategies in acquiring church building facilities in urban settings

CHAPTER 2

SOME BIBLICAL AND THEOLOGICAL PERSPECTIVES ON CHURCH BUILDINGS

2.1 INTRODUCTION

This chapter is an attempt to address the subject matter in line with the first key research question raised in the previous chapter. In the cause of planting churches, matters relating to church buildings become an issue. Church planters and other church leaders therefore have to think through these issues. The required reflection is often not merely one that focuses on practical matters alone; it also involves a study of biblical and theological aspects. This chapter accordingly will seek to highlight some biblical and theological perspectives in relation to church buildings.

The relevant perspectives receive attention by considering what the bible presents about places of worship such as temples, synagogues, and other holy places. Significantly, the approach being followed in this chapter views the temple, synagogues, and the other holy places that the bible speak of as being in some respects precedents on the road to today's church building. In order to achieve the aim of this section, we look into the old and new testaments, the historical models afforded by the early church, as well as a number of biblical passages concerning the discontinuities, and continuities involved for the place of worship.

2.2 THE OLD TESTAMENT PERSPECTIVE ABOUT THE TEMPLE

2.2.1 The tabernacle as the precursor to the temple

The tabernacle was the central place of worship in Israel before the establishment of the temple. It was a small, provisional meeting place of God and his people in use before the building of Solomon's temple. Despite the fact that the Israelites were on their journey in the desert to the Promised Land, they were used to seeing Moses pitching the tent and settle in God's

presence (Exodus 33:7-11); and this tent of meeting was pitched outside the camp. Moses would enter inside that tent and a peculiar cloud, symbolizing the divine Presence of God, would descend to rest outside this tent.

To clarify further, the tabernacle was a portable shelter considered God's dwelling place. It was the symbol of God's presence among the Israelites in the desert during their journey to the Promised Land. In its stricter technical meaning the term 'tabernacle' refers to a set of ten curtains, which when draped round a structure of wooden frames formed God's dwelling-place (Douglas, 1982:1157).

Subsequent to the Israelites entering Canaan, this tabernacle stationed successively at places such as Gilgal and Shiloh (Joshua 18:1). Eventually Solomon, after building the temple, transported the ark up to the temple to reside there (1 Kings 8:4) "Then they brought up the ark of the Lord, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The Priests and Levites brought them up."

The following section sums up some issues regarding the temple.

2.2.2 The period of Solomon's temple

The construction of Solomon's temple took place during the time of great wealth in Israel. The builders used for the edifice were highly skilled and some of the material used was bronze, gold, cedar wood, cypress, and pine (Douglas 1982:1168-1169). In addition, King Hiram, a neighbouring king and ally of Israel, made an offering of cedar and cypress logs towards the construction of this temple (1 Kings 5:10).

Solomon's reign marked the peak of Israel's material prosperity. Pfeiffer, (1966:89) further alludes to the fact that the construction of the temple occurred during the time of great wealth for Israel by saying "Although it was serving the same function as the earlier wilderness tabernacle, the temple was built of the most expensive supplies and King Solomon was able to bring in expert artisans to supervise its construction".

Initially David, the preceding King of Israel, and King Solomon's father, while still alive, did make an offering towards the building of this temple even though God had denied him the opportunity to build it. 2 Samuel 7:5-7 and 1 Chronicles 22:8 clearly indicate that King David was not permitted to undertake the construction of the "house" of God. In spite of this, he did contribute significantly towards the building of that temple, both in securing building plans and more especially by arranging its liturgical service (1 Chronicles 23:1-26:19) (Douglas and Tenney, 1987:991). In the Bible, David testifies to this very fact, "I have prepared with all my might for the house of my God the gold for things to be made of gold. The silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood, onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance" (1 Chronicles 29:2).

Not to be outdone by their King, the people also offered all kinds of things towards the building of Solomon's temple; it was their own way of expressing their gratitude to God as well as imitating the man after God's own heart (1 Chronicles 29:9). In the end, Solomon's temple had very expensive furnishings to the degree that even though they were not the first to plunder it, when the Babylonians conquered Judah, they as conquerors could still find expensive utensils and equipment.

Meanwhile after the construction of the temple, Solomon led a dedication ceremony. We accordingly read, "then Solomon stood before the Lord in the presence of all the assembly of Israel, and spread out his hands toward heaven" (1 Kings 8:22) " His prayer on that occasion (8:22-61) showed a great religious spirit reaching out to include even the pagan nations in the worship of Yahweh (Douglas and Tenney, 1987:993;Douglas, 1990:452). During that ceremony, Solomon, in the midst of the Israelites prayed, "that Your eyes may be open toward this temple night and day, toward the place of which You said, 'My name shall be there,' that You may hear the prayer which Your servant makes toward this place"(1 Kings 8.29).

Solomon built that temple for the children of Israel to have a place for gathering and worshipping God; to be a place where people could come to repent and receive their forgiveness, a place for offering sacrifices, to be the rallying point for Israel's army - a place in which Israel's army would find strength before fighting their battles.

2.2.3 God's answer to Solomon's prayer after the temple dedication

Consequently, God responded to the prayer that Solomon offered at the temple's dedication. The evidence of God's response is recorded in 1 Kings 9: 2-3 in the following words "that the Lord appeared to Solomon the second time, as He had appeared to him at Gibeon. In addition, the Lord said to him "I have heard your prayer and your supplication that you have made before me; I have consecrated this house which you have built to put my name there forever, and my eyes and my heart will be there perpetually."

God's answer to Solomon's inaugural prayer simply indicates that God was pleased with what the king did. God responded to Solomon and the Israelite's plea with the same assurance as earlier given to David that if they walk before Him in integrity of heart and uprightness, to do according to all that He has commanded them, God will establish the throne of Solomon over Israel forever as He earlier promised David (1 Kings 9:4-5). With this reply from God, the temple became for the Israelites the symbol of God's presence among them, one that also marked them out as a people belonging to Him.

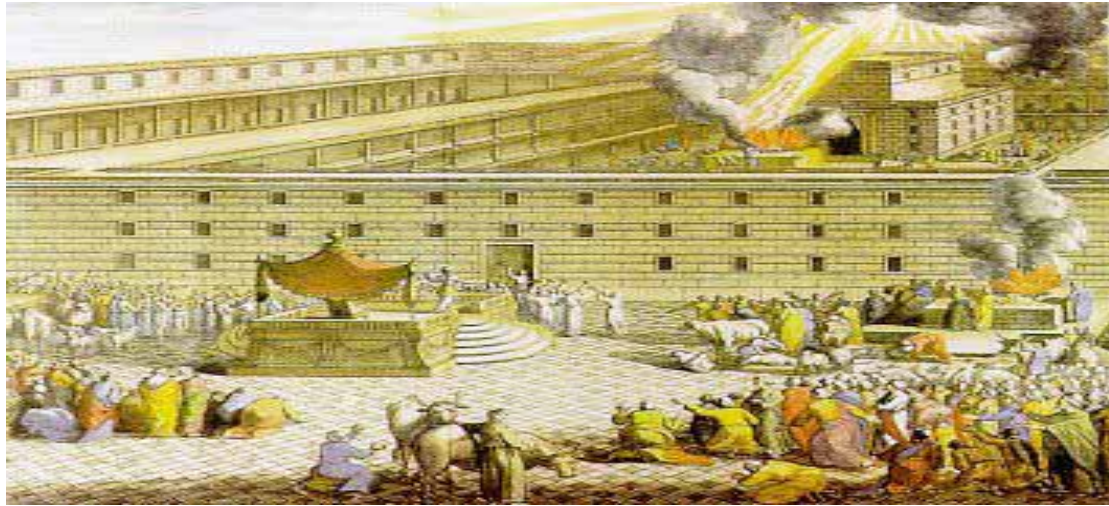


Figure: 2.1: Solomon's Temple (Jewish virtual library – The Temple Google) www.jewishvirtuallibrary.org

2.2.4 The destruction of Solomon's temple

Nevertheless, after many years of existence, the Babylonians destroyed Solomon's original temple during the invasion of Israel. It was during this sad period when the temple looting was trendy and all expensive furnishings were seized. However, Zerubbabel later rebuilt it. This rebuilt temple was renovated by Herod just prior to Jesus' coming (Beale and Carson, 2007:431).

As time went on the treasures that Solomon had gathered in the temple were raided in the reign of his son, Rehoboam, by Shishak of Egypt (1 Kings 14:26). Later kings, including even Hezekiah, who had adorned the temple (2 Kings 18:15), used some of the temple treasures to purchase allies (Asa, 1 Kings 15:18) and to pay tribute and buy off any invaders (Ahaz, 2 Kings 16:8).

It also appears that subsequent idolatrous kings of the divided kingdom of Israel added the appurtenances of a Canaanite shrine, including symbols of pagan deities (2 Kings 21:4; 23:1-12), while Ahaz introduced an altar of strange nature, displacing the laver, at the time of his submission to Tiglathpileser III (2 Kings 16:10-17). By the time of Josiah (c. 640 BC), 3 centuries after construction, the temple was in need of considerable repairs, these refurbishment was financed through the contributions of the worshippers (2 Kings 22:4). In 587 BC, it was looted and sacked by

Nebuchadnezzar (2 Kings 25:9, 13-17). However, after the destruction of the temple, devoted men still came to sacrifice there (Jeremiah 41:5).

On the other hand, it appears that while the Israelites were in exile, Ezekiel saw a vision of a new future temple (Ezekiel 40-43). The exiles were heartened in their grief (Psalm 137) by the vision of this new temple granted to Ezekiel (Ezekiel 40-43, c. 571 BC) (Douglas, 1982:1169)

2.2.5 The period of Zerubbabel's temple (The second temple)

Meanwhile, when Zerubbabel rebuilt the temple, poverty was endemic, due to the conquest in which the Babylonians looted everything. According to Douglas, (1982:1170), "the exiles who returned (c. 537 BC) brought with them the vessels looted by Nebuchadnezzar, and authorization of Cyrus for rebuilding of the temple." The returnees were few in number, and their resources were likewise meagre, to a point where continual aid from Jews who remained in Babylon was necessary for support. The temple they built is a good example of this. When the foundation was laid, the old men, who had seen the "first house" (Solomon's Temple), wept for sorrow (Haggai 2:3), but the young men, who had been born in exile, shouted for joy (Ezra 3:12) (Douglas and Tenney, 1987:994).

The rebuilding of the temple took place after God's command to King Cyrus and was a fulfilment of the promises that God had made through Jeremiah the prophet (Ezra 1:1; 3:2-3, 8-10). The temple built and finished was approximately 32 metres long and 32 metres high. However, even its foundations showed that it was inferior to Solomon's temple (Ezra 3:12). Douglas and Tenney (1987:994) confirm that its dimensions were probably the same as Solomon's, but it was much less ornate and costly. This is also clear from Haggai 2:3 9, which states the matter as follows: "who *is* left among you that saw this house in her first glory? Moreover, how do ye see it now? *Is it* not in your eyes in comparison of it as nothing? The glory of this latter house shall be greater than of the former, said the LORD of hosts: and in this place will I give peace, said the Lord of hosts."

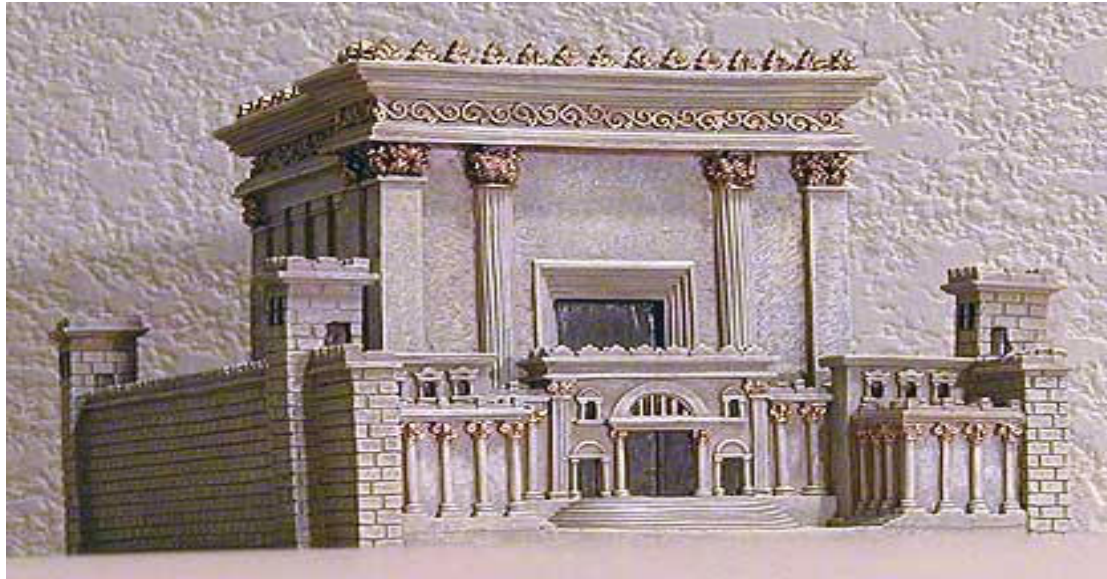


Figure 2.2: Zerubbabel's Temple (Google Images for Zerubbabel's Temple)

2.2.6 The period of Herod's temple

As mentioned earlier the post-exilic temple “was renovated by Herod just prior to Jesus' Incarnation (Beale and Carson, 2007:431)”, it appears that the building of Herod's temple, commenced in 20 BC. The only disadvantage of this temple was that, the Jews saw it as an attempt by the Idumean king to ingratiate them rather than to glorify almighty God. However, the main structure was finished within 10 years (c. 9 BC), but the work continued until AD 64 (Douglas, 1982:1170). In spite of all the marvellous work associated with the rebuilding of Herod's temple, authors such as Douglas and Tenney (1987:995), correctly draw attention to the impure motives of Herod, when they state, “Other motives probably moved him, (Herod the Great), especially his desire to ingratiate himself with the more religious Jews, who resented his Idumean origin and his friendliness with the Romans”.

2.3 THE TEMPLE IN THE NEW TESTAMENT PERIOD

It is clear that by the time of the ministry of Jesus Christ on earth, the temple that existed was one that King Herod had extensively expanded or built. According to Douglas and Tenney (1987:990), “by the time of Christ, the

importance of the temple was somewhat lessened because of the place of the local synagogue in Jewish life”.



Figure: 2.3 (a) Herod's Temple Google – images of Herod's temple

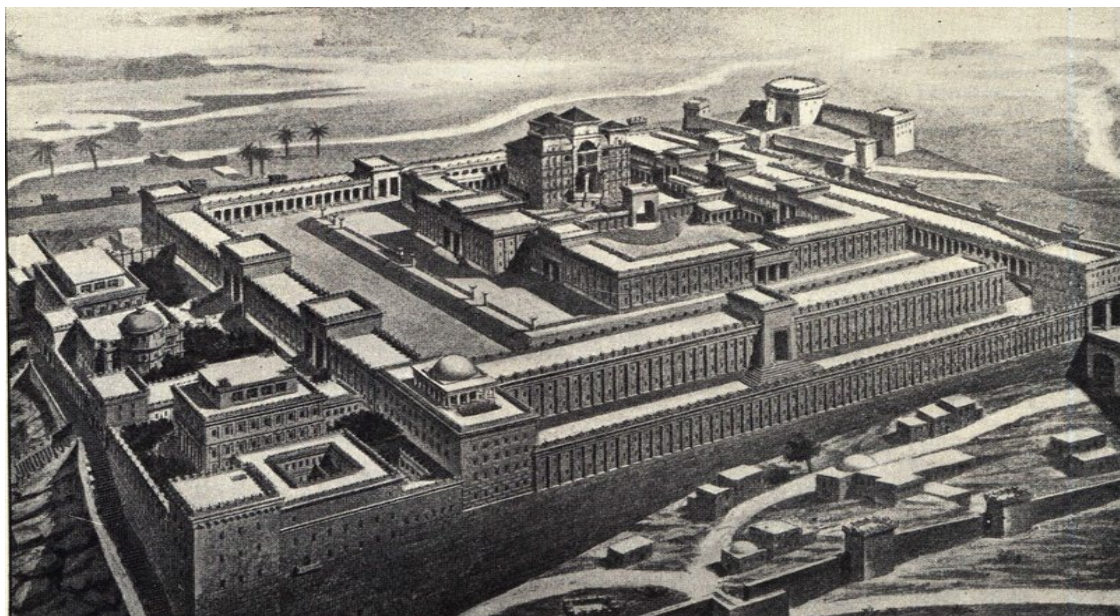


Figure: 2.3(b): Herod's Temple Wikipedia the free encyclopaedia Temple in Jerusalem

2.3.1 Jesus' act of cleansing the temple

Jesus had a very solemn relationship with the temple. The narrative in Luke's Gospel makes it evident that he participated in the services that took place in the temple during various festivals as he grew up (Luke 2:22-50). Luke 2:49 reports that, Jesus even referred to the temple as his father's house during a conversation with his earthly parents.

Consequently, the narrative that we here focus our attention on is John 2:13-22. It is a report about Jesus' cleansing of the temple. It is possible to consider this narration as presenting us with the New Testament's perspective about the temple. Jesus cleansed the temple by chasing out the moneychangers and those who were selling oxen and sheep and doves. John 2:17 indicates that it was a zeal for the house of God that his act made apparent. Furthermore, according to Douglas's (1982:1171) comment on Mark 11:15 the temple cleansing was an act to demonstrate that the existing order at the time needed to be reformed or purified. Luke 19:45 and Matthew 21:12 further allude to this matter by saying "Then He went into the temple and began to drive out those who bought and sold in it, saying to them, " it is written, My house is a house of prayer, you have made it a 'den of thieves.'" John 2:18 makes clear that Jesus' act provoked some of the Jews and prompted them to converse with him and thereby to question Jesus about his sign to prove that he had the divine authority to do what he did as well as what he was claiming about himself.

In response to the Jews' questions, Jesus expressed such a significant retort, "Destroy this temple, and I will raise it again in three days." However, it is clear from John 2:20 that Jesus' statement confused Jews. They thought Jesus was referring to the temple literally. In replying angrily to Jesus' utterance, the Jews therefore said, "It has taken forty six years to build this temple, and will you raise it up in three days?" One may deduce from this conversation that from the eighteenth year of Herod the Great's reign until then was just forty-six years (Comfort, 1990:235). The counting began, with Herod the Great's reign in 37 BC, thus forty-six years later would date this encounter to the spring of AD 27 (Longman III, & Garland, 2007:392).

John 2:21 helps us to understand that Jesus was actually speaking about his own body and was especially referring to his resurrection as the sign that proves that he has the authority in question. Comfort (1990:235) continues further to elaborate, “Temple of his body in which was enshrined the glory of the eternal Word. Jesus indwelt by God, house on earth. Through resurrection, the true temple of God would be set up on earth. Therefore, the allusion is not quite exclusively to him but may take in that temple of which he is the foundation, and all the believers are living stones” (1 Peter 2:4, 5). In the book of Peter, Jesus is described as the “living stone” rejected by human beings but chosen by God and precious to him” (1 Peter 2:4 TNIV). Further all Christian believers are described as “like living stones” who “are being built into a spiritual house” (1 Peter 2:5), (Beale and Carson, 2007:1024).

Jesus’ ministry was partly aimed at cleansing the temple and its services. He aimed to restore the temple to what God had originally intended it to be. The statement in John 2:19 suggests that what the temple stood for would continue in the same way even to Jesus’ followers. Albeit, to continue in a more complete way, Jesus’ disciples would become God’s living temple, as the Holy Spirit now dwells in them. All this preceding facts compel raising a question: does Christ’s work on the cross imply that physical structures like the temple become redundant in the new dispensation he inaugurated? This question is later, as this study progresses, answered.

Meanwhile, it is clear that the temple was not only a place for sacrifices and Jewish festivals. There were other needs or roles that the temple served. Taylor (1993:319) state further that according to the literary and archaeological sources, temples were places of worship as well as places of study of the scriptures. The visit of Jesus to the temple at the age of twelve reminds us about this fact (Luke 2:41-51).

From the entire section of John 2, Jesus’ message enlighten us as far as the temple is concerned because the narration also make clear that Jesus was fulfilling the temple’s role by becoming the only sacrifice that was replacing all other sacrifices that took place in the old testament for the atonement of sins. As a result, there was a transformation in the worship of God.

2.3.2 Jesus and the temple

From the narrative of Taylor (1993:319), it becomes clear that like other Jews, Jesus loved the temple, he and others would have sung Psalm 26:8 that say, “I love the house where you live, O Lord, the place where your glory dwells.” The narrative in Luke 2 accordingly also makes his love for the temple apparent in this way when it reports that, “When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts,” not gazing on its architecture or taking pleasure in its busy life, but “sitting among the teachers, listening to them and asking them questions” (Luke 2: 45-46).

The temple was therefore also a place for worshipping God, a place of prayer, and a place where the teachers taught people God’s word. The Gospels accordingly also make clear that Jesus himself taught in the temple courts on many occasions. At the time when a group of soldiers came to arrest him at a garden outside Jerusalem, Jesus could then refer to these many occasions that he taught at the temple (Matthew 26: 55).

In addition John 7:28 refers to one such occasion when Jesus taught in the temple in the following words, “Then Jesus cried out, as He taught in the temple, saying, “You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know”. John 10:23 refers to Him walking in Solomon’s Colonnade at the temple. The part of the temple referred to here, is the very same part of the temple where Peter later taught a large crowd that gathered after the healing of the crippled beggar (Acts 3:11), and where the early believers used to meet (Acts 5:12), (Longman III & Garland, 2007:764,789).

In conclusion, we draw an inference that Jesus certainly made frequent use of the religious buildings of his day, worshipping and expounding the scriptures in his local synagogue and using the Jerusalem temple as a base for an intensive period of teaching in the very last week of his life (Giles, 2004:47). The early Jerusalem Christians also worshiped there until the break between Israel and the church became final (Acts 3:1). Going to the temple is always

spoken of in terms of “going up” (Luke 18:10, John. 7:14; 5:12).The reason for the Sadducees’ jealousy and the Apostles’ second appearance before the Jewish Sanhedrin is quite concisely this, that they also made extensive utilisation of the temple, just like Jesus Christ had previously done. In defiance of the council’s orders, the apostles continued to carry on their ministry among the people, with “many miraculous signs and wonders” performed around the temple (Longman III & Garland, 2007:789).

The temple cleansing by Jesus was therefore for not only cleansing, but also fulfilled its role. We see this by looking at the sacrifices that were no more necessary, since Jesus was the acceptable sacrifice to God.

2.3.3 Some activities that took place in the presence of Jesus

Several activities took place in the temple and other areas where Jesus preached and taught people.

2.3.3.1 Teaching took place in the temple too

“Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, “By what authority are you doing these things? And who gave you this authority?” This was particularly a reference to the expulsion of the buyers and sellers from the temple (Matthew 21:12). (Matthew 21:23; Luke 20:1-8; Mark 11:27-28). Although Jesus himself acknowledged the priestly system and was happy to continue using the temple as a base for his teaching, even after his confrontation with the temple authorities, the synagogue and the home (or private room) predominate in the accounts of his ministry (Giles, 2004:26).

Giles (2004:43) states that the Christian church over the first millennium did move from ‘house’ to ‘palace’, from poverty to privilege, echoing precisely the Jewish movement from a tent to a temple between Abraham and Solomon. Peter and other apostles did experience oppositions for teaching the Gospel of the kingdom in the temple, whereby they even had to be interrogated concerning the teachings that they conveyed as if they were bringing confusion among the people (Acts 5:35).

2.4 OTHER VENUES THAT CHRIST USED

2.4.1 Introduction

Jesus did not use the temple only. This section therefore pays attention to some of the other additional places and institutions that Jesus used besides the temple.

2.4.1.1 Desert

Another place that Jesus taught and performed miracles in was the desert. We see him travelling through the desert, moved by compassion when he saw the multitude, in the miracle of the feeding of five thousand with five loaves and two fishes (Matthew 14:13-21). In addition Luke (9:11-17), even emphasize that Jesus spoke to the multitude about the kingdom of God at the very same wilderness, whereas Mark 6:34 states that he began to teach them many things in the very same desert.

2.4.1.2 Boat

One of the tasks of Jesus while on earth was to teach people about the word and God's will. In looking for or surveying different venues that he used, we find that a boat was one of them, (Matthew 13:2-3).

2.4.1.3 Seashore

People could gather even in an open air on the seashore in order to hear the word of God, (Matthew 13:2-3).

2.4.1.4 Houses

Jesus' mission continued even at individual's houses like at Zacchaeus place where he visited during the time when Zacchaeus got converted (Luke 19:5-10). Zacchaeus came to a point of conversion due to Jesus' visitation in his house "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." (v.8)

2.4.1.5 The City

Though Jesus had some oppositions, he continued teaching the word of God in such a way that the leadership of the Jews could accuse him by saying “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place”, (Luke 23:5).

2.4.1.6 The Well

Jesus taught and converted the Samaritan woman at Jacob’s Well (John 4:1-42).

2.5 WHAT IS GOD’S INTENTION ABOUT THE BUILDING OF THE TEMPLE?

God’s intention is that the temple should also remind people about their holiness (1 Corinthians 6:18-19). The word ‘temple’ in 1 Corinthians 6:18-19 is singular, and according to Douglas, (1990:429) the singular is mentioned here to show that a single Christian’s body is a microcosm of the temple of God as well as being a part of the collective “body of Christ.” A believer’s human body is; considered a temple of the Holy Spirit. It then symbolizes God’s dwelling in an individual believer. The temple represented the most sacred space among the Jews.

We also read in 1 Corinthians 3:17 “which temple you are,” here the word ‘you’ is a plural form to make a point that all Christians together make up the temple of God.

The gathering of Christians exists for the mission and on the other hand to fulfil the great commission of God, (Matthew 28:19-20). The great commission is the basis for church planting activities; and church planting in turn also is one way of fulfilling the great commission. It leads to the gathering of Christians that continue to require instruction from the bible after their conversion; they, were taught as Jesus commanded; and they have the need of worshipping God.

2.6 THE PREACHING OF THE GOSPEL IN THE TEMPLE INDICATES GOD'S PRESENCE

2.6.1 Introduction

This section seeks to explore the single most important mission of the church. The church's paramount mission is church planting. As indicated above, church planting is a way of fulfilling Jesus' mission in this present world. This mission of the church goes together with evangelism, which is "a call to confess the saving Lordship of Christ" (Conn, 1982:35).

Conn (1982:35-43) further explains the meaning of evangelism as involving the four Greek words of *Kerygma*, *Koinonia*, *Leiturgia*, and *Diakonia*. As we continue with this discussion, we will further highlight some aspects of evangelism by means of these four Greek words as they also refer to features of evangelism that also suggest that the church's ministries need building structures.

2.6.1.1 Kerygma

The word kerygma means the apostolic proclamation of salvation through Jesus Christ. It is the proclamation of the kingdom that revolves around the idea of announcement by the king's herald (Matthew 3:2) or Paul (Acts 28:31). Conn (1982:36) says, "The kerygma center of attention is never the herald. It is the King he heralds." It simply tells that the church or individual do not have to draw attention to themselves, but to Jesus Christ as the Saviour and King.

In order for church planting to take place, Jesus must be the point of reference as the head of the church. No one is supposed to take the glory, but rather to bestow it to Jesus Christ alone. It is evident that some of the teachings or preaching activities that refer to kerygma need a building structure where the various activities would take place. It should also be noted that reference to an individual's house as the venue for kerygma is also apparent in Acts 16:32, "And they spoke unto him the word of the Lord, and to all that were in his house." Paul often followed the same pattern; he also used houses according to Acts 20:20-21.

2.6.1.2 Koinonia

Koinonia means communion by intimate participation. This word is used frequently in the new testament, to describe the relationship within the early Christian church as well as the act of breaking bread in the manner which Christ prescribed during the Passover meal (John 6:48-69, Matthew 26:26-28, 1 Corinthians 10:16, 1 Corinthians 11:24). As a result the word is also used within the Christian church for participation, as Paul says, in the Communion; and in this way draws attention to the idealized state of fellowship, as well as to community that should exist among Christians.

Evangelism is what Jesus Christ does also through the church's Koinonia, which is also her fellowship. Conn (1982:36) states that, Koinonia does attest to the reality of the newness of the kingdom. One common way of evidencing this Koinonia is through the gathering of Christians, at times with those that are invited. There is often singing taking place, some testimonies, and prayer happening at such gatherings. The need for church buildings in the Bible's references to Koinonia activities that took place in houses, can also be deduced from details that are in the first two chapters of Acts which describes the disciples as awaiting the coming of the Holy Spirit on Pentecost by being together in houses (Acts 1:12-14; Acts 2:1-2).

Acts 2:46 also refers to this when it reports "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart".

2.6.1.3 Diakonia

The term Diakonia refers to servant hood. Conn (1982:37) explains this Greek term by saying "Diakonia is the service of a slave of the new kingdom. Jesus evangelized on earth through His service (Luke 19:10). The unfolding of his gospel ministry was under the compulsion of the servant's "I must" (Matthew 16:21; Luke 22:27)". The Diakonia is one of the aspects of evangelism; it is one of the vital parts as diaconal programs are essential in serving the church and the community. Church planting plays a role in the service to the community. Paul's advice is therefore to "do good to all men, and especially to

those who are of the household of faith” (Gal. 6:10). It is of course serving the community with certain dynamics. Church buildings can enhance the Diakonia of the church to the community and the needy. Douglas & Tenney (1987:974) accordingly emphasize this by saying “Jesus constantly went into the synagogues to teach, and everywhere Paul went he searched out the synagogue. This was not only that he might preach the Good News to his fellow countrymen but also to reach the God-fearers.” This mission included the provision of service to communities.

2.6.1.4 Leiturgia

Leiturgia refers to worship; and in evangelism, it has to do with the goal of the proclamation of the kingdom to those who are not saved, which includes bringing people to the act of confessing, praying and praising God through Jesus Christ. This is also the role of church planting in fulfilling the “The Great Commission” of Jesus Christ, because people that are converted must worship God.

In Acts 2, the apostle Peter made a public proclamation about Jesus Christ and God’s kingdom, from the Old Testament to the New Testament. Peter made this proclamation in such a way that the hearts of those listening were preaked to an extent that they asked Peter and the rest of the apostles what they should do (Acts 2:37). The preaching brought about a group that worshipped God. The resulting worship included fellowship of one accord that continued daily in the temple and the Lord added to the church daily such as were to be saved (Acts 2: 46-47).

Worship needs to take place devoid of distractions; hence, a church building is often a requirement. According to Barabas (1987:1070), there has always been public worship in the bible. In the patriarchal times, there was both the privacy of prayer (Gen 18) and the public act of setting up an altar (Gen 12:7). The concern of no interruptions when coming to worship, appeared as an important principle when Moses gave laws concerning the public worship of Israel with its focal point in the tabernacle.

2.6.2 Conclusion

From the aforementioned facts about evangelism and church planting, it is apparent that Christian churches exist to proclaim the kingdom of God on earth, and doing that in mission work, the fellowship of Christians and extension of invitation to non-believers plays a vital role. The gathering of Christians may lead to worship and the proper worship that happens without any distractions. Therefore, a church building plays a vital role in this regard, as we have seen above that different structures were utilised for worship from the ancient times and until the current times of the church in general. Ultimately, church planting as part of evangelism, also exists to bring service to the community.

2.7 THE SYNAGOGUE

2.7.1 Introduction

In this section, focus is on the synagogue. The survey of this institution aims to highlight its importance in the light of the biblical passages of the New Testament and the other literature that refer to the synagogue.

2.7.2 What is a Synagogue

A synagogue is a Jewish institution for the reading and exposition of Holy Scriptures (Douglas & Tenney, 1987:972).

According to Cole and Stanley, in Giles, (2004:26) the original meaning of synagogue was 'gathering', only later did the term come to mean a place, a building. Giles (2004:26) further indicates that the synagogue developed as an alternative means of maintaining religious identity during the years of Jewish exile when they had no access to the temple.

2.7.3 Synagogues as community centres

Synagogues started appearing during the times between the Bible's two testaments. They were, however firmly established institutions by the times of the New Testament among the Jews, who considered the synagogue as an

ancient institution according to Acts 15:21 (Douglas, 1987:972). Synagogues were a place for people to study and know the law of the Lord. Comfort (1990:311) refers to this when saying “The laws of Moses were read in the synagogues every Sabbath day, all the Jews, knowing the requirements of the law, would be glad to see Gentile Christians observe the moral laws set forth by the council”.

Greenway and Monsma (1989:153) also hints to the place of the synagogue among the Jews in the first century when they point out that during the first century, the Jews met every Sabbath in their synagogues. Despite this, synagogues also served as places for instruction in the Jewish faith during the week. In addition to the synagogues, there was the temple in Jerusalem, at which sacrifices and other rituals took place under the guidance of the priests. The synagogues emphasized instruction, while the temple emphasized the communion with God through worship. Laymon (1971:683) says that the Centurion who had a servant that was dear to him, who was sick, as a “God fearer” was a Gentile who understood that a synagogue is the centre for the Jewish nation. According to Wessel (1987:972), “the chief purpose of the synagogue was not public worship, but instruction in the Holy Scriptures. The very nature of Judaism, a religion of revelation, demanded such an institution to survive. For the Jews it was not to be imagined that a man or a people could be righteous without knowing God’s holy character, and what was right in his eyes and what was wrong.” In Luke 7:5, we read Jewish comments concerning a Centurion “for he loves our nation, and he hath built us a synagogue.” For this reason, Trafton (1996:752) says that in the New Testament, a synagogue is mentioned occasionally simply in its role as a Jewish institution. The statement, “loves our nation, and has built our synagogue”; was mentioned when the people in Capernaum commended the Centurion to Jesus Christ.

Jesus, probably also utilised the same synagogue to teach the word of God as John 6:59 refers to his use of a synagogue in that town when it states, “these things said he in the synagogue, as he taught in Capernaum.”

The synagogue was the heart of any Jewish community. Trafton (1996:752), emphasizes that its services included prayers, the reading of scripture, and, usually a sermon explaining the scripture. The attendance was for both men and women, as well as by God-fearing Gentiles who were committed to learning more about the God of the Jews (Acts 17:4, 12).

Jesus referred to his teaching activities in synagogues, when during his trial he responded to the questions of the high priest in John 18:20. Synagogues were used for the exhortation of the nation, according to the books of Acts 13:15 and Matthew 13:54. During the times of Jesus' earthly life, a synagogue was to be found in practically every settlement where Jews lived, and was the scene of some of Jesus' most important proclamations in word and deed (Giles, 2004:26). Longman III & Garland (2007:104), state that by the words "where he had been brought up" in Luke 4:16 emphasizes not merely that Jesus was in his hometown, but also stresses Jesus' Jewish piety with a reference to his custom of attendance at the synagogue.

2.7.4 Synagogues during Paul's missionary work

During the missionary journeys of the Apostle Paul, the synagogue played an important role as well. The book of Acts refers to Paul's use of the synagogues in passages such as Acts 13: 14-15, 17:1f, 19:8.

Paul was content to use synagogues until thrown out from them. This happened, for example, in Ephesus when forced to withdraw from the synagogue and started using a hall of Tyrannus (Acts 19:8-10). This report about Paul also establishes that good church planters will often be able to find other options to resort to if what they started with is blocked. This may include the use of houses as indicated by Greenway and Monsma (1989:145) when noting that when forced out of the synagogue of Corinth, he (Paul) chose to use the house of Titus Justus, located right next door; and that this indicates that he would have preferred using the synagogue (Acts 18:4,7).

2.7.5 Conclusion

From all of the aforementioned issues, we can then conclude that a church building in the form of a temple or the synagogue had a very prominent part and an impact in the society for church planting; for they served as places for instruction in the faith, and for people to study and know the law of the Lord. They were not for worship only, but also for activities such as preaching, debates and miracles took place inside them, deliverance from demon possession and healing from sicknesses. Synagogues were surely the centres of the Jewish communities. In particular, synagogues frequently served as places of God's revelatory activity.

2.8 HOLY PLACE

2.8.1 Introduction

A reading of the bible makes it clear, that it does contain the notion of a 'holy place'. An exploration of what the bible means by the idea of a 'holy place' may also yield some light about the role church buildings play. This section of the chapter will accordingly explore the bible's concept of a 'holy place'.

2.8.2 What is a holy place?

Jews, Christians, and Muslims seem to agree that places like Jerusalem are 'holy' in the sense of a "sacred geography," that is 'holy' because of events that occurred at least in theory in those places (Kritzeck and Ryan, 1971: 1205; Miller II, 2001:63).

Bakke (1987:63) begins his discussion of a holy or sacred place by making mention of Jesus as the supreme sacred place. Bakke (1987:63) continues to say that one of the themes of John's Gospel is the Hebrew concept of sacred place, which begins with John 1:51, when Jesus said, "I tell you the truth, you shall see heaven and the angels of God ascending and descending on the Son of Man." Douglas (1990:234) further explains this verse in this way "To the reader of the Old Testament, the allusion will be plain. Jesus used Jacob's vision of the ladder connecting heaven to earth (Genesis 25:12-22) to point to

him as the real vehicle of communication between heaven and earth, divinity and humanity”.

It appears that Bakke (1987:63) understands that having accepted Jesus Christ as our personal Saviour, being Christians on this earth we represent Christ, therefore every place and environment we work in, is sacred because God is present and at work, wherever we are because He resides in us.

One other aspect is that as ministers of the word of God, it is important to love every surrounding and location of work, in loving them we need to be willing to accept and forgive people living in them, unlike Jonah “What he preached was basically true, but there was no feeling there. When the people repented, he did not know what to do. He had no love for them, so he left Nineveh and sat down outside it “and waited to see what would happen to the city hoping to see its destruction” (Bakke, 1987:66). Moreover, having love for the city goes hand in glove with praying for it. The example could be about when the Lord was willing to spare Sodom if He could find ten innocent people, which proves the role that the presence of believers play in the preservation of places (Bakke 1987:64). This simply explains the fact that if people are righteous; and holiness prevails that pleases the Lord, and therefore He was prepared to withhold His wrath against the nation. 2 Chronicles 7:14 seem to allude to the same view point when it states, “If My people who are called by my name will humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land”.

On the other hand Jesus requested that the disciples would be sanctified from the world and the Evil one by means of his name (i.e., his person, John 17:11, 12), the word (John 17:14-17), and the truth (John 17:11, 12). These sanctifying elements preserve Christians who must live in the midst of an evil world (Douglas, 1990:272). He commanded His people to become holy "as he is holy" (Leviticus 11:44, 45; I Peter I: 15f; Revelation 4:8; 6:10). A title also used for Jesus in the Gospels is “the Holy One of God” (Mark 1:24; John 6:69). His holiness was exemplified on the cross, for it was then that he sanctified God and became "our sanctification" (John 17:17-19; 1 Corinthians

1:30). Associated with Jesus' holiness were all the works by which he mediated God's power, mercy, anger, and faithfulness (Luke 1:35; 3:22; 4:18, 34; John 10:36; Acts 3:14; 1 Peter 1: 18ff; Revelation 3:7; 5:1-14). That Spirit, which is often, called the Spirit of God or the Spirit of Christ is everywhere. The Mount was not holy simply because Jesus had touched it as if by a magical wand. Of course, Christians did not just pray there, but could pray anywhere, anytime, and certainly must have done so. What is missing in these early accounts of Christian visitors is any sense, that biblical sites were seen as appropriate places for prayer because of their special, intrinsic holiness (Taylor, 1993:312).

Jews kept a distinction between the material and the spiritual, a site was not holy intrinsically, or holy because of some past event, but to the Byzantine Christians a site was holy because God had participated in history at a particular location (Taylor, 1993:340).

2.8.3 Conclusion

As far as holiness in general and the holy place in particular is concerned, one senses that it is not a thing on its own; it is of course holiness because God Himself is holy, so it is with Jesus Christ and the Holy Spirit. Holy places are not supposed to be entered by ordinary people, but people who enter such places need to be holy too as per God's commandment, "you shall be holy; for I am holy" (Leviticus 11:44), "Therefore you shall be perfect, just as your Father in heaven is perfect" (Matthew 5:48). Finally, the conclusion one can make of this section is that church planting take place in consideration of God's "Holiness". Therefore, church planters must always remember that a church building, as the house of God is also a sacred place.

2.9 THE DISCONTINUITIES AND CONTINUITIES INVOLVED IN THE PLACE OF WORSHIP

2.9.1 Introduction

After the discussion based on the synagogue and holy place, the following section explores the discontinuities and continuities of a church building in the light of the survey above about the temple, synagogue, and holy places.

2.9.2 The discontinuities

In the old testament God had some discontinuities which Giles (2004:13) also mention, “Immediately after receiving the Ten Commandments on Mt. Sinai, Moses was told by God that the people, instead of attempting to make idols or images to represent God, must build an altar on which to sacrifice their offerings, the fruit of their labour. Interestingly, the altar was to be made of earth or of rough stones, using God-given materials in their raw state, untouched by man’s handiwork”.

The post-Pentecost period, in which churches today function differs significantly from the pre-new testament period as the letter of Hebrews makes it clear. The book of Hebrews compares the old covenant sanctuary and the new covenant sanctuary (Hebrews 9:1-10; 9:11-10:18). The difference appears on services and the mode of forms of the former sanctuary and the modern form of the sanctuary. This section will accordingly present some of the relevant information about the discontinuities and the continuities.

2.9.3 The old covenant sanctuary

In order to go through the subject of the sanctuary, we need to ask ourselves, what is it? The Scripture answers this, and describes the term “sanctuary,” as firstly, the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, as the “true tabernacle” in heaven, to which the earthly sanctuary pointed.

2.9.4 Some of the discontinuities

White (2002:12) correctly sums up the history of the tabernacle and the temple by saying “After the settlement of the Hebrews in Canaan, the tabernacle was, replaced with the temple of Solomon; which though it was a permanent structure and build on a larger scale, observed the same proportions as the wilderness structure, and was similarly furnished. In this form, the sanctuary continued to exist, apart from while it lay in ruins in Daniel’s time until its destruction by the Romans, in A.D. 70. This is the sanctuary that Hebrews refers to as the sanctuary of the first covenant”.

2.9.5 The new covenant sanctuary

In discussing the sanctuary, the new covenant is included too. Pettegrew (1999:252) defines the new covenant by saying “In the one passage in the Old Testament using the expression “new covenant,” the Lord told Jeremiah, “Behold, days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah” (Jer.31:31). In parallel passages, the parties involved are always the Lord and the nation of Israel. Some blessings relate to the Gentile nations; but even most of these seem to be “spill-over” blessings from Israel.

The blessings include cleansing from sin and providing a means of having an intimate relationship with the God of the universe. As a result, any person would want to become a part of this covenant. Pettegrew (1999:252) continues to say, “The new covenant is also desirable because it is everlasting and irrevocable. The Mosaic Covenant depended on the ability of the people to keep their part of the contract. They had sworn, All that the Lord has spoken we will do, and we will be obedient!” (Exodus 24:7).

The discontinuity is evident in how the contrast that the author of Hebrews makes when he states “Christ passed through the more perfect tabernacle into the very presence of God. This perfect tabernacle could be Christ’s glorified body by which and through which he entered into the Father’s presence. The blood, which Jesus offered for sin, is contrasted with the blood

offered by the priests of the old system. (9:11-12), an act does not need to be repeated but will last as long as God does,” (Comfort, 1990:653).

McLeish (1986:337) also writes in the same way about the blood-sacrifice in ancient Judaic practice and Moses’ sprinkling of the tabernacle with blood, that it was a token of the covenant between God and mortals. He makes his point that the blood has always been a sign that God and his people are reconciled; and Christ shedding of his own blood for the remission, or forgiveness of sins is the renewal of that same covenant. The discontinuity in this is clear in that Jesus Christ, no more with the blood of animals, but his own blood, replaced the ancient practice by Moses and other priests. Kent (1985:294) did confirm the matter too. The whole set up of the movement from the old covenant to the new one was a process of regeneration. According to Kent (1985:256), the new covenant refers to the priesthood and the prophet hood, and the kingship of all believers in the new covenant. In the old covenant, many had to depend on the special functionaries in order to access many of God’s blessings, but with the new covenant, Jesus made a breakthrough of access for everyone by tearing the veil. Jesus introduced the ideal system toward which the old rituals pointed. His ministry took place, not in an earthly sanctuary, but in the sphere of heavenly realities. Therefore, the entering of the Holiest is now through the blood of Jesus, by a new and living way, which He consecrated for us, through the veil, which is His flesh.

For those in the new covenant, God promises to forgive their iniquity and never to remember their sin (Jeremiah 31:34), this is made possible through Christ, although with the old covenant, this was achieved with the blood of animals and certain birds chosen by God. According to the book of Hebrews, this is a better provision than was found under the old covenant. Under the old covenant, the on-going sacrifices were “a reminder of sins year by year” (Hebrews 10:3). However, the new covenant even “provided an expiation for the guilt of those who lived under the Mosaic covenant” (Hebrews 12:22-24).

2.9.6 Covenant Inauguration

The Passover was the celebration of the mighty deliverance of the children of Israel from the bondage of Egypt. It called upon the members of the nation that possessed the adoption as sons, the glory and the covenants to have confidence and to re-commit to their obligations in the covenant. It would be difficult for such people to transfer their worship as they might have thought from the God of their fathers to Jesus of Nazareth and to lay aside their ancient covenants for a new covenant to replace the annual celebration of the impressive ritual of the Passover for a simple feast of remembrance in bread and wine.

Hebrews 8:1-2, deals with the high priest and sanctuary. We have such a high priest who sits on the right hand of the throne. This section of Hebrews, address the matter about the majesty in the heavens, a minister of the sanctuary and of the true tabernacle, pitched by Lord, not man. Man pitched the sanctuary of the first covenant. In that sanctuary, the earthly priests performed their service; in this, Christ, our great high priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven.

The tabernacle built by Moses was a pattern. The Lord directed him: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Again, the command was, "Look that thou make them after their pattern, which was showed thee in the mount." (Exodus 25:9; 40). Beale (2007:968) therefore state that, with the allusion at Hebrews 8:1 the author has moved the focus of Christ's ministry to the heavenly realm. The author argues, in part, that the new-covenant offering of Christ is superior to the old-covenant offerings because the former took place in the heavenly tabernacle rather than in the earthly one (e.g. Hebrews 9:23-24).

White (2002:13) explains Hebrews (9:9; 23; 8:5; 9:24) as that "The first tabernacle was a symbol for the present time in which both gifts and sacrifices were offered." That its holy places were, "patterns of things in the heavens." That the priests who offered gifts according to the law served, "unto the

example and shadow of heavenly things,” and that “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

The sanctuary in heaven, in which Jesus ministers on our behalf, is the heavenly original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom (White, 2002:13).

Crozier (1846:12) continues to say, “This shows the perfect harmony of Hebrews 9:11; 12; 23; 24; and Hebrews 10:1.” The “things”; are “good in themselves”, “holy”, or “heavenly”, and in “heaven itself”, where Christ has entered as our High Priest to “minister” for us; and those “holy things” “in heaven” are connected with the “greater and more perfect tabernacle”, which the Lord pitched and not man. The holy things of the first covenant were part of their tabernacle (Hebrews 9:1-5); and all those holy things together made the sanctuary.

The Holy Spirit indicating this, that the way into the Holiest of All (Hebrews 9: 8), was not made manifest until the time of reformation, when Christ shed his own blood which is associated with the “greater and more perfect tabernacle”, spoken of in Hebrews 9: 9. The Old Testament believer looked forward to the coming of Jesus Christ in order for the prophecy to be fulfilled and He Jesus to perform the service predicted for the new sanctuary, while the New Testament believer looks back to the ministry and work of Christ.

2.9.7 Conclusion

In conclusion, there is a difference in the earthly and the heavenly tabernacle. The difference is in the manner of operation, and about the priests or high priests on earth, with Jesus representing the heavenly sanctuary. It is clear that there is some continuity in the role of, the priests, the high priests and the tabernacle with reference to the work of Christ. The discontinuity is in that there is now no more entering of the Most Holy Place with the blood of the animals, but rather through the blood of Jesus Christ. First, by offering

Himself, Christ made a decisive entrance into the presence of God as the high priest of sinful men. The goal of all priestly ministry is to secure access to, and acceptance, in God's presence; to restore, and to secure the unbroken maintenance of communion with God; because Christ has appeared, good things have come; things are no longer, as they were - still 'to come'. His entrance, like His sacrifice (Hebrew 7:27), offered for the last time, never to be repeated ever again. Finally, unlike the old covenant priests who were appointed based on their ancestry, the Son of God was appointed based on "a life that cannot be destroyed".

2.10 A NEED FOR A CHURCH BUILDING

2.10.1 Introduction

In this section of the chapter, the researcher looks at the biblical rationale, principles, and the motivation for propagating a position that there is a need for a church building. Moreover, on the point of the requirement for a church building, we will be looking at the logic and purpose it must serve to the community.

Sizable churches need a building; they need an address. The church uses such buildings to minister. Additionally, a church building is a need to the congregation because as, Nichol (1995:444) points it out, a church building is not just merely used for worship only, however also for Sunday school, for social gatherings, for meetings, for benevolent purposes and for the work of the congregation.

2.10.2 Some common or popular motivations for church buildings.

Some of the motivations that the Bible gives in connection with the building of the temple by Solomon provide some insight into the need for church buildings. One of the motivations why the temple was built, was for the glory of name of the Lord, (1 Kings 8:19).

The house of the lord also brings joy and peace to human beings (Psalm 122:1). Psalm 84:10 is also relevant here because it makes mention of the fact that in the house of the Lord there is security or peace.

Cope (1962:11), points out that for the first two centuries, many churches did exist without any specific ecclesiastical building. Cope continues to say that in all subsequent times of persecution, local groups of Christians have managed to worship, and thus to be a church, whether or not particular buildings were available. It can however be deduced that a church building is not merely considered as a church only, but also as a home for the congregation and its ministries and resources, it is can be a library, a schoolhouse, and a place for sewing circles, likewise it may have room for bazaars where young people can hold their club meetings.

Therefore, church buildings exist as shelters for a group of people liturgically in action.

According to Shenoute as quoted by Schroeder (2004:477), the sins and faults of the monastic congregation echoed in the structure of the church. Funk (1999:359) justifies this idea by saying “a church building is a more comprehensive complex today. No longer a simple stand-alone structure, it faces new community challenges. It is a church reaching out to the community through its facility to serve. As a servant-church, it reaches out to the needs of the community by incorporating space requirements such as administration, worship, fellowship, banquet, architectural form and the work it can accomplish with it. It must be honest in character and true to its mission”.

A church building might be a need in order to give pride to the Pastor and the congregation within the community it serves. Funk (1999:360) mentions other functions of a church building when he writes, “The question of the role of the church building is still as real today as it has been in the past. Pastors in dedication ceremonies will often remind the membership that the church building is not the spiritual church as a reminder that we have not yet completely accepted the building as an extension of the act of worship or to the life of the congregation as a whole”. Note that the same way we take care

of our houses in ensuring that they stay clean and attractive for the society, the same applies to any church building. Giles (2004:127-133), gives an input by saying that the church building “needs to involve sacrificial generosity of space, time, talents and wealth, if we are to make something beautiful for God in our own era. Only the very best will do, hence experience shows that renewal of the building, and enlargement thereby of its capacity for hospitality and service, has led to the renewal of the worshipping community in that place, and growth in numbers as well as in maturity of faith”.

Church buildings must do today what they did for previous generations of believers. The gathering of people within a church building must be an experience of warmth, and family unity. Giles (2004:146) therefore makes a correct observation when he further explains that “we need today; not buildings that make grandiose or pretentious statements, but buildings that make us feel at home.” The process of church building and the activities therein, requires the involvement of every believer in the church, as stated by Schneekloth & Shibley (1995:48), “With all these concerns in mind, they decided to invite members to become participants in Building Committees, which were organized around various functions of the church. The Coordinating Committee developed a proposed scope of work for each of the committees to focus the discussion.”

One can re-state some of the things already mentioned as follows:

- A church building must have a message for the community with its exterior and interior. According to Giles (2004:57), the exterior and the interior of the church building will surely reveal or portray the type of people that worship in that kind of the building, as to what they are as the people of God.
- The church buildings help to ensure that worship takes place without any disturbances.
- The house of God brings joy to the saints.

- Various activities such as Sunday school social gatherings, preaching, and meetings take place within church buildings.

One must also recognize the following problems or disadvantages that can be associated with church buildings:

- If the size of the congregation is small, it can be a heavy burden on the resources of the church, which may result in failure to maintain the property.
- Sundays are the only days that some church buildings are used and not for every other days of the week. This raises the issue whether one can justify the existence of such structures if they are not sufficiently used.
- The absence of the caretaker or official appointed to look after the church building may even make them vulnerable to vandalism.
- Church buildings may also suffer from internal political turmoil or external invasion. This happened in the case of the temples that the bible mentions.

2.10.3 Conclusion

We can then conclude by saying that, a church building is necessary for church planting: the reason is to provide the assurance to the community for the permanency of the church and as a place of devotion. It is about not only the devotion and worship, but a church building provides added beauty to the community too. It serves as dwelling place for God's presence and people gathering to bring praise, worship, and thanksgiving to God without disturbances. It benefits the congregation in equipping it for reaching out to the nation. The purpose is to fulfil the great commission that is in bible passages such as Matthew 28:19-20.

2.11 CONTINUATION OF DIFFERENT TYPES OF BUILDINGS USED FOR GATHERING

2.11.1 Introduction

The use of buildings for gatherings to fulfil God's mission has not ceased, therefore this following subsection addresses this matter and applies the matter to the process of church planting.

2.11.2 Types of buildings used for gatherings

These days, different types of buildings for church services are used; Bakke (1987:80) states that Paul could switch from Jewish to Greek methods of reasoning and from the synagogue to a lecture hall.

The gospel did spread to Laodicea, including to a wealthy property-owner, Philemon whom we assume heard the gospel from Paul during his visits to Ephesus. He and Nympha are both recorded as running house churches (Philemon 1:2 and Colossians 4:15).

Debuyst (1968:98) says 'we may call it the house church, because it always combined under one roof both domestic and liturgical spaces.

Bakke (1987:130) also mentions that although house churches are a New Testament model they may take many forms, from cells in parishes to informal groups. The purpose of house churches is to suit people who are looking for reality and integrity in their personal relationships. The house church can be part of urban church ministry. Bakke (1987: 245) therefore in this regard wrote, "Sometimes linked integrally to the mega church and sometimes moving in its own direction is still another urban church phenomenon. On its own and linked to a specific neighbourhood, it is called the House church".

House churches were in use for various reasons. Giles (2004:48) mentions some of these when he hints to the rapid growth of Jesus' followers and their being deprived of access to the Jewish sacred buildings, "the followers of Jesus, now a rapidly growing community consisting of groups centered on the major cities of the eastern Mediterranean, found it increasingly inappropriate

to go on using Jewish sacred buildings. Such practice was unacceptable in places where the Christian community consisted of non-Jews as well as Jews, but even where the Christian congregation was wholly Jewish, the religious authorities would not have been exactly over the moon about sharing their buildings with a group whose obsession with a failed messiah made their loyalty to the ancient faith extremely questionable”.

A house church can be of a great advantage, it can offer a model of a church that does not necessarily demand a professional ministry or require expensive buildings in cities where land prices might be prohibitive (Corn and Ortiz, 2001:246). It is advantageous because it is very reasonable but still doing the work of salvation and serving the Lord. Corn and Ortiz (2001:246) continue to say “In cities where family cars are virtually non-existent and public transportation spotty, the house church offers still another advantage - a church within a walking distance”.

Surratt *et al* (2006:17), mentions that multi-site house churches can form the multi-site church. A multi-site church is one church meeting in multiple locations or in different rooms on the same campus, different locations in the same region, or in some instances, different cities, states, or nations. A multi-site church shares a common vision, budget, leadership, and board.

2.12 GENERAL CONCLUSION

In general, it is clear that church buildings are important and a need, though we have observed from the above-mentioned information that it is not only about the walls. This matter involves issues like a church itself, the community itself, different types of buildings and their decorations.

We have observed that the building at some stage can be of advantage or disadvantage; hence, a good survey and planning before any execution of the building is of vital importance. It is also true that although a church building is often necessary the extent of church activities or programs to take place therein have to be taken into consideration to ensure that it will not be a waste at the end of the day. Should it happen that the church is sizable, there is a

need for a church building, the design, and location are very important. The existence of the church should not lead to suffering for all of the kingdom workers when the resources that is needed for their care is channelled to the building. Church planting often requires buildings as it forms part of evangelism and service to the community.

Finally, we could see that the old and new covenant played a role regarding the church and the building. The comparison between what the ancient priest used to do in the temple sacrifices of the nation and the replacement Christ did as the high priest seem to point in the direction that the spiritual must receive priority over the material aspects of the temple not made by hands.

CHAPTER 3

THE CHALLENGES OF ACQUIRING CHURCH BUILDINGS IN URBAN AREAS

3.1 INTRODUCTION

In this chapter, the process of acquiring church building either in the urban areas or in the rural areas is addressed. The chapter intends to address some of the challenges associated with that process and seek to source the solutions. In discussing the challenges that churches face in acquiring church buildings, we highlight some of the issues by comparing the urban and the rural areas, including the pulling and pushing factors associated with such areas; discussing the differences regarding the process of owning property in rural and urban areas, the process and the practice of renting or buying of property; challenges related to the poverty of church members with respect to the church property acquisition; describing the role of church leaders and the role of human resource in the process of acquiring church buildings; and the challenges arising from the process of acquiring church buildings when the churches lack skills or is affected by illiteracy. The challenges of corruption in acquiring church building also receive attention as well as the issues regarding the safety and security of the church properties. Finally, the chapter briefly also touches on the importance of insurance towards the church buildings and their assets.

3.1.1 Urban areas compared to rural areas

In comparing the urban and the rural areas, there is a process called urbanization that normally takes place. Harvey (1985: xviii), defines the study of urbanization as “the process that unfolds through the production of physical and social landscapes and the production of consciousness.” Harvey says it is not the study of a legal, political entity or a physical artefact, it is concerned with processes of capital circulation; the shifting flows of labour power, commodities, and money capital; the spatial organization of production and the transformation of space relations; movements of information and

geopolitical conflicts between territorially-based class alliances. Palen (1987:9) further explains urbanization as being the changes in the proportion of the population of a nation living in urban places; that is, the process of people moving to cities or other densely settled areas. Palen continue to say the term “urbanization,” is used also to describe the changes in the social organization that occur as consequences of population concentration (Palen, 1987:9). Urbanization is thus a process that transforms the rural areas into urban areas.

Urbanization refers, among others, to an increase in population concentration; organizationally, it is an alteration in structure and functions.

From the above explanation of urbanization, we can understand that in the urban areas different processes are taking place to ensure development in the life of human beings, which often move from rural areas with expectations that their circumstances will change for the better. Having defined the process of urbanization, in the following section we shall be focusing on some of the pulling and pushing factors from rural to the urban areas.

3.1.2 The pulling and pushing factors from rural to urban areas.

As you would expect, wages in the rural areas are often lower than in the urban areas. The study conducted by O’ Laughlin (1997:4) indicated that due to the wage difference and the scarcity of employment in the rural areas, families had to undergo the process of being divided; as young men were recruited from rural areas for contract wage work on South African mines and plantations, leaving young women, the middle-aged and elderly to farm. Rural women were responsible for basic food provisioning and for the care of the young and the old. This migrant labour system ensured that some of the households became women-headed or were divided.

In addition, taking the study done in Botswana’s rural areas about the women-headed households, there happened to be a challenge regarding the employment, Van Driel (1994:103) as cited by O’Laughlin (1997:18), mentioned that after Botswana gained independence in 1966, the other advantage was that women could get employment in urban areas. “Urban

growth and improving education gave women employment opportunities and thus a capacity to sustain families on their own which they had not enjoyed before without migrating to South Africa. They also gained easier access to employment with the growth of towns.” The job opportunities were scarce in the rural areas compared to the urban areas.

Ainslie (1999:385) emphasizes the situation between rural compared to urban areas about unemployment as being a struggle to secure the daily resources such as water and fuel needs. He further continues to indicate some typical ways of survival in rural areas by saying “Many of the formally unemployed men present in the villages do ‘piecework’, which involves building construction, renovations to houses, digging pit latrines, repairing kraals and collecting and selling firewood. Women are responsible for social reproduction, particularly child minding, and find local employment as domestic workers, while the more industrious (who have access to some start-up and running capital) run small spaza shops in the villages”.

It is not only pulling factors such as prospects for employment that cause rural people to leave their homes; another matter is the rivalry between the farmers and the peasants that tend to be a pushing factor. Lamprecht, (2001:16) states that the rivalry resulted in an increase of security risk for farmers, as for example, more than 1400 white farmers and/or members of their families; were killed on their farms between 1991 and 2001 in the Free State and the Northern Cape.

According to Baber (in McCusker, 2004:55) a study made in Limpopo confirm the reality and effects of the migration of rural people to cities when it states, “The labor force and livelihood strategies of this rural province have been shaped by the out migration of males from the former homelands and prevalence of female-centered households in these areas. In comparison to the rest of the country, people in this province are more dependent on subsistence production for their livelihoods, despite the area's lower agricultural potential”. The matter quoted by Baber simply emphasize some of the contributing factors in the process that result in the pushing factor to the

cities due to no sufficiency of income, whereby the dominant way of survival is through whatever they produce from the ground.

3.1.3 Disadvantages of migration from rural to urban areas

In most cases, most men migrate from rural to urban areas to seek a better life for their families; most of these men are really unaware of any disadvantages of their actions. Manona (1981), as cited by Bembridge (1987:51) in discussing the impact of labour migration on the social life of rural areas in Ciskei, shows some disadvantage of migrating, stating “this prolonged absence of able-bodied men causes a serious shortage of labour which makes cultivation and the rearing of livestock largely dependent on women and children. Many men settle permanently at home only when they are too old or sick to undertake farming effectively”.

Although it is accepted that rural people face challenges due to struggling employment and other benefits in their areas, migrant labour has negative effects on social matters, and it leaves the farming scene without adequate labour (Arnon, 1981:157-158).

In some instances, unemployment made migrating into a norm, “Migration to the cities or mines has been going on for such a long time that it has reached the stage where it is expected, according to tradition, that young men should go and work elsewhere” (Mayer & Mayer, 1979:91). The issues involved in the migration of people from rural areas to the cities make it impossible for the rural population to grow due to the above mentioned pushing factors, although there will be a massive land left behind. This on its own makes it difficult for the acquiring of the church building in rural areas, since there is no sufficiency of resources. The fact that many work in cities makes it possible for the churches in the cities to have resources to can acquire the church buildings.

3.1.4 Some differences regarding the process of owning property in rural and urban areas

A comparison between the rural and urban areas with reference to property makes apparent certain differences. Some of the differences were mentioned in one of the articles in South Africa Business Guidebook (2007:152), “The South African property market, both in metropolitan and rural areas, is continuing to grow. The prices of houses in metropolitan areas are higher than in rural areas but more affordable, as rural income is lower and it increases at a slower rate than that in metropolitan regions.” We therefore see the challenge in the metropolitan areas compared to the rural areas as being that the prices of properties in urban areas is expensive. This has, among others, to do with high demand for properties in urban areas. The costs implications will lead us to look into resource management.

3.2 RESOURCE MANAGEMENT IN RURAL AND URBAN AREAS

The resource management in the rural areas faces a challenge as compared to the urban areas, which in turn has a negative effect on some of the efforts done to alleviate the migration consequences. Ainslie (1999:379) emphasizes the matter by saying that “Market linkages often result in increased population mobility through practices such as labour migrancy, which remove people from rural areas, blur the membership boundaries of common property systems and foment generational conflicts, thus having a negative effect on efforts aimed at collective resource management”.

The resource management in the urban area will help to ensure that planning is in place, such as town planning to set things in order for the residential and business sectors, this will include amongst the rest the acquiring of the land for the church building, as the town plan will act as a guide for this matter.

3.2.1 Town Planning

The town development in urban areas involves capital circulation; the capital ensures that life becomes easier in the sense that planning and demarcation is not a problem. Most urban areas like rural areas have structures, resources,

and institutions to ensure that life is better and well developed, but when doing comparison, obviously the available services will always differ. In all municipalities, there are different sections in the offices to ensure that matters such as town planning are in place. Town planning ensures that for schools, cemeteries, residential and business areas, layouts are in place for the proper accessibility to an area.

The most common challenge for the town layout in urban areas as compared to rural areas is that there might be insufficient land set aside for building of churches. Sometimes land is not available in the section of the city where a church may prefer to build its facility, whereas in rural areas land may be very massive because of migration. However, the stretch of territory may be undeveloped because of lack of income attributable to unemployment.

Goodno (2003:10) summarizes this problem with regard to housing provision in the following words: “Developing affordable housing is difficult in rural areas where density and noise are anathema, infrastructure is under-developed, and local prejudices may center on farm workers, and there is a little economic incentive to build migrant housing”. Hence the challenge of migration as discussed earlier do contribute towards the scarcity of land in the urban areas compared to rural, however with that process of migration, urbanization cannot be ignored, it has to take place whereby in turn it will involve the service delivery constraints.

3.2.2 Comparism of service delivery in rural areas and urban areas

It is not uncomplicated to acknowledge that there are great differences in service delivery between the rural areas and urban areas, “A rough estimate on the basis of the 2001 census reveals that more than 50 per cent of farm workers do not have adequate sanitation access, and that access to water and housing is also substandard” (Hartwig & Marais, 2005:935).

Service delivery in rural areas, as it pertains to transportation facilities remains a challenge, in one of the research made by Atkinson *et al.* (2002, 2003a) as quoted in the Farm-Worker Housing in South Africa, they say, “note the difficulties and frustration of farm workers who experience a lack of

transportation. Low levels of service delivery and poor public transportation result in dependence on the farmers for mobility while isolating farm workers from alternative support mechanisms. This has consequences beyond physical mobility. It engenders social, cultural and economic isolation". Atkinson *et al.* (2003a) argue that the need for the Department of Transportation to accept greater responsibility in ensuring affordable rural transportation for farm workers is of paramount importance in order to ensure farm workers' socio-economic inclusion.

The other service delivery challenge facing rural areas is on the lack of health care institutions, Atkinson *et al.*,(2002, 2003a) as quoted by Hartwig & Marais, (2005:936) make mention of such an example saying that limitations regarding access to healthcare are primarily due to physical constraints in mobility. He continues to say "This is particularly true with regard to the needs of rural women, elderly people and children to have access to appropriate schooling, healthcare and other social amenities, increasingly only available in urban areas". Atkinson *et al* (2002) continue to say that research found rural availability and access to mobile clinics to be declining in many areas, due to low population densities. In the same article by Hartwig & Marais, 2005:936, Stouman (1999) says that rural community needs a provision of Social services, either on a-farm basis, or through mechanisms such as agri-villages.

3.2.3 Poor health service delivery

The health care service delivery can be affected by the scarcity of transport and lack of communication sources. Steyn (1988:74) in the study made about Ciskei also comments by saying, "Peddie Region falls within the Southern region. Health services are generally not adequate, in terms of both distribution and quality, and the servicing of isolated and remote farm communities is still poor. Lack of transport and telephones hamper the primary health services and by a shortage of drugs not only in this region but also throughout Ciskei". The presence of transportation makes it easier for goods to reach their destiny in time to ensure that the community gets the proper servicing; the communication also plays a vital role to ensure that messages are clear and received on time. Where there is no communication,

the community and the stakeholders will be in darkness. The addressing of the poor health service within the government sectors and the community will definitely help to ensure that the process of church building acquisition goes smoothly.

3.2.4 Community and welfare facilities

Bryant and Whyte (1984:4) as quoted by Steyn (1988:77-78) about the issues pertaining to community and welfare facilities says “In rural areas there is also a pressing need for the supply of a range of basic goods and services to maintain the basic needs of food, shelter, clothing, safe water and general welfare. An expanded concept of rural development takes into account the many components of the economy and society which have an impact on life in rural areas and which affect the general welfare of the rural people. Apart from access to production resources (Land, water, capital) it also includes a wide range of non-farm activities (health, education, nutrition and agro-business development)”.

3.2.5 Strategic personnel and equipment to facilitate project appraisal in the town council

The council must run its departments professionally and only competent staff can only insure that it happens. Matipa and Barham, (2007:85) highlight, the following, about the qualifying and competent staff to execute their duties to international standards by saying “the planning permission approval board included – among other officials – a Building Inspector, an Architect, a Civil Engineer, a Health Inspector, a Roads Engineer, a Fire Safety Officer, a Town and Country Planner and Legal Services personnel”. This implies on paper that a council is well served by the applicable personnel to provide engineering and development services. Just to mention one, a Town and Country Planner in the council will play a role in solving a problem of the land or the scarcity of land for church properties. Should it happen that church sites do not exist, but in certain areas, a land is available for other purposes, then any church can consider making a proposal to the council for re-zoning.

3.2.6 Rezoning where there is no provision for the church sites

The existence of a town plan does play a role when there is no land provision for churches. Where there is only a land for residential and business sites, then rezoning can be an option available for an interested church. The rezoning application will be placed with the council in respect of the piece of land, which was allocated for other purposes like for instance for business sites or some other purpose other than the required function. The municipality of the area will advise on the necessary procedure to adhere to, on how to source a site under the rezoning conditions.

Although structures like local and provincial municipality exist in urban areas to make life easier, the urban area can still have challenges. These challenges can be things like rapid increase in urban populations in the face of rising unemployment, and spontaneous, uncoordinated settlements (squatters, slum areas, and so on.), insufficient funds, and inadequate administrative capacities to improve the often-appalling conditions in whichever increasing numbers of people in urban areas have to live.

The challenging factor for churches in acquiring a church building, with regard to rezoning is that often the municipality in charge may take a long time before granting the permission. In many instances, the rezoning process might require that the municipality facilitate consultation with some ratepayers and other property owners before permission be granted. As a result, these stakeholders may lodge objections that might cause serious challenges for small churches.

There can be another challenge in the rezoning process especially if there is scarcity of land for sites, as there will be a long waiting period after the application. One of the articles of South Africa Business Guidebook (2007:152), mentions such a typical example, "Property developers have also experienced frustrations with the approval of building and rezoning applications, and some have reported waiting up to four years for approval."

On the same point there happened to be a way of dealing with this matter in simpler terms "In a move to address this issue, the City of Johannesburg is

planning for a new customer service centre that will reportedly approve 60% of building applications within 24 hours and rezoning applications within nine months” (South Africa Business Guidebook, 2007:152).

After a church has been successful with its application for the rezoning or in acquiring a church site without the rezoning process, the subsequent step of property purchasing inadvertently follows. The next section will be dealing with this step, by incorporating a discussion on the Law of property. This Law of property is, “Often referred to as the law of things, comprises those principle and rules which govern the control and use of the economic resources of society. It seeks to provide secure foundation for the acquisition, enjoyment, and, disposal of wealth” (Oosthuizen, 1981:1).

3.3 RENTING PROPERTY

People who plan to own a piece of property have always had several options open to them. The alternatives available depends on the amount of money that a prospect owner has available to expend on the land. The main two available selections for possessing property are, to either rent or to buy.

People opting to rent than to buy, start to realise the available benefits. “People are starting to realize that renting may not be a dirty word after all. Renters, on the other hand, pay for one thing every month: shelter. They therefore do not pay for other costs that are related to owning a property such costs as interest, tax and other property related costs” (Cameron, 2008:5).

On the other hand, for those who prefer buying a property, Cameron (2008:5), says, “There are others, however, who see the current tough conditions as a good buying opportunity”. In addition Candy (2005:13) pronounces, “Buying a home is often a very emotional decision. However, in a property market full of soaring prices, exuberant developers and doomsday profits shouting that the bubble will soon burst, is now the best time to be buying a house? A number of property experts do not necessarily think so”. Erwin Rode, CEO of Rode & Associates property valuers and economists as quoted by Candy (2005:13), say, “The best bargain out there in the current residential property market, is

to rent a place in which to live, rather than buy. The proviso is that the tenant must religiously invest the difference between his rent and what his installment would have been if he had bought.” The same article concurs by saying that while years ago it was cheaper to purchase a home because installments on an 80% home loan plus the other costs, like levies, were less than the rental, now it is cheaper to rent.

Still, whichever is the cheapest between owning or renting, ultimately it seems that it all depends mainly upon the trend of prices and rents during the period in question (Shelton, 1968:59).

Both renting and buying of the property has the challenge of price increases. “To the extent that inflation, growing population and increasing real incomes make housing values rise over the years, this could explain the fact that landlords have experienced more profit than the analysis in this paper would suggest” (Shelton, 1968:70)

In the urban cities any church might select to rent a place for church services, now in renting a place there can be a challenge of location either on the west side or on the east side. The church leadership will have to do a thorough survey in this case also in order to ensure that conditions will be suitable for a church as well as for the congregation. At times, the place that is rented out might not have been designed for religious purposes, for an example a building might have been used for a mortuary or a pub, therefore other arrangements have to be made to get such a place suitable for church services.

In chapter 2 of this project under the “types of buildings used for gatherings,” this study mentioned that house churches were another option that the brethren chose for fellowship, although the use of a house has its challenges too. Some of the challenges in using a house for church purposes can be the unsuitability of toilet facilities, because a standard house has only one or two toilets at most, which might not be enough to cater for the congregation, more especially for the gender differences.

3.3.1 The challenges of renting property

Having looked into the renting of the property versus the buying, the following subsection will be dealing with the challenges of renting a property. Shelton, (1968:60), hereby begins by saying “Similarly, maintenance costs are higher for the rented house than for the owner-occupied dwelling because of the more frequent turnover of rented houses and the greater wear and tear they are likely to receive.” From what Shelton mentions, we can see that just by renting, the occupier still faces certain challenges.

3.3.2 The owner of the rented house as well as neighbours, might be a challenge.

The tenant in a renting arrangement may face challenges from the owner, since the property belongs to the owner. “And, in the long run, at the very least you should own the roof over your head. Just shelter, it may well be, but at least it is yours – and no-one can take it away from you” (Cameron, 2008:5).

The proprietor can be a challenge for the tenant in various ways. Shelton (1968:62) accordingly emphasize the costs recovery when stating that “Landlords must set their rents high enough to recover all costs plus a return on their money; if rents fail to bring this amount, landlords will stop investing in housing and will put their money elsewhere, e.g. in common stocks”. In simpler terms should the property owner stop investing, by selling, the rented out property, it means there might be no more a place to stay for the tenant.

Moreover, it is necessary to look at ancillary property matters. Such as maintenance, obsolescence, vacancy, and management costs and what role do they play in this regard.

From the brief explanation given by Shelton (1968:63), the above-mentioned matters pertaining to property renting, the maintenance of the property simply means keeping the building in good condition. It is all about taking care of the wear and tear of the property such as painting, patching the roof, and plumbing. While obsolescence refers to those costs that time incurs

regardless of the adequate maintenance of the property, reflected in such facts as these: “older houses are inadequately wired; they have less desirable kitchen design or closet space; and, also, houses may decline in value merely because the neighbourhood becomes less desirable. On the other hand inflation in property values may in some cases more than offset the obsolescence and turn this into a negative cost (a profit)”.

Vacancy allowance is an extra charge that a property owner has to charge a little more on each monthly rental to compensate for the fact there will be some months when he has no rental income. Management costs are those outlays associated with the management of property, which includes such things as advertising, mailing rent statements and collecting rentals, handling tenant complaints, and keeping financial records.

The people renting a property can be a cause for challenges of the property owner as well. Shelton (1968:65) emphasizes this by saying “Judging from several comments of landlords, maintenance is a higher cost where the home is rented instead of being self-owned. People just don't take as good care of a place they rent as they would if it were their own.”

As far as house churches are concerned, the toilet facilities might not be the only challenge; parking facilities may be another challenge as the space provided for parking at the house will not be sufficient for all the cars when the house has to be used; for public worship by a sizeable church.

The rented place for church services may also pose a challenge when it comes to signage and the branding. According to Giles (2004:105-106), the church building's external shape and form are a teaching aid, a sign so redolent of powerful images from scripture and tradition, that additional 'labelling' (e.g. with a cross) is rendered superfluous and the impact the building has on someone approaching it for the first time, to say what signals it is sending, but when the church is renting the place it is not authorised to make any alterations since it does not own the place.

Finally, the rented house for church purposes may perhaps help, in the beginning, but as time goes on, the challenge will be the size of the rented

area. This will grow worse due to church numerical growth, the bigger the church the challenge of space becomes also a factor.

3.3.3 Renting of a school class or a hall for church services

It does happen sometimes in the cities that schools do render an opportunity to the churches to hire a class or a hall depending on the numerical size of the church and the affordability of the rent.

The rented school can have its challenges too for the church, for example even on Sundays there may be cases where the same building is over-rented, that is over-rented to too many churches; and then there is a lot of noise. With the lot of noise it simply means that at times it might be churches of different beliefs in the sense that others might use hands only or others make use of instruments for praise and worship, therefore if the place is over-rented noise will be a nuisance.

3.3.4 Processes to be followed when securing a rental agreement and maintaining it

In securing the rental agreement, one has to the following:

- Ensure to obtain contract of agreement.
- Ensure to be understanding the terms and conditions of the contract provided.
- When signing the contract, ensure to maintain whatever requirements stipulated in the contract.

3.4 THE COMMUNITY PROPERTY

Churches in the city may have the opportunity or option for renting the community property such as the hall; because it belongs to the community, but there might be some restrictions for the use of such properties for various church activities.

The challenge about the access concerning the church activities is that, the church is not only about the Sunday services, the church choir for instance has to practice in order to prepare for the service, and so if the access is only for Sunday, it might be a serious problem.

The activities such as conferences, can be another challenge, because at times the conferences can last for the whole week, hence having access to the rented community property on Sunday only will not work for many churches. The public community properties also present challenges to the church that use it by means of renting because such properties are to be used by the community too for various activities, and they are surely not for the church only.

The second challenge is that in order to gain access for the use of these properties, there are certain procedures to follow such as submitting an application for the use of the facility. The application on its own can be a challenge, because it is either accepted or refused. In making an application to rent, if it becomes successful, money must be available to secure the place, failure to do that, the church will forfeit the use of such public properties as there is a greater demand for them (properties) by many others.

3.4.1 Purchasing of the property

The other alternative for a church to have a place of worship and be of a service to the community can be to out rightly purchase its own property. Purchasing to own property has its own challenges too.

3.4.2 Challenges associated with the process of purchasing property

3.4.2.1 The mortgage bond for a church

In order for a church to purchase the property, the leadership needs to ensure that it qualifies for the mortgage. The mortgage bond is defined as a legal agreement by which a bank lends you money to buy a house (OSASD 2006:65/395).

The property is seen as a tangible asset held for the entity for use in renting to others or in the area of administration or expected to be, used during more than one period (Cowie, 2008:260)

Sourcing or qualifying for the bond can be a challenge because there are certain requirements in order for an individual or an organization such as a church to qualify.

3.4.2.2 Procedure followed in purchasing a church property through the ABSA Bank

There are fears that the National Credit Act 34 of 2005 negatively influences the South African property industry. Under the Act, mortgage-lending banks are required to conduct thorough credit profiling of all borrowers before they can approve a home or property loan. This process could take as long as 60 days. While some people remain apprehensive, others have welcomed this new legislation and point out that it will lead to lower household debt in the long term (South Africa Business Guidebook, 2007:152).

In most cases, the buyer will inform the agent and the seller of this and will then make an offer subject to the bond being granted. Many people assume that this is a formality.

When the bond is applied for, the bank undertakes an analysis, more detailed study of the applicant's financials and this can lead to the declining of the bond. In the whole process the bank will have to check the applicant's credit record. The possible fluctuations in earnings can lead to a failure in the bond application.

In the nutshell, it simply means that when an applicant applies for the bond, it is either he or she qualifies or not, and that will be determined by the bank on the basis of whether the applicant meets the necessary requirements as stipulated.

3.4.2.3 Buying a property

Purchasing a property at some stage involves the application for a bond and some paper work. The ABSA bank procedure will be, used here to highlight issues or aspects involved in an application for a loan to buy property, which will be of a help to consider for the church building acquisition.

In the process of purchasing a property, there are some guidelines to consider.

Commercial Property Finance can look at financing the Church for the as long as they meet repayments.

The bank will require the following documents in order to assess and advise:

Requirements:

1. Application for commercial property finance
2. Mandate for valuation
3. Square meters of the building (NB for desktop valuation)
4. Zoning certificate
5. Rates & taxes (Latest Statement) of subject property
6. Offer to purchase
7. Rent Roll / Copies of existing Lease Agreements for subject property
8. Title Deed of the subject property (If available)
9. Property Insurance Policy (If available)
10. Founding Statement (CIPRO Doc)
11. Identity Documents of the church members
12. Latest duly signed management accounts (NB: Pastel generated balance sheet and income statement will suffice)
13. Latest signed annual financial statements
14. Bank Statement

15. Statement of Assets & Liabilities (Attached): Members

16. Monthly Income & Expenditure (Attached): Members

As soon as the church leadership has organised the rest of the requirements and the Commercial Property Finance specialists had assessed them and advised that it is feasible to finance, then the bank branch will assist with the application form. As soon as a valuation report is available, whether the loan approval or decline, the church will be liable for the costs. ABSA bank nominates own valuers.

3.4.2.4 Challenges of property prices

Meanwhile, FNB property strategist, Loos (2007:152), suggested in 2007 that house prices would double in value by 2010. He states that rapid economic growth is driving a growing demand for housing. According to Loos, the lack of new urban land with the necessary infrastructure will be one of the main causes of residential price growth and in future, land costs will become a significant part of total house prices. The mere fact that the church building is a property, it will not be immune towards the economic growth too.

3.4.2.5 The cost of the property

The cost of a property varies with the value according to the location, size and its nature. The price of the property in the rural area will differ to the one in the urban area; likewise, the price of properties in the suburbs often tends to be higher when compared to those of properties in the ordinary townships.

The challenge that a church can encounter in acquiring a property for a church might be poverty because of unemployment, which can have an impact on people's capacity to buy a property. The high levels of unemployment can make it difficult for some members of the congregation to help with the necessary financial needs of any church. The other factor is about squatter camps, because as soon as a squatter, slums areas appears in the picture, poverty becomes an alarming sign, and if people are poor, it is obvious they are in need too, which will hamper the financial support for the church too.

3.5 POVERTY STRICKEN COMMUNITIES PRESENTS A CHALLENGE IN THE PROCESS OF ACQUIRING A CHURCH BUILDING

There might be the possibility of the demographics revealing the area to be of the poor people. Conn & Ortiz (2001:326) defines two categories of poverty. In the poverty-stricken area or country, the area can have either people in the state of absolute poverty or relative poverty.

The absolute poverty is the term used to describe poverty when people have absolute insufficiency to meet their basic needs such as food, clothing, and housing. Conn and Ortiz (2001:326) continue to say, "Indeed, many who are in absolute poverty starve to death".

On the other hand, relative poverty is, found in the developed world and it is, measured by looking at a person's standard of living relative to others in the community or nation.

It is clear from the above definitions that absolute poverty can be of a greater challenge to a church, because people will have almost nothing to contribute towards meeting the needs of the church, since they will be in a position of not being able to meet their own basic needs.

Church members that are in the state of relative poverty may also struggle financially to support their church's projects (Conn & Ortiz, 2001:326). Poor church members also look up to the church to help them in their needs (Conn & Ortiz, 2001: 329).

3.6 CHURCH LEADERSHIP IN ENSURING FINANCIAL STABILITY FOR ACQUIRING THE PROPERTY

3.6.1 Introduction

In acquiring a church building or property, the leadership has to play a role in the form of management. On the process of management, this subsection will be dealing with the role of a leader, the pastor as a leader called by God, relationship in the leadership, the importance of teamwork. The function of achieving a church's building project, the risk involved in the project.

The accumulated funds in the church need proper leadership management. To begin with, it is necessary to first define what we mean by the term “leadership” here.

According to Mothoagae & Prior (2010:87), Greenleaf (1996:54), does not have a tight definition of leadership because he works from a visionary stance through which he sees the world becoming a better place. He believes that leadership has a spiritual dimension, “for to lead is to go out ahead to show the way. To me, lead stands in sharp contrast to guide, direct, manage or administer because these words imply either maintenance, or coercion or manipulation. As I use the word lead it involves creative venture and risk.”

On the contrary, the definition of leadership according to Rost (1991:102) as quoted by Mothoagae & Prior (2010:91) is that “leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes”.

3.6.2 The role of church leaders in the process of acquiring church buildings

The idea of a leader being apart from and above followers must be demystified (Mothoagae & Prior, 2010:93). The leader has a role to play to ensure the good leadership skills bear good fruits; hence, Burns (1978:442) emphasize it by saying “a real test of leadership, will be if top leaders can make their followers into leaders,” The leaders that adopt this approach to leadership of making or developing other leaders ensure that the vision of the entity they lead will surely not diminish.

Nonetheless, good leadership goes hand in hand with empowerment, the Browns (Brown & Brown, 1994:115) quoted by Mothoagae & Prior (2010:94), says “the essence of a liberated organisation is empowering as many people as possible so that they can become self-directed and committed. While considering the organisation from the leader’s perspective, this opinion confirms the view that leaders are for the others and not for themselves”.

The leader must have knowledge in the area he or she is serving, at the same time the particular leader must be in a position to be ready to learn from others, thus it applies to the pastor of the church. Taking the leadership in the pastoral level, “Pastoral leadership is an inherently moral phenomenon that is manifested in two ways. First, it always keeps the mission of the Church in mind so that all decisions are in some way geared towards implanting the gospel in the lives of the Christian community and beyond its boundaries” (Mothoagae & Prior, 2010:96). The success in keeping the mission of the church in mind by all at a church will contribute towards the church’s goals such as acquiring a church property for the services in this case, as addressed earlier.

3.6.3 Relationships in the leadership

Leadership must consist of relationships and accountability to make it easier for the achievement of the goals, aims, and objectives of the organization. Pierce, (1998:168) says “Leadership is rooted in relationships; first of all a personal relationship with the Lord Jesus Christ, and secondly as a relationship between those called to lead, and those called to follow”.

In addition, the people involved in certain projects must be empowered, empowerment will help to achieve whatever the aims, and objectives set by a particular team. “With much exaggeration, it can be said that all work done in organizations is project work. Individuals who are involved in a project work need leadership abilities, must understand a few basics of project management” (Moran & Youngdahl, 2008:2); and they continue to state, “Skilful project leaders have learned to see the world differently and understand the way others manage and do business” (Moran & Youngdahl, 2008:9). It simply implies that the leader, who is surely skilful, will make it easier for his subordinates to help him fulfil the vision of the project.

Stephens (2001:1), points to Nehemiah as an example par excellence of the servant leader–manager dynamic, rightly stating: “He performed roles of convincing functionaries of the worth and feasibility of the envisaged

operation, delegating work to people with appointed supervisors, coordinating the work and setting goals based on the glory of God and people's needs".

The church leadership must have an impact in order to ensure that planned projects are accomplished. Having spoken about the vision earlier, if well communicated to the members and the people taking part in the project, it will surely bear much fruits as expected. "The major challenge in leading the global projects is the ability of the leader and the team members to work effectively across cultures, across functions, across geographies, and across timelines when these are required to bring the project to a successful conclusion" (Moran & Youngdahl, 2008:28).

Burns (1978:1) quoted by Mothoagae & Prior (2010:85) writes of a craving for a compelling and creative leadership and believes that the leadership crisis today comes from, "mediocrity or lack of responsibility of so many of the men and women in power." The call for good leadership, he says, "is one of the keynotes of our time" (Burns, 1978:451). Gardner, (in Mothoagae and Prior, 2010:85) states that, "Others see the problem in the followers who are looking for a parental figure to call all the shots."

The whole set up of projects need the strategy for the possibility and assurance of achieving the set goals of church building in this case. According to Moran and Youngdahl (2008:7), the strategy is the process of formulating a set of objectives and then deciding on how we will achieve the objectives. Projects execute strategy. To gain an understanding of where an organisation is heading to, there must be a continual conduct of portfolio of projects. Moran and Youngdahl (2008:7), elaborate the issue of projects that the portfolio must make sense for one to be able to achieve the strategic objectives, other than that it is impossible.

Moran and Youngdahl (2008:33) suggests something important when they say, "We can have a great strategy, but if we can't plan, execute, and control projects effectively, we will never reach our strategic objectives. The root cause of many project failures is lack of strategic clarity, hence from the onset; the team together with the leader must ensure that the strategy is clarified in

order that everyone runs with the plan accordingly.” It simply means that everyone will have the ownership of the project; not only the vision bearer and that will make the whole process easier.

3.6.4 Teamwork in the process of acquiring church buildings

In the organisation, there is a team, and the team is composed of the leader and the subordinates or followers, therefore for the team to be certain about reaching of its destiny, teamwork must be the game of the day. On the very same point, Greenleaf (1996:91-92), sees not working together in order to build each other as an illness, and he expresses this when he states, “The servant-leader, then, will never work alone. He/she does not feel threatened by the contributions and challenges of other members, but rather invites them. The group or team comes first, and the leader is a servant of that entity, just as the Church comes first and the team is the servant of all its members”. Hence Mothoagae & Prior (2010:93), says directly connected to the issue of teamwork is the method by which members come to decisions. With that in mind, this proves the fact that working as team together with the leader, decision making still involves the whole team.

3.6.5 Functionality in achieving the church building project

A leader that understands the importance of teamwork should also perceive that his success in helping to achieve the organization’s goals does not depend on him alone; other team members are also essential and must be allowed to provide assistance. Pattison (1977:64) therefore explains the leadership of the pastor in a church and the community in this manner “With this function, the pastor affirms the individual identity, rather than the group identity, by affirming themselves to be a unique person, thereby affirming each individual member of the system as a unique person. In this function, the pastor needs to acknowledge that he or she is a mortal being who is liable to make mistakes and should thus never pretend to be capable of solving every problem.” From what Pattison is saying, everybody in the team, including the pastor need to have an understanding and acceptance that pulling together will help achieve goals, not an individual only, because where an individual

has weaknesses, others are there to strengthen him for the organisation's achievements.

Pattison (1977:65) writes 'the father who potentiates his children may receive no direct recognition, but in the end have the satisfaction of seeing his children succeed'.

In addition, the pastor must share the responsibility. If the pastor take and hold on to all the responsibilities, single-handedly, the church might not act responsibly.

3.6.6 The risk involved in the project of acquiring church buildings and the solution thereof

The process that will assist to deal with the project failure will be the risk assessment. "During the project planning phase we need to do a much more detailed assessment of what could go wrong in order to avoid or mitigate project risks and develop contingency plans. Doing some detailed risk assessment during scope planning can be beneficial as thoughts about what could go wrong stem from what needs to be done and how it will be done" (Moran & Youngdahl, 2008:49). The challenge can be the potential problems that could occur to keep us from achieving our key deliverables. The risk assessment is important to apply in the projects to be able to determine the unforeseen failures that might crop up when unpredicted. The early prediction of those unforeseen elements that can be a calamity for the project such as this of acquiring a church building can be, dealt with either by controlling or eliminating them.

3.6.7 Transforming leadership in acquiring the church building

Burns (1978:425), in Mothoagae & Prior (2010:90) regards his model of transforming leadership as true leadership. He says, "Leaders can shape and alter and elevate the motives and values and goals of followers through the vital teaching role of leadership. This is transforming leadership". Burns (1974:4) as quoted by Mothoagae and Prior (2010:90) continue to say, "The result of transforming leadership is a relationship of mutual stimulation and

elevation that converts followers into leaders and may convert leaders into moral agents”. Burns is dealing here with values, not mere strategy. “It is not a matter of keeping as many people as possible satisfied, but of consciously working for fundamental human values. The leader takes a moral stand and urges the followers to rise to it”.

The other challenge can be the period. The team has to set the target to ensure that the particular project does not take forever without being completed. Moran & Youngdahl, (2008:53) elaborate the matter by saying “Once we are clear on the project scope, we need to think about the time required to complete various deliverables. A Chinese proverb, ‘To know the road ahead, ask those coming back.’ speaks volumes for the essence of project time management. Most time estimates rely heavily on the experience of project team members and subject matter experts.” After the discussion about the leadership and period, the following subsection will deal with the financial management.

3.7 FINANCIAL MANAGEMENT IN PREPARATION FOR ACQUIRING CHURCH BUILDING

Financial management include the knowledge to purchase the property, banking transactions, record keeping, cost management, auditing, revenues, and so on.

The purchasing of the property will include the purchase price, and the purchase price includes important duties and non-refundable taxes. The purchase price is reduced by trade discount and rebates received. When the purchase price includes taxation, this portion of tax does not form part of the purchase price (Cowie, 2008:270). It is therefore clear that the revenue is involved in matters relating to the purchase prices of church properties too.

The leadership will have to ensure banking transactions are taking place together with record keeping for the purpose of transparency, cost management to combat the mismanagement of finances and the proper outcomes during the auditing. This can be a challenge if the church’s

leadership does not have these necessary skills; and skills development may accordingly be the solution.

3.7.1 Entire planning which includes the church building location

In acquiring a church building, location is also very important as it can have its own effects on the accessibility. Accessibility considers proximity of the church to schools, shopping centres, medical facilities, police station, post office, your bank, public transport and amenities that are important as discussed earlier in purchasing the property, which will have to be considered with planning.

Location has to do with the target group of a church's ministries. It can also have implications for costs when members have to travel long distances in order to attend services at the place of worship, hence the church leadership in the process of purchasing the property, must surely survey the place with the assistance of the local town planner from local municipality to ensure it is located in the right place. The town planning department has a map for the entire area to make it easier for such cases.

The challenge of no easy access will lead to inconsistency of attendance and the deterioration in the church numerical growth. According to Matipa and Barham (2007:87), municipal councils allocate land according to the existing segmentation of high, medium, and cost, irrespective of the market value. In fact, land location in cities still experience a lot of political influence from national and local government. Matipa and Barham (2007:87) also observe that the correlation between value and density is a result of the planning allocation process and not, at present, a clear result of the working of the open market economy—where demand and supply fixes the market value. This planning system has a major impact on the values of residential properties.

The location can be a challenge, for instance when a church is situated next to a tavern, the atmosphere will not be suitable' because it is two different institutions with different, and perhaps contradictory visions and missions. Based on the location, nuisance may be a challenge too. Oosthuizen (1981:29) defines nuisance as the term that has been imported from English

law and denotes 'any unreasonable user of land which injuriously affects the use or enjoyment of neighbouring land '.

Moreover, Oosthuizen (1981:30) writes about this particular law as follows: "Nuisance may take one of many forms, e.g. it may consist in causing or allowing the escape of smoke, smell, fumes, water, vibrations, noise, electricity or any other deleterious thing from one's own land to that of a neighbour". In this case, nuisance will be in a form of noise, and perhaps unpleasant smell if people help themselves haphazardly when urinating anywhere with no consideration of the church location. Balance has to be set between an owner's right to do as he pleases with his property and his neighbour's right not to be disturbed, since what is reasonable in one situation may well be unreasonable in another.

3.7.2 Conclusion

The leadership of the church plays a vital role in the church building acquisition process. The whole process needs the skilled leadership and teamwork in the know-how to have a proper planning for the church building location, a good financial management, project risk assessment and the strategy in achieving aims and objectives of the project.

3.8 THE ROLE OF HUMAN RESOURCE IN THE PROCESS OF ACQUIRING CHURCH BUILDINGS

3.8.1 Introduction

Apart from renting, purchasing of the property, the other challenge that churches can face is the knowledge of how to go about achieving those different options. The church needs to have a human resources management team, expertise, people who are skilled and qualified in such spheres to can advise a church's executive about procedures and standards to follow in order to achieve either of the goals.

The term human resource management refers to activities, policies, beliefs and the general function that relates to employees or the personnel department (Holley and Jennings, 1983:4).

The human resources management function within the church, plays a prominent role in ensuring that the leadership and other role players; are trained to ensure better competence in performing various church activities.

The human resource management will ensure the empowerment of the role players within a church. The empowerment will benefit the church as an organisation. Holley and Jennings (1983:6-7) do emphasize the matter in addressing the objectives. One of the objectives they talk about is the impact that individuals can bring on the organisation. "To establish the belief that the human resources of an organization consist of unique individuals who can make a meaningful impact on the success of the organization." There will be success because of training, as tuition will ensure that people are skilled in whatever area that will help the church on all the requirements that are of a need in acquiring the land in building the church or an existing property for the church services and other activities. The other institution's human resource management quoted is just as a benchmark.

For the human resource management to materialise there must be a manager or a leader to ensure the drive of the process for the success of the particular organisation; hence, one of the responsibilities of a manager will be to organise. In organizing, he need to ensure that the structure of the organization allows its basic activities to be carried out; giving direction; defining responsibilities; making decisions and backing these up by an efficient system for selecting and training staff (Thomson, 1993:2-3). This type of an explanation does add value to the process that church human resource will follow to ensure the organizing; the taking of responsibility, decision making and staff training is in order.

As indicated earlier, regarding the role that human resource is playing about training as one of area of is specification, the following subsection will address

the skills development and the level of literacy in South Africa, and the challenges thereof which any church can face in this regard.

Green and Sakamoto (2001:64) as quoted by Ashton (2004:100), says, “A high skills economy is defined as an economy with a wide distribution of workforce skills where these are fully utilized to achieve high productivity across a wide range of sectors, at the same time producing high wage rates and relative income equality. A high level of workforce co-operation supported by civic trust and social capital is seen as an important part of the model”.

The human resource management function is surely a need for the church. Giles (2004:100) observes that the church is a human organization, and there should not be an excuse for it to be run professionally, and for this matter the human resource is of importance and the skills development for the church leadership and the congregation in general must be considered.

3.8.2 Skills development in the case of church building acquisition

The skills development can be a huge challenge in any country and area, which in turn can affect the church too, hence education and training plays a big role in this regard by making use of various institutions. Industrial departments can apply what we call apprenticeship. In the field of training, employers and unions are bound together to enforce the apprenticeship system, which ensures high levels of skill formation and a sharing of the costs of training. Ashton (2004:102-104) says, “Low skills and low skilled jobs are something to be avoided”. This also applies to the church to arrange the training to ensure equipping the saints for the skills development in areas such as leadership, financial management, human resource etc.

3.8.2.1 Challenges that South Africa faced about the skills development, that the church can learn from

The skills development in South Africa during apartheid regime was politically problematic because according to Ashton (2004:105) its policy of apartheid; was entirely designed to use the economy to maintain the political and economic dominance of the white community, to the exclusion of other

communities. In the labour force, the law used, was to reinforce and exacerbate the segmentation of the labour market. This meant that low skilled jobs and low skilled employment acquired connotations that were virtually unique to South Africa. High skilled jobs were the preserve of the whites. Racial segmentation became a defining criterion of the labour market in South Africa. The problem about low skills development in South Africa, if it continued, it was going to be a disaster not for the country only but also for the church too. Skills are, needed in the church in order to ensure the achievement of set objective and targets.

The role of education and training for skills development will benefit the young generation, instead, if nothing is done the nation will have bitter results. The theory of human capital (Schultz, 1961, Becker, 1964, Mincer, 1974) differentiates the individuals by their schooling and training investment and accounts for some of the differences in productivities between young people and more generally between cohorts. Young people with low education and experience will go through more difficulties to find employment (Giret, 2001). The role that is played by the education and training for skills development will in turn benefit the church to ensure proper management.

3.8.3 The challenges of literacy levels in South Africa can affect the process of church building acquisition

In this project about skills development, literacy has its role to play, although there were still challenges in ensuring that ignorance is, eradicated by making people literate.

Prinsloo (1995:459) explains the challenge of literacy by saying that some of the people were found to be keen and interested to take up opportunities or study amongst impoverished residents of Marconi Beam squatter camp, and Khayelitsha.

However, they also found a range of anti-schooling ideologies which led people to reject the night schools, especially amongst older men from the Transkei, whose construction of masculine identity saw the practices of schooling as being for women and young boys who had not been to initiation

school and learnt to be men, and among youths who saw themselves as having left school to fight in the anti-apartheid struggle and now had no wish to return to learning.

The no returning to learn issue brings a negative impact upon the young and old, people turn to be illiterate which will affect the development process, hence it is important that people must be encouraged to go on learning, how much more with these open doors of learning institutes.

3.9 DEMOGRAPHICS IN RELATION TO CHURCH LOCATION FOR MINISTRY

When a church is located in a certain area, other important matters to consider are demographics of the population. Demographics include vital statistics that are illustrating conditions of the community; if the survey is conducted, it will give an indication of who will be ministered to in that area. Demographics will indicate if majority of the population is the youth or the elderly people.

3.9.1 What can be the challenges regarding demographics?

If the majority of the population is youth, a church will face the challenge in terms of sustainability in financial matters in a sense that a small number of young people that will be working will not add great value since the rest will still be at school, and depending on the parents for survival.

If the population is the elderly people, it will, be determined by the status of work they are working in order to ensure the support for the church building acquisition, because some might be the pensioners.

3.10 MEETING THE PUBLIC STANDARDS FOR THE CHURCH BUILDING ACQUISITION.

The church in the urban area can face the challenge in a sense that it must meet certain public standards. Majority of the public standards, are from the legislations of the government. Oosthuizen (1981:1) emphasize the matter by

saying that “These restrictions operate for the benefit of the community as a whole, or in the interests of certain sections of the community, and are to be found in statutes, provincial ordinances, and municipal regulations. Some obvious examples of public law enactments restricting the right of an owner to use his property as he wishes are: sanitary, health and building regulations in cities....”

Greenway and Monsma (1989:214) give some advice on how the church has to deal with the government in the following two rules of thumb: (1) Try to obey the law if possible, and (2) Refrain from needless provocation. Christians ought to focus on what they are allowed to do rather than testing the government to see how far they can go in doing what is not permitted. The public standard might include requirements such as the proper infrastructure and development. Infrastructure about the architectural design to ensure the safety of the people such as the strength of the building itself to can last for a long time without collapsing, emergency preparedness of the building fixed with fire extinguishers, the building closer to the fire hydrant, facilities that are in good conditions, and very hygienic. The building must be able to accommodate everyone including the physically challenged people, floors with ramps for wheelchairs for easy accessibility etc.

Greenway and Monsma (1989:157) further allude about the legal standard by saying “in some countries special buildings apart for Christian worship are required. It will be illegal to host the church services anywhere. In Cuba, for example, the law states that all religious activities must take place inside an approved church building. It is difficult to obtain a permit to erect a new church building, the buildings that are approved are under government surveillance and control”.

However, in other countries the state owns church properties. In Mexico City, evangelical churches face a law that requires that all church property belong to the government. This law was, enacted at the time of the Mexican Revolution in the early 1900s and was, intended to eliminate the vast property holdings of the Roman Catholic Church (Greenway & Monsma, 1989:157).

3.11 THE CHALLENGES OF CORRUPTION IN ACQUIRING CHURCH BUILDING

The church can also face the challenge of corruption; hence, the following subsection attempts to elaborate on this challenge.

3.11.1 What is corruption?

In dealing with the aspect of corruption, it will be good to first define it. Corruption is dishonest or immoral behaviour usually by people in position of power (CLD, 2007:156).

The corruption does not take place from the individuals only, even in the social structures, which is a challenge. “Christians know what is really going on in cities. They understand that sin and evil are at work in the city; both in the lives of individuals and in the social structures, people devise” (Greenway and Monsma, 1989:9). It simply means that when corruption takes place, it is true that an individual can be part of it, but it does not end there, even in the social structures and institutions you will still find a chain of corruption. This matter is often apparent in the bending of bi-laws and bribery.

Greenway and Monsma (1989:8) see this as a challenge and the problem in the cities. The Christians need to have knowledge of this and have a role to play in this matter. “These cities are temporary, under the curse, and someday will be removed to make a way for the heavenly city which the Scriptures promise.”

3.11.2 Forms of corruption in cities

There are various forms of corruption in cities and elsewhere such as contravention of the bi-laws, robbery, and many other forms. We will be dealing with this matter in the following section.

3.11.3 Contravention of the bi-laws

In the process of bending of the bi-laws, we find one of the elements to be bribery. Bribery is another challenge most churches might face in the urban

cities in acquiring the property or the land. A bribe is paying money in advance to receive a service or a contract to which one is entitled. Greenway and Monsma (1989:218) write about this when they state, “there are certain nations where it is virtually impossible to do business with the government or in the private sector unless some bribery takes place.” Greenway and Monsma (1989:218) explain it further by saying “People who take bribes place that money in their pockets rather than in the account of the government or the company for which they work.”

Bribery as defined above can be a challenge for a church in a sense that when a church has to acquire a property it can find itself in the position whereby some of the people involved in this corruption ask bribery for the application to be smoothly processed. It will really be a challenge because it is not legal in the first place, and if the church comes into agreement with that and matters are exposed, that will affect the church image. The bible states clearly that bribery is wrong (1 Samuel 8:3, Amos 5:12).

The other challenge of corruption that a church might face can be in the form of a fraudulent documentation. Documentation fraud can take place in the process of registration on the deeds. The knowledge on how to go about deed of sale about the property is very important for the church leadership; hence, the skills development programme plays a prominent role again in this regard.

3.11.4 Robbery

Corruption defiles our cities or urban areas. The other form of corruption as mentioned above is robbery. It is usually a norm that robbery is famous at banks, shopping complex and in many other commercial places. Nevertheless, it is strange to hear that even in the church it does take place. There have been several cases reported about the robbed churches either in the middle of the sermon or after the sermon.

The similar matter; is described by one of the article in the local newspaper by Makumane (2010:2) as “2 die while robbing church.” The incident took place in Johannesburg, Pinetown whereby police shot two men when they tried to rob a church. The police received a tip-off on Sunday that there was a robbery

planned at the Roman Catholic Church, Lieutenant Colonel Vincent Mdunge said. The police did notice three suspects walking into the church grounds while the church service was on. A fourth suspect was driving the getaway car onto the premises. Mdunge said, "When the church ended at 18:00 and congregants were leaving, the suspects followed the priest, who had the collection money, to his office." The alleged robbers held the priest at gunpoint. The police confronted them but they refused to co-operate, he said. The man shot at police and police fired back "with no hesitation."

The above mentioned article simply indicate that corruption in the church does happen, peoples conscience is dead, we do observe in it that the robbers did not care, they were just looking for the money, that was all, no reverence for God and the priest in the house of God, which is a challenge for the church too.

3.12 SAFETY AND SECURITY FOR THE CHURCH PROPERTY

3.12.1 Introduction

The subsection about safety and security, we are discussing the risk for cars in the parking areas specifically to the church.

3.12.2 Risk for cars in the parking

In the previous discussion about renting a place for the church, the researcher made mention of the parking facilities, which is a requirement. The existence of the parking area will also create a challenge for a church because sometimes people loose cars due to theft.

It is really a challenge, because it causes a church to have car security guards while the sermon is in progress. Loosing cars does not happen during the evening services only, even in the morning or day sermons.

The car theft in the parking areas is another form of corruption, which turns to be a challenge for the church. It is a challenge for the church because when it happens, church attendance is affected, as people feel insecure, and the less the attendance of the church members, in turn that will contribute negatively

towards the church's funds. The safety and security for the church premises is surely a very important matter to consider in the process of church building acquisition.

3.13 INSURANCE TOWARDS THE CHURCH BUILDING AND THE ASSETS

3.13.1 Introduction

The property as an asset, need to be taken care of and be secured. The insurance can be of assistance in this regard, therefore in this subsection, we need to look into the importance and the challenges thereof.

The insurance means an agreement in which you pay insurance company money and they pay your costs if you have an accident, injury etc. (CLD 2007:1377).

3.13.2 Why does a church need insurance?

Churches surely need insurance. One of the questions asked by Searcy is that, (2003:30), "is your church ready should the unthinkable happen?" Fires, tornadoes, floods, and hurricanes happen, and church buildings are not immune to them. With regard to Searcy's question, it is usually not a norm taken into consideration with a view to church property damages, even though most church congregants have insurance for their home properties. However, some of the congregations do not see the church property insurance as a necessity.

In spite of all this, any church might face the challenge of material loss, legal liabilities, personal accidents, fire, and theft. According to Wright (1970:447), it is the statutory duty of every church council to ensure that its church property be financially protected against any unforeseen conditions. It is surely understandable that the church must have an insurance, because when the damage takes place it is sometimes so huge that it might end up becoming a great burden and very costly.

The conclusion is that church buildings have many of the same insurance needs as other buildings heavily used by the public and existing in the same vicinity of other buildings, there is possibility of damage by unforeseen conditions.

3.13.3 What about the challenge for those just believing in God, do they need insurance, can they be convinced?

In the chapter 2 of this dissertation, the researcher discussed the biblical and theological perspectives on church buildings, and God's involvement with it. The whole idea of a church building will surely bring a challenge to those just believing in God. It will be a challenge because to them they will see it as not being necessary to insure the church building.

In man's unfolding of creation, he sinned against God at some stage "Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He has made man on the earth, and He was grieved in His heart (Genesis 6:5-6)". Van der Walt (2001:5) alludes to the matter of unfolding of creation by saying; "man was designed and created to unfold the cultural potential development as part of humanity, God created man in a special relationship to him. All sorts of immorality resulted due to influence of sin, after all this, comes the reality structure distorted by the fall of man and restored in Christ in the direction of perfect creation structures (Christ grace)". The above mentioned quotations simply shows that man's deviation from God's will, did put the world under destruction, even destruction from the natural causes, therefore the very same causes can have an impact on church building, hence Searcy (2003:30) says, the church is not immune from damages like any other building. God gave man a mind to think what is important for his life; therefore, a church building too needs insurance.

3.13.4 Economic crisis and the challenge of insurance being declined

The insurance company can be of help towards the property damage, it also applies to church building property, although the challenge can be when there is an economic crisis and the problem with the insurance not willing to pay.

Searcy (2003:30), in one of his journals, reported, "In 2002, one of the largest insurers of church buildings reported that out of over 8,000 church clients, 265 damage claims over \$ 100,000 were filed." Now is the time to ask, "What would we do if we lost our worship centre?"

Gjertsen, 1998:13 says, church buildings have many of the same insurance needs as other buildings that are heavily utilised by the public, but there is also special coverage that is available for stained-glass windows. In his journal, Gjertsen (1998:13) even wrote about the organization call "CIGNA" that is offering a full range of coverage such as property damage, general liability, workers' compensation, commercial auto, pastoral counselling professional liability, and loss of income.

To really, see this insurance as a challenging factor, Green (2005:10) highlighted in the article about one of the Methodist church in New Orleans Parish "Further complicating the issue is that many church records were destroyed in the flood, and finding records of insurance and property values will be challenging, if not impossible in some cases." Damage to the church building has impact to everything, which becomes a challenge if the church is not insured.

If a church, property is under-insured that can be a challenge. The typical example is about several churches in the United States mentioned by O'Meara cited by Dankwa (2005:30), "The rebuilding can somehow be too costly; the cost of rebuilding a single church could range from \$4 million to more than \$20 million, depending on the structure that has to be rebuilt".

'The church eventually would have to rely on donations rather than insurance to reconstruct its facilities, Dankwa (2005:30) said. "When there is a large natural disaster, like the earthquake in Los Angeles, the hurricanes that hit the Panhandle and what is happening now with New Orleans, there is some federal relief on the educational facilities side. But on the worship space side, the Catholic Church has never been fully insured, and donation is always the large portion of the source".

Therefore, in the nutshell, the insurance is a need for the church property too, as much as it is the need for the individual private properties.

3.14 GENERAL CONCLUSION

In this project, chapter three was attempting to find out about the existing challenges in acquiring the church building. In order to end this chapter, the conclusion is that urban churches are vastly different to rural areas. The problem about the rural life is unemployment, which leads to migration of people to cities and the availability of land but lack of enough resources.

We saw that there are several challenges that churches encounter, and for these challenges, a church will need to ensure that it is well informed about the town plan of the particular area, whether the area is about the rural and urban environment.

Should the church face the challenge of acquiring the property in a short space of time, it has to take route of renting, and renting on its own has its challenges depending on the kind of the property e.g. residential property or the community property. Another aspect we found in renting versus buying a property, there are different ideas because some feel it is cheaper to rent a property, though some say it is cheaper to buy. In purchasing the property, we found that there must be a skilled project leader to perform the duty and work hand in hand with his or her team in order to achieve the set goals and mission. That on its own involves the skills development and the church human resource management to ensure the good results for the building acquisition project.

Based on the demographics, which helps the church to know exactly the target group of the particular area to which it will be ministering and, of which in turn the church will know its strength and direction in acquiring the property.

In acquiring the property, corruption tends to be another element of the game in the process, which sometimes can cause a delay for the project, and the church has to avoid corruption because it is sin.

Finally, the chapter 3 concludes about the importance of insurance. It is one other aspect not to neglect. Some of the causes of destruction for the church building can result from arson and some can be natural, hence the church must be ready for such matters, although there can still be a challenge of some who do not believe in insurance, and leadership must be able to handle it.

CHAPTER 4

EMPIRICAL STUDY CONCERNING THE IMPACT OF CHURCH BUILDING FACILITIES IN THE GROWTH OF URBAN INDEPENDENT CHURCHES IN THE VAAL TRIANGLE

4.1 INTRODUCTION

This chapter deals with the empirical aspect of the study. By means of questionnaires, it attempts to determine the situation with respect to the impact of church buildings in the growth and ministries of urban independent churches in the Vaal Triangle.

4.2 SOME INTRODUCTORY REMARKS CONCERNING 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.

The urban mission research also involves interviews of the people to get to know how they came to know the Lord, hence the use of demographical questionnaires. It also involves studying the future developments in the city and therefore aspects of urban planning. According to Conn & Ortiz, (2001:256) urban mission research involves planning and finding strategies that are better to understand the dynamics of culture and the geography of the area, hence this chapter will be researching the concept of church building impact and the role it plays in church planting. The researcher conducted this research by means of empirical study.

4.3 THE BASIS FOR THE RESEARCH

In chapter two, the study focused on some bible passages and cases, as well as on some literature pertaining to issues about church buildings. This was done with the aim of highlighting information about some biblical and theological perspectives on church buildings.

Chapter 3 focuses on the challenges of acquiring church buildings in urban areas by comparing urban and rural areas. It also looked into the challenges that churches face when acquiring church buildings. The focus was on challenges arising from the process of urbanization, and those associated with the processes of renting or buying of property as well as those challenges that the process of acquiring church buildings presents to church leaders because of the skills that the process requires. The chapter also explored the challenges in the process of acquiring church buildings in terms of the corruption that is often associated with it, and those challenges in the process of ensuring the safety and security of urban church buildings.

The specific purpose of this chapter is briefly to determine the impact that the church building facilities have in the growth of urban independent churches in the Vaal Triangle by means of empirical research. This chapter therefore reports on data collected from a number of churches that are going through this process of acquiring their own church building, as well as some of those, that have already acquired church buildings.

The researcher established that there is no record of previous empirical research on this topic among the Vaal Triangle churches. This chapter accordingly will highlight the results of empirical research conducted among the congregants and the ministers of some of the urban independent churches in the Vaal Triangle.

4.4 METHOD OF THE EMPIRICAL STUDY

The empirical study was done by means of a questionnaire that collected data from some church leaders and congregants of some urban independent churches in the Vaal Triangle. The aim of the empirical research was to

generate knowledge that would enable one to change a current situation into a more desirable one around our churches about the impact of church buildings (Heitink, 1999:221).

Heitink (1999:221) shows that empiricism is derived from the Greek word *emperia* which means “experience” and the empirical perspective thus acts to join the basis theory to the practice theory (Makhuvha, 2003:42). It is an active research where the attitude of the members and the leaders of the urban independent churches with regard to the impact of church building facilities are important.

4.5 QUALITATIVE AND QUANTITATIVE APPROACHES

There are two broad approaches commonly used by researchers to collect data. These are the qualitative and quantitative approaches (Denzin & Lincoln, 2005:140). Leedy and Ormrod (2005:133) state that the word qualitative implies an emphasis on the qualities of entities and no process and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency”. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researchers and what they studied, and the situational constraints that shape enquiry and emphasize the value-laden nature of inquiry. Gay and Airasian (2003:13) contend that “qualitative research seeks to probe deeply into the research setting to obtain a deep understanding about the way things are and how participants perceive them. It provides insights into what people believe and feel about the way they are, allows researchers to maintain a physical presence in the research setting and involves texts of written words and the analysis of collected data”.

In contrast, quantitative research is defined as a formal, objective and systematic process where data are used to obtain information about study phenomena (Stubbs 2005:47). A quantitative research approach uses descriptive statistics as a method of organizing data, facilitating the organization and the interpretation of numbers obtained from measuring a characteristic or variable (Leedy and Ormod, 2005:30; McMillan &

Schumacher, 2001:191). Leedy and Ormod (2005:180) contended that the focus in quantitative research is typically one aspect of behaviour, quantified in some way to determine its frequency. According to Vockel and Asher (1995:192), quantitative research involves the use of questionnaires. To this end, this study makes use of questionnaires as quantitative research instruments because they would facilitate the quantification of the perception of the leadership and the members of the churches in the Vaal Triangle regarding the impact the church buildings have.

In this research, the quantitative research method was used predominantly.

4.6 RESEARCH STRATEGIES

This phase of research begins with a flexible set of guidelines that connects theoretical paradigms first to strategies of inquiry and then to methods for collecting empirical data (Denzin & Lincoln, 2000:22). These strategies include just mentioning the few, the case study, and ethnography, biographical. An in-depth study of these strategies was necessary in order to select those strategies, which were most applicable to this study.

4.6.1 Case study

Imel, Kerka and Wonacott (2002) cite Merriam who describes a case study as “an intensive description and analysis of a phenomenon or social unit such as an individual, group, institution or community”. Case studies can be both quantitative and qualitative or can include both these approaches (Tellis, 1997; Hulme, 2007; Lloyd-Jones, 2005).

4.6.2 Ethnography

Ethnography was developed by anthropologists to study the human society and culture, this is according to Merriam (2002:9); this research strategy is not so much defined by how data are collected but rather “by the lens through which they are interpreted.” Creswell (1998:246) refers to ethnography as the study of an intact cultural or social group (or individual within the group) based primarily on observations and a prolonged period spent by the researcher in

the field. “The Ethnographer listens to and records the voices of informants with the intent of generating a cultural portrait. The ethnographer then interprets the observations to discover patterns of behavior and the factors that underlie them”.

4.6.3 Biographical and auto-ethnographical methods

These methods are applied by a researcher who is a “native “, an “insider” who has an intimate familiarity with the group being studied (Ellis & Bochner in Denzin & Lincoln, 2000:739). These strategies are a form of self-narrative and place the self within a social context and as a result “a person learns how they are defined by the world and how to redefine themselves and their relationships with others through ongoing reflection” (Stephenson, 2005:1). A new form of biography and auto ethnography or life history is the “testimonio” (Denzin & Lincoln, 2000:374) which is a first-person (usually political) text told by a narrator of various struggles for survival. These works are intended to produce and record social change. The author of the “testimonio” is not a researcher, but someone who allows previously silenced persons to be heard.

4.7 RESEARCH METHODOLOGY

The research methodology includes the different methods used to collect and analyze research data.

4.7.1 Methods of data collection

The methods of collecting data, to deal with in this section, include interviews and interview schedules, questionnaires, observation and documents.

4.7.2 Interviews

Atkinson and Silverman (as cited by Denzin & Lincoln, 2000:634) say qualitative researchers, are increasingly realizing the value of interviews as active interactions between two or more people, which lead to negotiated, contextually based results.

In addition, interviews can be informal (conversational), semi-structured (interview guide approach) or standardized (open-ended) (Patton as cited by Sewell, 2007:1). Sewell also mentions the closed or fixed-response interview, which falls in the realm of qualitative interviewing. During the informal interview, referred to as discursively oriented interviews by Henning (2004:57), “the speech or communication in itself yields information. It is, therefore, not only what participants say and do that is important, but also what they omit, how they say and do that becomes important information. In the standardized open-ended interview, the interviewer adheres to a strict script and does not interfere or contaminate the data by conversation with the participant” (Sewell, 2007:1; Henning, 2004:53).

Interviews may sometimes be conducted in focus groups, and the interaction between the participants is used to generate data (Greenhalgh & Taylor, 2000:1; Ratcliff, 2003:1). Fontana and Frey (in Denzin & Lincoln, 2000:639) see this technique as straddling in the line between formal and informal interviewing it is often used when the purpose of the interview is explorato.

4.7.2.1 Interview schedules and questionnaires

During the semi-structured interview, a semi-structured interview schedule is used. These schedules consist of questions, which may be specific, but which; may be probed or prompted in order to explore different facets of the issue (Lalage 2003; Sewell, 2007).

Other than the interviews with the pastors, ministers, and the local council representative, a questionnaire was used for the church members and part of leadership. A questionnaire is used in surveys where participants in a study respond to a set of questions or statements. In this research, a survey by means of questionnaires was conducted for the following reasons (Creswell, 1994:1):

- A questionnaire is a convenient way to reach a geographically dispersed sample of a population.

- Its distribution facilitates quick data collection, often as little as six weeks from the distribution to the conclusion of the data collection.
- A distributed questionnaire is very cost effective because it involves only duplication and distribution expenses.

Added to these reasons, the choice of a questionnaire as data collecting instrument has the advantage that respondents are able to complete questionnaires anonymously (Delpont, 2002:172).

4.7.2.2 Observations

Observation has been described as “the fundamental base of all research methods” and is used to note body language and the other gestural cues that can lend meaning to the words of participants during interviews (Denzin & Lincoln, 2000:613). Denzin (1997:19) does however, urge researchers to be aware of class, race, gender, and ethnicity and how these factors shape the process of the inquiry during observation. Neill (2000:1), classifies observation methods as participant and nonparticipant (depending on the participation of researcher) obtrusive and unobtrusive (referring to whether the participants can detect the observation), natural or contrived (when situation is recreated to speed up the behavior). Disguised and non-disguised (depending on whether the participants are aware of the researcher), structured (which refers to the use of guidelines or a checklist), and unstructured and direct and indirect observation (which refers to behavior being observed as it occurs or after the fact, as in TV viewing, for instance).

According to Patton (1990:1), observation can lead to a deeper understanding than interviews alone as it may enable the researcher to see things that participants themselves are not aware of or unwilling to discuss.

4.7.2.4 Documents

According to Hoepfl (1997:1), documents in research may include official records, letters, newspaper accounts, diaries, reports, court case reports or other published data in the literature. Hodder (in Denzin & Lincoln, 2000:703)

does warn that documents, or the material culture, may not be used directly to “speak back”, but, through appropriate procedures, can become useful data.

The results and reports are towards the end of this chapter. The following aspects will direct 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, church leaders and the church members)
- Measuring instruments
- Piloting
- The validity of procedures, and quality control utilised.
- Ethical aspects

4.8 LITERATURE REVIEW

It is important to consider that the questions comes from positive inferrals made as found in chapters 2 and 3, consider further that these, too, were based on the word of God and literature. 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 endeavor will be determined by successful research done in that particular urban area where mission is organized that will give the information on demographics of an urban area showing the true figures of churches, population figures, poverty level etc. (Greenway & Monsma, 2000:134).

For this study, a certain number of individuals within the urban independent churches participated by completing questionnaires. The researcher with the aid of extra work force distributed questionnaires to the urban independent

churches around Vaal Triangle as mentioned earlier. Moreover, from each congregation the researcher sought the participation of the Pastor, church council members, a male, female and a youth of either gender.

According to Heitink, (1999:229) there are different methods of doing empirical research, namely descriptive, explorative and testing hypothesis. In describing and differentiating these methods, Heitink (1999:229), indicates that descriptive research is the method that mainly focuses on a systematic description of a topic based on the empirical data.

The explorative research is a mixture of both researches that seeks to describe and that which seeks to test a hypothesis, although this may have its own place when the researcher does not wish to explore the broader field or to register certain phenomena, but attempts to explain with a view of developing hypothesis based on findings. Explorative studies place the focus on explanation and interpretation (Nthangeni, 2005:63).

Therefore, in this project, the descriptive method was followed and the explorative was applied whereby the researcher focused much on exploring the views of Christians within the churches in Vaal Triangle with regard to the impact of church building. The process of exploration was through the distribution of questionnaires that challenged Christians to answer questions that sought to invite their views and experiences on the subject.

4.8.1 Measuring instruments

A questionnaire designed was the instrument used to establish the impact the church buildings have on the urban independent churches in Vaal Triangle. 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 manner in which the interview was conducted on the hand of the questionnaire was first to read a statement then give answer in either to agree or disagree with the statement.

The Likert scale (Babbie, 1995:141) a format in which respondents were asked to strongly agree, agree, disagree, or strongly disagree was used to

investigate the attitudes and perceptions in the questionnaire. He continues to say, “Questions and statements may be used profitably. Using both in a given questionnaire gives you more flexibility in the design of items and can make the questionnaire more interesting as well.”

4.8.2 Piloting

The piloting process is very important in gaining proficiency by handling all the parts while having opportunities to create a process that is smoother, easier, and less disruptive for participants. 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.” List of a number of advantages for doing a pilot study according to Brause is:

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

Piloting helped the researcher to eliminate major obstacles, like what Brause (2000:107) emphasizes, “By piloting, you do have a stronger chance that you will at least eliminate the major obstacles in your study, and that this will provide you with confidence to make the needed adjustments when conducting your major study”.

4.8.2.1 Outcomes of piloting

The questions designed were, given to the Supervisor for scrutiny and it was found they needed to be set in a manner that they will not make the

participant to wonder what is expected; therefore; they were finally set in order. The next step was to take them to the Statistical Consultant to simplify them. The reason for this matter is that the researcher needs to consider additional dimensions in data collection. Brause (2000:107) gives a word of advice on the matter in this manner: "Institutions are charged by the federal government with guaranteeing that participants in research studies are not harmed". She further says that this is an important ethical issue that "some researchers neglect to consider."

The researcher made an experiment piloting of questionnaires and interview questions with one of the postgraduate theologian, which was a great exercise to sharpen the process. The second piloting about the interview was with one of the ministers with a church building in order to set the format of the interview appropriately distinguishing them from the minister without own church building. The process helped the researcher to have a smooth interview with the other four ministers.

One of the interviews the researcher had to conduct was with the assistant manager of the property department of EDP (Economic Development Planning) cluster at Emfuleni local municipality. The aim of this interview was to enquire about the procedure if people have to apply for the land with the aim of building a property, and for the benefit of the research on church property.

4.8.3 Sample selections

The researcher used the selective sampling method to identify twenty-three of the urban independent churches in the Vaal Triangle. According to Mertens (1998:253), sampling refers to the method used in selecting a given number of people (or things) from a population. The researcher had to be conscious with the sampling choices made for this project. Mertens (1998:254) emphasize the matter by saying "All researchers should make conscious choices in the design of their samples rather than accepting whatever sample presents it as most convenient". Twenty-three churches were surveyed for the statistical sampling, of which those that took part, were viewed as representing the

views of many church leaders and the church members around Vaal Triangle. The listing of names of churches and leaders, participating in the study is in Annexure E. Flick (1998:66) defines statistical sampling as useful where certain things known or can be estimated in advance, in this case for the benefit of the project. The twenty-three churches selected, some of them are in the process of acquiring, while others do have a church building, but have undergone the same route, and the researcher confirmed these details.

4.8.4 Reliability and validity.

An instrument used in the data collection, plays a vital role, as Fraenkel and Wallen (1990:133) concur that the reliability and validity are always dependent on the context in which an instrument is used. Depending on the context, an instrument may or may not yield reliable (consistent) scores. If the data are unreliable, they cannot lead to valid (legitimate) inferences. Certain steps are involved in the collection of the data that Creswell (1994:178) makes mention of as setting of boundaries for the study, collecting information through unstructured or semi structured observations and interviews, documents, and visual materials, as well as establishing the protocol for recording information.

4.8.5 Ethical aspects

In terms of research ethics, the researcher made sure of understanding the relevant aspects of research conduct and of dealing with the participants. The researcher followed ethical guidelines laid out in a book by Babbie (1995:456) 'A code of conduct of Public Opinion Research' that entails the "CODE OF PROFESSIONAL ETHICS AND PRACTICES" 'THE CODE'.

- 1." Principles of Professional Practice in the Conduct of Our Work",
2. "Principles of Professional Responsibility in Our dealings with People".

Singleton Jr. *et al* (1993:474) go further to say ethics in research prohibit researchers among others from asking questions that will embarrass participants, from reporting information that would constitute an invasion of privacy. The researcher made it clear to participants through putting it on the

questionnaires that he will guarantee their anonymity and assured them that the results are for research purposes only and that honesty was expected. Singleton Jr. et al (1993:474) define ethics as the study of “right behaviour.” In addition, it is, expected from researchers to be responsible about the limits and application of scientific knowledge.

For the most part, it was the researcher’s goal and responsibility to treat the participants with respect and protect them from harm, even though historically, adherence to these principles sometimes have clashed with scientific practice, generating a great deal of controversy (Singleton Jr. et al, 1993:475).

The interesting part of this research is that of the researcher himself, as he is also going through the same process of acquiring a church building for the main church assembly at Sebokeng, and the land for the other church branch in Boipatong, Vaal Triangle. For those reasons, the researcher was so careful to guard against any pre-conceived ideas during the interviews of the ministers, as he knows some of the challenges that ministers are going through in the above-mentioned process.

Furthermore, the researcher made sure that the findings come from the participants, although he had those working relationships with the ministers of those churches that participated in the project. The partakers were from various Christian denominational churches, namely the following, the evangelical, Pentecostal, charismatic, and so-called mainline churches, including one white church and one of the saint apostolic churches.

The next step after collecting the necessary data was to interpret the outcomes from the fieldwork and then reach conclusions.

4.8.5.1 Permission

According to Burns and Grove (1999:446), agreement to participate voluntarily is necessary after the participant has received some basic information about the research project. The researcher made use of the letter obtained from the university that granted him the permission to present it to the respondents to either agree or disagree, as well as to make the participants aware about their

right to withdraw from participation (Annexure C). There was an informed consent form that the participants had to read, sign, and return to the researcher. This places freedom of choice to the participant (Singleton Jr. et al, 1993:479).

In obtaining permission for this research project, the participants were issued with a letter to secure their voluntary participation.

4.8.5.2 Withdrawal from participation

It remains the right of the participant to withdraw his or her participation despite the fact that he or she initially agreed to participate. Following the initial standards of the research project is paramount to a point whereby failure to adhere to the standards can lead to the abandonment of the whole project (Loock, 1999:41). Participants were, informed of their right to withdraw from the project, at any time, should they have any reason to. It did happen with one of the churches that the leaders were a bit sceptical in completing the questionnaires due to certain reasons they had. About the interviews, one of the ministers made a request not to participate for the fact that he has been partaking in enormous interviews of other researchers, therefore he insisted that he want to give other ministers a chance, but agreed to take questionnaires for the members of his congregation to complete. One minister took the interview questionnaire to go and prepare first, but he never had time to undergo interview, and the set time for the researcher passed with no response from him.

4.9 RESPONSES

4.9.1 Interviews with ministers and pastors

Five out of seven ministers and pastors (71%) availed themselves for approximately 25 minutes interview each. The researcher interviewed five respondents while recording the interview; and later transcribed. The other interview that the researcher conducted was with Emfuleni Local municipality assistant manager of the property department of EDP (Economic Development Planning) cluster.

4.9.1.1 Responses from church members and leadership

According to Ntshumayelo (2001:72), the ideal thing with every sample is that all members of the initial sample complete and return their questionnaires. In this case, 460 questionnaires were distributed equally to the members of participating churches. Finally, 270 people completed and returned the questionnaires. This represents 59% response rate, which is adequate for analysis and reporting. Some of the churches could not participate due to some of the undisclosed reasons. In certain questions within the given 270-sample size on the demographic information and statement like gender, language, or the impact of church building, there might be some discrepancies which the researcher will indicate on empirical research results because they are missing values, for the fact that respondents did not indicate their perceptions.

4.9.2 Data analysis process

Both numbers and words are a need if we are to understand the world. In collecting qualitative and quantitative data, the researcher often faces a mountain of data (Page, 1997: 51). In this case, the collection of the data took place in a quantitative way as mentioned earlier.

Given the sample size of 270 respondents, data management was a very important consideration. The data collection and its management had to be easy, flexible, and offer reliable use. A major concern was also to ensure the verification of the data at any point of the study. This was, done through Statistical Consultant. Data was, recorded into the program in the same format as questionnaires. The spreadsheet enabled the combination of data and abstracting the data without the original data set changing.

4.9.3 Results from interviews with ministers and pastors

In the further discussion, the researcher will give the results as per responses from ministers and pastors according interviews conducted.

4.9.3.1 Financial Institute

About 80 percent, of respondents find the financial institution not helpful in the process of purchasing the property, while the 20 percent got assistance. The 80 percent of the ministers did not even bother to approach financial institutes due to negative experiences they came across from some of the institutes.

4.9.3.2 Leadership

100 percent of all the respondents agree in having the assistance and development of leadership to assist in achieving the vision that God has bestowed upon them.

Significant response, 100 percent of the respondents do ensure that the church leadership is involved in the management of church funds.

100 percent of both pastors or ministers with their own church buildings and those with no church building, together with the congregations that they lead, are involved in either internal or external projects.

4.9.3.3 Service delivery

About 80 percent of the respondents had no problem with service delivery, whereas 20 percent; get affected with bad service delivery within the areas where their church buildings are located.

4.9.3.4 Skills contribution

About 100 percent of all the respondents find it helpful if other members contribute their skills in church projects.

4.9.3.5 Church management

About 100 percent of all the respondents agree that churches must run professionally.

4.9.3.6 Legal system

About 80 percent of the respondents do not find the legal system (administrative processes) helpful for acquiring church building especially in townships, except that they have to be on the case of those in charge to render them a service.

4.9.3.7 Church influence on unfavourable laws

About 100 percent of all the respondents agree that the churches must unite and with the support of civil society seek to influence the unfavorable laws to ease the process of acquiring a church building.

4.9.3.8 Corruption through bribing

About 100 percent of all the respondents discourage the idea of giving bribes to municipality officials to ensure the quick processing of their documents in acquiring the church building: It is totally against God's law and the church that does it is a bad example, as such bribes may compromise safety standards.

4.9.3.9 Insurance

About 100 percent of all the respondents agree that church buildings like any other building, needs insurance for damages due to fire, storm, housebreaking, etc. on the hand churches must be proactive by installing devices such as alarm systems and burglary guards.

4.9.4 Interpretation / Empirical Research Results

4.9.4.1 Introduction

It must be mentioned that the results reflected below were obtained from a convenience (easy to get) sample only, taken from few relevant people that were available during the time of this research. The researcher does not wish to infer that these results are representative of the whole population of ministers, elders, deacons, and young people within the urban churches of the Vaal Triangle.

4.9.4.2 Demographical information

4.9.4.2.1 Gender distribution

Table 4.1: Gender

| Gender | Frequency | Percentage |
|---------|-----------|------------|
| Male | 121 | 47 |
| Female | 138 | 53 |
| Missing | 11 | 4 |
| Total | 270 | |

Purpose: To determine gender distribution among churches surveyed.

Results: Results graphically presented in figure 4.1.

Discussion: The majority of church members that took part in the study are females, at 51% compared to 45% of males. The 4% did not indicate their gender.

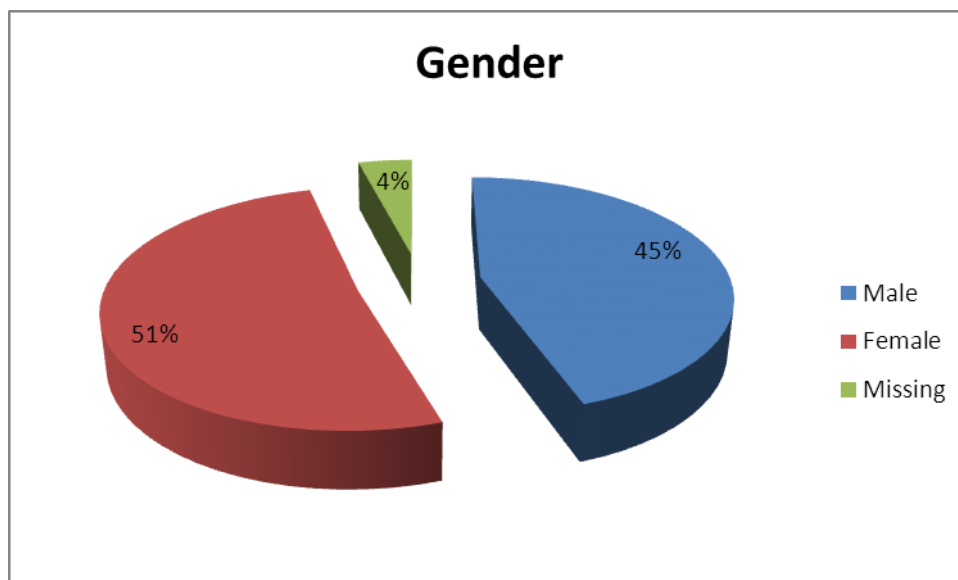


Figure 4.1: Gender

4.9.4.2.2 Home language

Table 4.2: Home language

| Home Language | Frequency | Percentage |
|---------------|-----------|------------|
| 1 Sesotho | 136 | 50 |
| 2 SeTswana | 15 | 6 |
| 3 SePedi | 10 | 4 |
| 4 SiSwati | 4 | 2 |
| 5 IsiZulu | 45 | 17 |
| 6 IsiXhosa | 29 | 11 |
| 7 English | 18 | 7 |
| 8 ShITsonga | 5 | 2 |
| 9 IsiNdebele | 3 | 1 |
| 10 TshiVenda | 1 | 0 |
| 11 Afrikaans | 1 | 0 |
| Missing | 3 | 1 |
| Total | 270 | |

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

Results: Results graphically presented in figure 4.2.

Findings and Comments: The church members surveyed speak about 12 home languages between themselves. The majority of the respondents speak Sesotho (50%), IsiZulu (17%), IsiXhosa (11%), and English 7% respectively. The remaining group lingua franca is of minority ethnic groups in the area. This fact also implied the ethnicity of the members. Annexure E, list the type of churches that participated in the project.

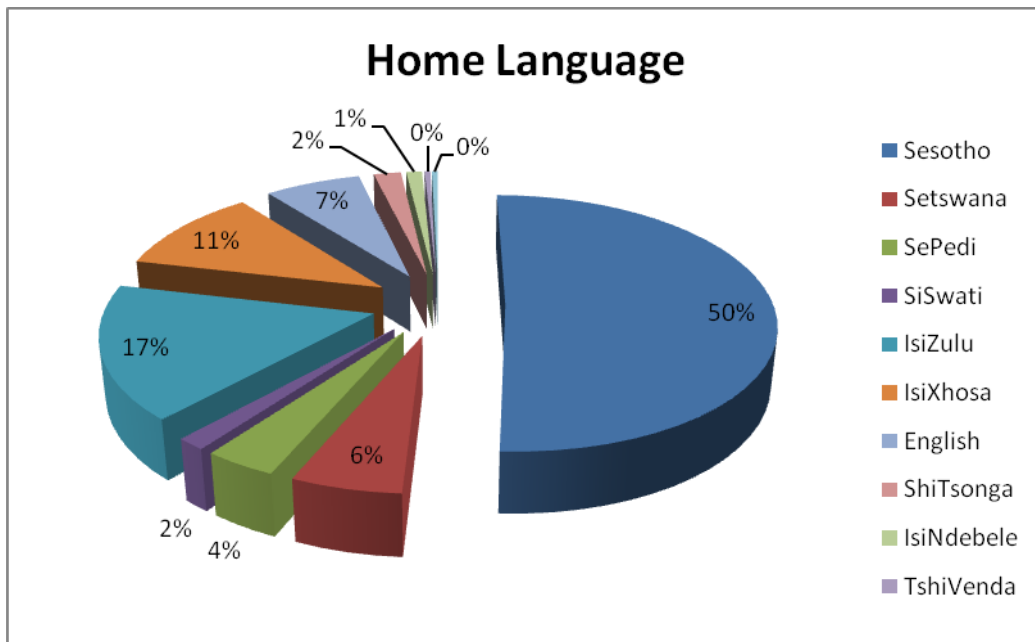


Figure 4.2: Home language

4.9.4.2.3 Age distribution

Table 4.3: Age

| Age | Frequency | Percentage |
|---------------|-----------|------------|
| 15-25 years | 89 | 33 |
| 26-35 years | 65 | 24 |
| 36-45 years | 55 | 20 |
| 46-55 years | 46 | 17 |
| 56-65 years | 12 | 4 |
| Older than 65 | 1 | 0 |
| Missing | 2 | 1 |
| Total | 270 | |

Purpose: To determine the largest age group of participants in the survey

Results: Results graphically presented in figure 4.3.

Reports and Discussion: The majority of the group were young people who made up 33% of all members, this group is between ages of 15 to 25 years;

24% of members are in the age group of 26-35, 20% are in the age group of 36-45 years. Seventeen per cent of members are in the age group of 46-55 years, with four per cent in the age group of 56-65 years. Only a per cent was above 65 years. The 2% was not fully completed.

above 65 years.

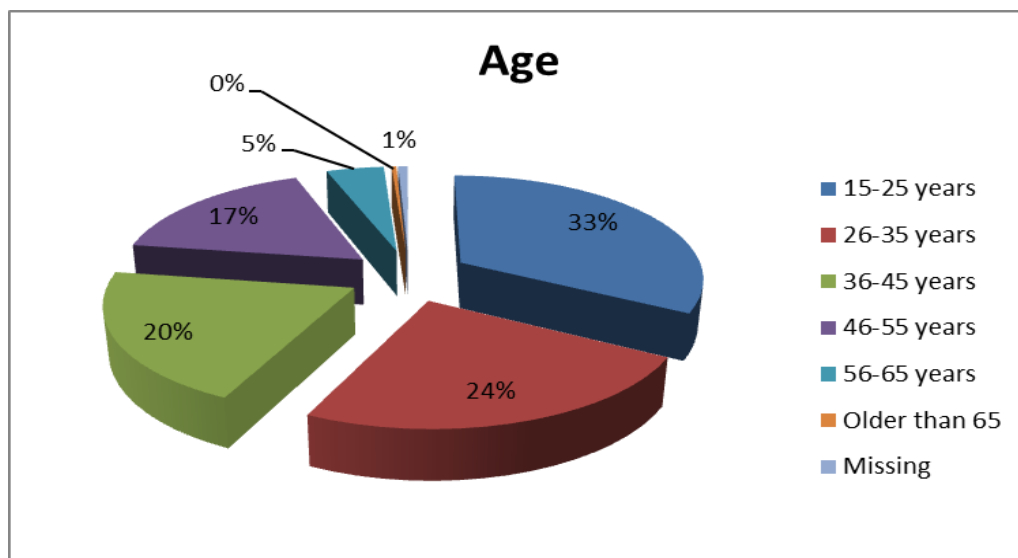


Figure 4.3: Age

4.9.4.2.4 Marital status

Table 4.4: Marital status

| Marital Status | Frequency | Percentage |
|----------------|-----------|------------|
| Married | 112 | 42 |
| Unmarried | 132 | 49 |
| Widowed | 6 | 2 |
| Divorced | 8 | 3 |
| Missing | 12 | 4 |
| Total | 270 | |

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

Results: Results graphically presented in figure 4.4.

Responses and Comments: Married members were 42% of the whole group and the unmarried were 49% while the divorcees' were three per cent, let alone the widowed with the lowest percentage and the 4% did not indicate their marital status.

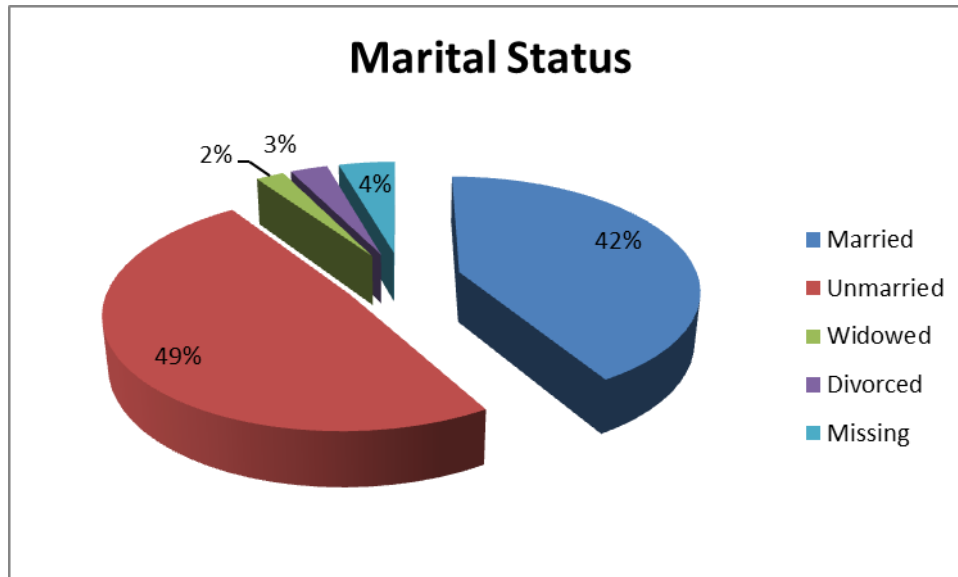


Figure 4.4: Marital status

4.9.4.2.5 Number of children in church members' homes

Table 4.5: Number of children

| Children | Frequency | Percentage |
|----------------------|-----------|------------|
| None | 106 | 39 |
| 1-4 children | 156 | 58 |
| More than 4 children | 6 | 2 |
| Missing | 2 | 1 |
| Total | 270 | |

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

Results: Results graphically presented in figure 4.5.

Reponses and Discussion: About 39% did not have any children; of course, those that fell in this group are still young, while 58% have children about one to four. Only about 2% have more than four children and 1% did not indicate.

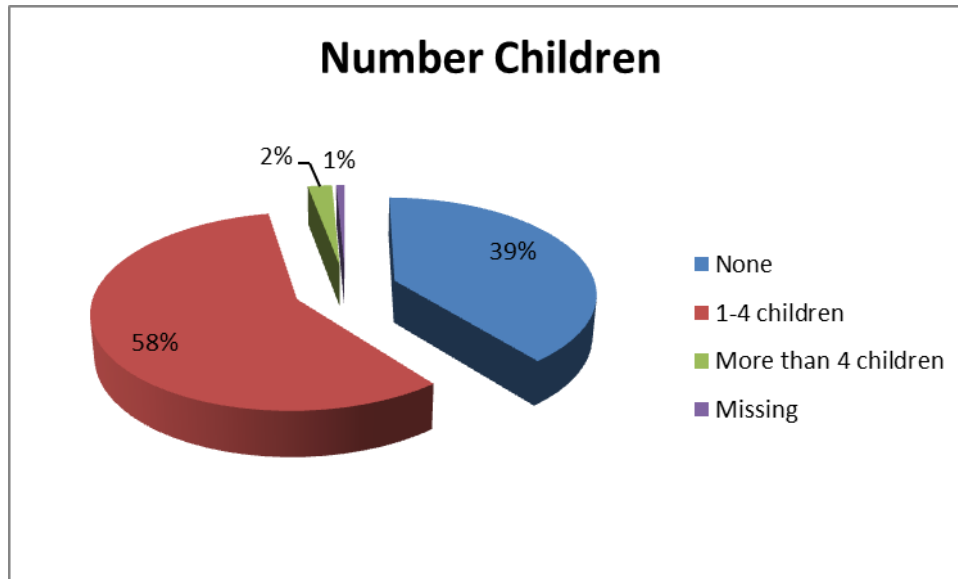


Figure 4.5: Number of children

4.9.4.2.6 Residential area

Table 4.6: Residential area

| Residence | Frequency | Percentage |
|-----------------------|-----------|------------|
| Vaal Township | 174 | 64.4 |
| Vaal Suburb | 73 | 27 |
| Farm/plot in Vaal | 4 | 1.5 |
| Township outside Vaal | 7 | 2.6 |
| Suburb outside Vaal | 2 | 0.7 |
| Other | 4 | 1.5 |
| Missing | 6 | 2.2 |
| Total | 270 | |

Purpose: To investigate the residence of church members surveyed.

Results: Results graphically presented in figure 4.6

Results and Comments: Around 64% of church members reside in the Vaal Triangle Townships, while 27% stay in the suburbs. 1 % lives in the nearby farms or plots. The other remaining 5% come from the nearby townships and suburbs outside Vaal Triangle. These figures could either be members who moved out of the Vaal Triangle, but have kept their church membership in the area and the 2% did not indicate their location.

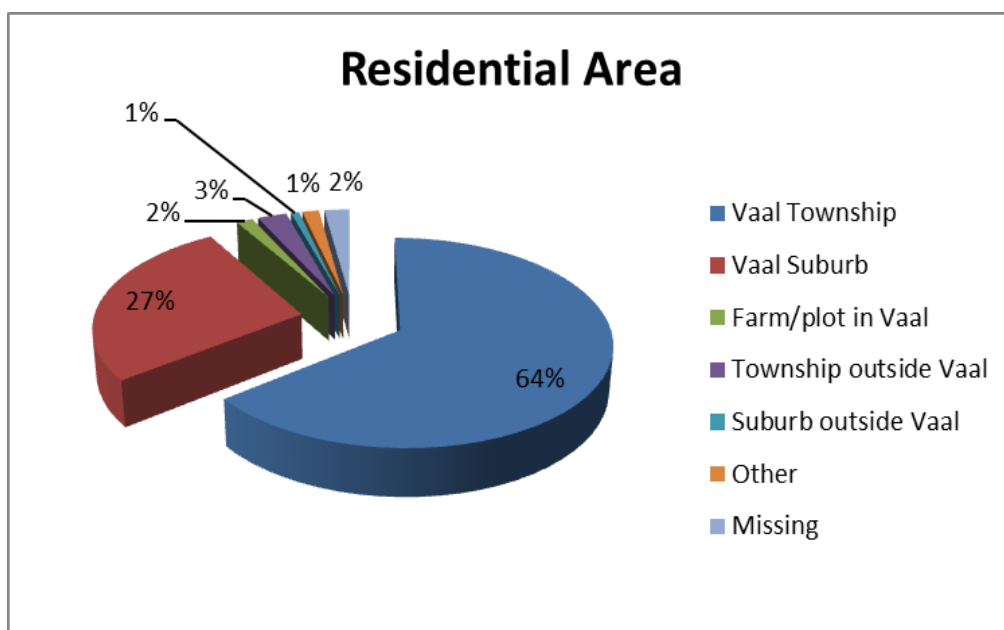


Figure 4.6: Residential area

4.9.4.2.7 Position or portfolio in the church

Table 4.7: Position in church

| Position | Frequency | Percentage |
|------------------|-----------|------------|
| Pastor assistant | 35 | 13 |
| Cell leader | 26 | 10 |
| Choir member | 60 | 22 |
| Other | 145 | 54 |
| Missing | 4 | 1 |
| Total | 270 | |

Purpose: To determine the various position or portfolios of leadership that church members occupy among the churches surveyed.

Results: Results graphically presented in figure 4.7.

Results and Comments: About 13% are pastors and assistant pastors, while 10% are cell leaders, 22% are choir members, and the majority of 54% partake in other church roles, while 1% did not indicate their role in the church.

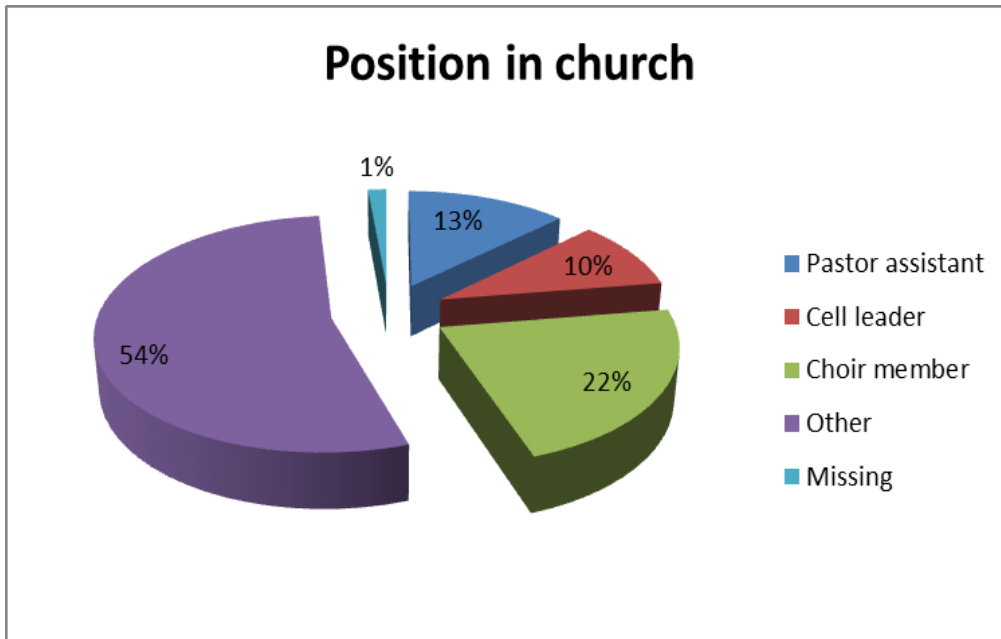


Figure 4.7: Position in church

4.9.4.2.8 Race group distribution

Table 4.8: Race group

| Culture | Frequency | Percentage |
|------------|-----------|------------|
| 1 Black | 252 | 93 |
| 2 White | 11 | 4 |
| 3 Coloured | 2 | 1 |
| 4 Indian | 1 | 0 |
| 5 Other | 1 | 0 |
| Missing | 3 | 2 |
| Total | 270 | |

Purpose: To determine the spectrum of race among the church members participating in the survey.

Results: The results about race group distribution is presented in figure 4.8

Figures and the Discussion: Most of the research work done, is among black dominated churches as this represented the majority. The figure for black church members that participated in the survey stands at 93%, Whites were 4% while Coloured stood at 1% and the Indians represents 0.4% and the other interesting matter is about 0.4% of foreigners in the Vaal Triangle churches possibly, as visitors and the 2% did not indicate their race group.

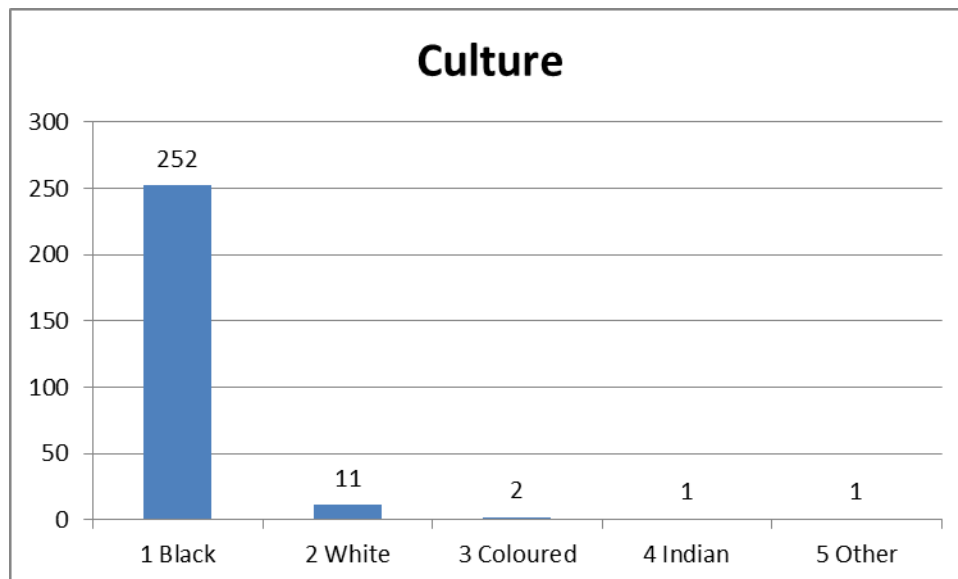


Figure 4.8: Race group

4.9.4.2.9 Qualifications

Table 4.9: Qualifications

| Qualifications | Frequency | Percentage |
|--------------------------|------------------|-------------------|
| 1 Grade 1-5 | 5 | 2 |
| 2 Grade 6-9 | 13 | 5 |
| 3 Grade 10-12 | 85 | 31 |
| 4 Grade 12 + Certificate | 78 | 29 |
| 5 Grade 12 + Diploma | 48 | 18 |
| 6 Degree | 24 | 9 |
| 7 Honours | 10 | 4 |
| 8 Masters + | 3 | 1 |
| Missing | 4 | 1 |
| Total | 270 | |

Purpose: To determine the level of education among members who were participating.

Results: Results graphically presented in figure 4.9.

Figures and Discussion: It is interesting to note that about 67% of participants had passed grade 12. The 27% have a diploma / degree and 5% have postgraduate's degrees, whereas 1% did not indicate their qualifications.

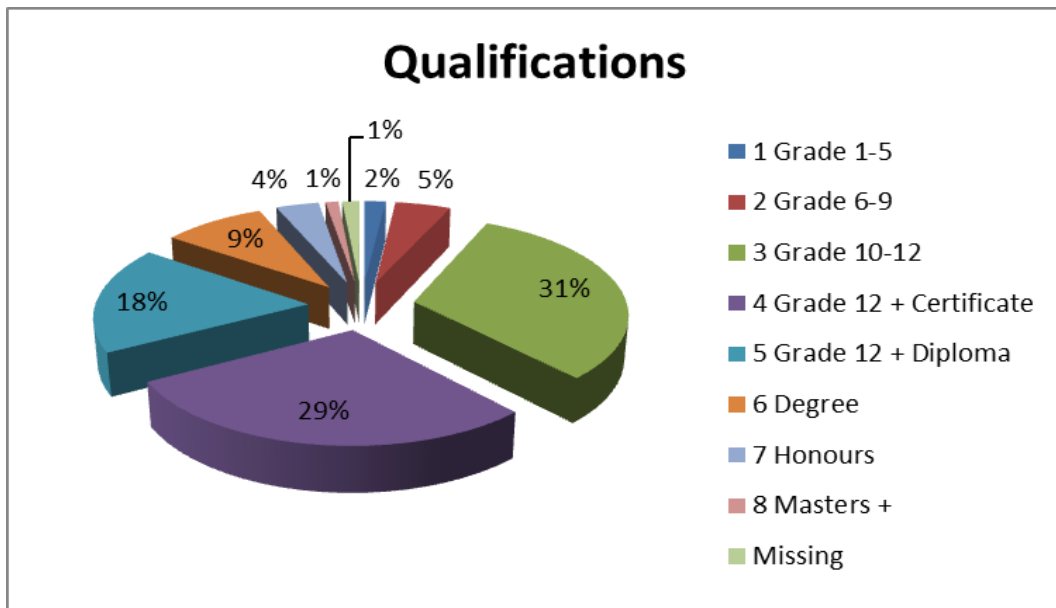


Figure 4.9: Qualifications

4.9.4.2.10 Employment

Table 4.10: Employment

| Employment | Frequency | Percentage |
|---------------|-----------|------------|
| Self employed | 32 | 12 |
| Employed | 95 | 35 |
| Part time | 27 | 10 |
| Casual | 6 | 2 |
| Pensioner | 8 | 3 |
| Student | 48 | 18 |
| Unemployed | 45 | 17 |
| Other | 3 | 1 |
| Missing | 6 | 2 |
| Total | 270 | |

Purpose: To investigate the state of employment among church members surveyed.

Results: The results of the employment status, are graphically presented in figure 4.10

Responses and Discussion: Twelve per cent of the church members that participated in the study are self-employed while the majority at 35% are working, 15% of the members including pensioners have some form of employment. Eighteen per cent of participants are students, the other 18% are unemployed, and the 2% did not indicate their employment status.

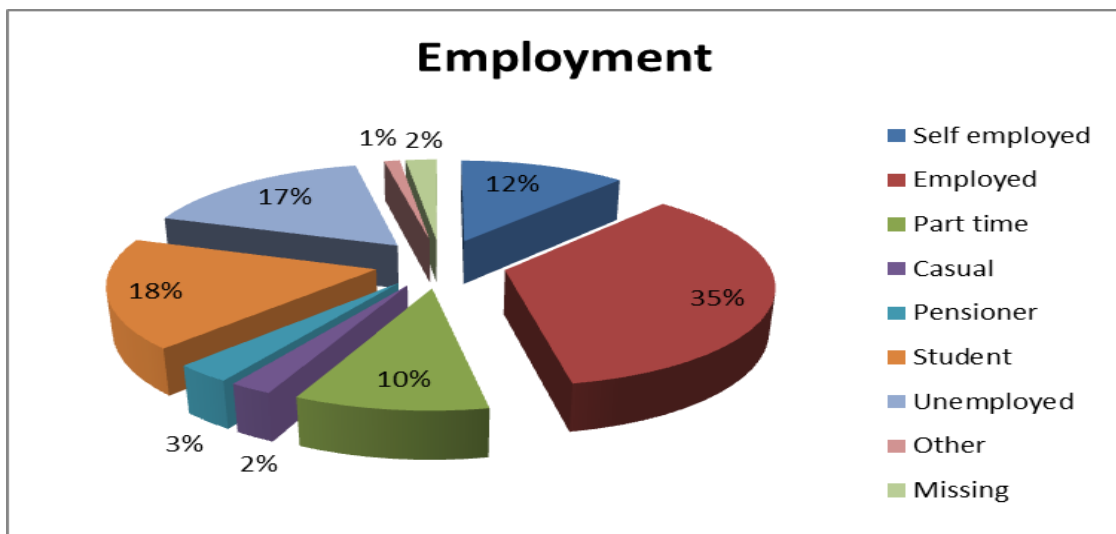


Figure 4.10: Employment

4.9.4.2.11 Place of birth

Table 4.11: Place of birth

| Place of Birth | Frequency | Percentage |
|-----------------------|-----------|------------|
| Vaal Triangle | 143 | 53 |
| Outside Vaal Triangle | 123 | 46 |
| Missing | 4 | 1 |
| Total | 270 | |

Purpose: To determine migration patterns for church members that participated.

Results: Results graphically presented in figure 4.11.

Discussion: The dominant majority of members 53% originate from the Vaal Triangle, followed by 46% from other districts, while 1% did not indicate their place of birth.

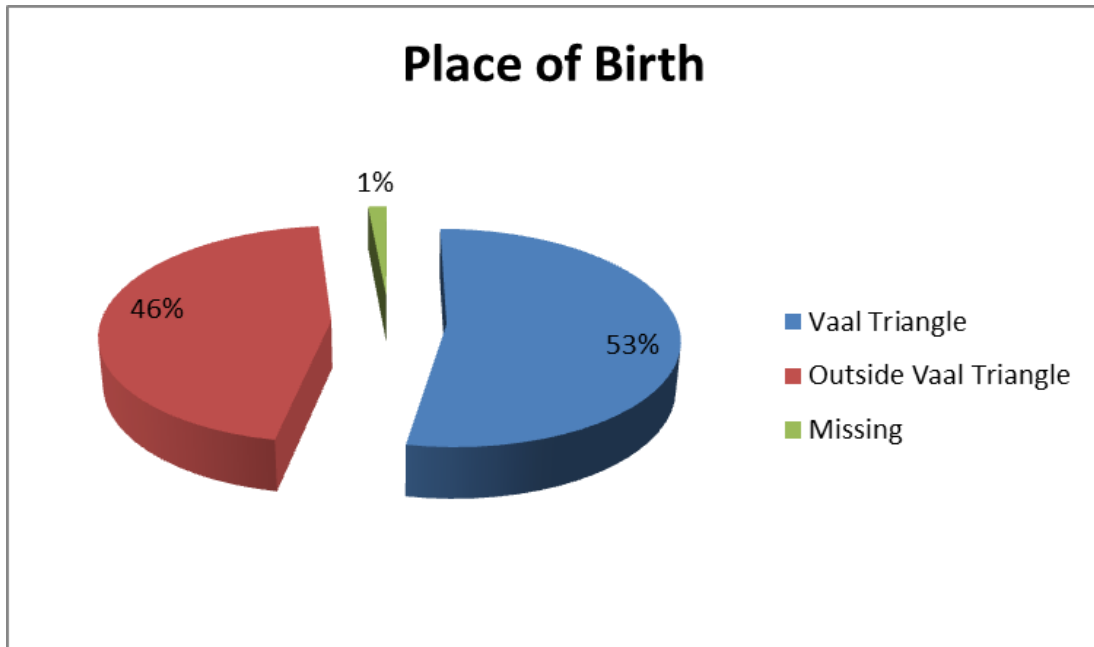


Figure 4.11: Place of birth

4.9.4.2.12 Country of birth

Table 4.12: Country of birth

| Country | Frequency | Percentage |
|--------------|-----------|------------|
| South Africa | 248 | 92 |
| Lesotho | 7 | 2 |
| Swaziland | 2 | 1 |
| Botswana | 4 | 1 |
| Zimbabwe | 8 | 3 |
| Missing | 1 | 1 |
| Total | 270 | |

Purpose: To determine the country of birth among the church members surveyed.

Results: Results graphically presented in figure 4.12.

Figures and Discussion: A significant majority at 92% were born in South Africa and only 7% were elsewhere, while 1% did not indicate where they originate.

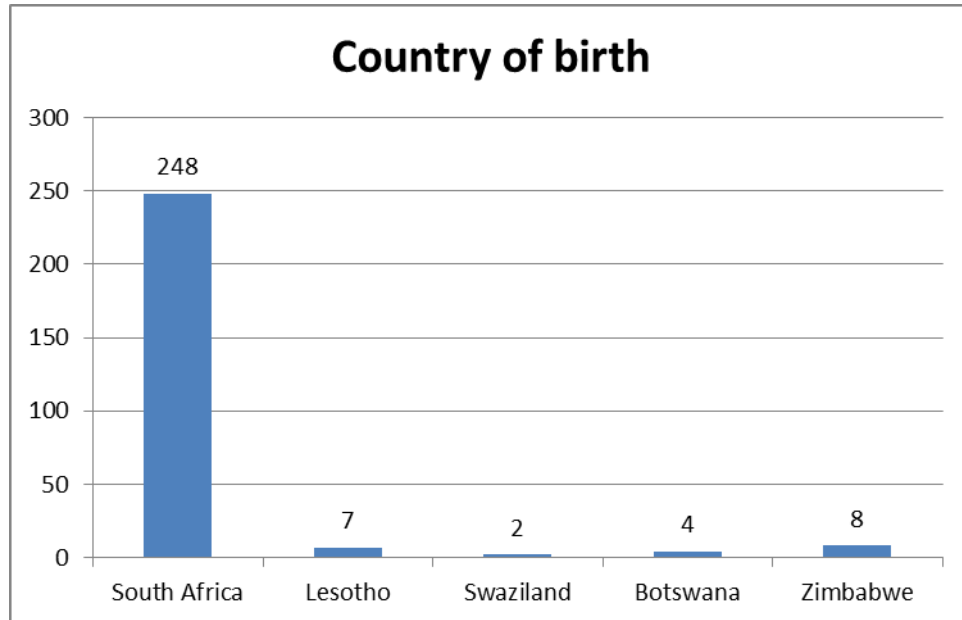


Figure 4.12:Country of birth

4.9.4.2.13 How did you become associated with this church?

Table 4.13: Associated with church

| Associate | Frequency | Percentage |
|-------------------|-----------|------------|
| Born and grown up | 50 | 19 |
| Converted | 85 | 31 |
| Moved to church | 55 | 20 |
| Other | 67 | 25 |
| Missing | 13 | 5 |
| Total | 270 | |

Purpose: To find out how church members participating in the study got involved with their churches.

Figures and the Observation: Figure 4.13 reflects that 19% of participants claimed to have been born in the church, and grew up in the church (Natural growth). About 31% are converts (Conversion growth). While 20% came because of transfers (Transfer growth) and about 25% came through other means (Target group) and 5% did not indicate how they became associated with the churches they attend. Figure 4.13, below presents the current situation.

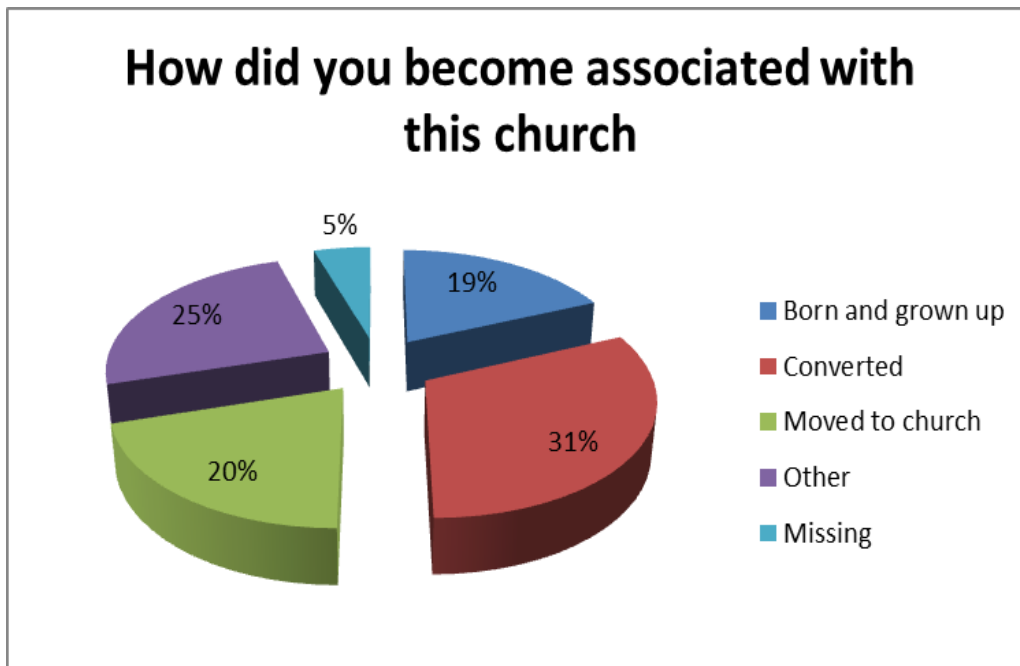


Figure 4.13: Associated with church

4.9.4.2.14 Church membership status

Table 4.14: Church membership status

| Type of membership | Frequency | Percentage |
|--------------------|-----------|------------|
| Full member | 224 | 83 |
| Casual member | 17 | 6 |
| Visitor | 19 | 7 |
| Missing | 10 | 4 |

Purpose: To determine the membership status of church members surveyed.

Figures and Discussion: Figure 6.14 show that 83% are full members of their churches. Six per cent are informal members and 7% were just visitors, while 4% did not indicate their church membership status. It is also true what Lebusa (2009:179) states that ‘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 the situation might develop whereby during holidays like Christmas period, the churches have a reduced membership.’”

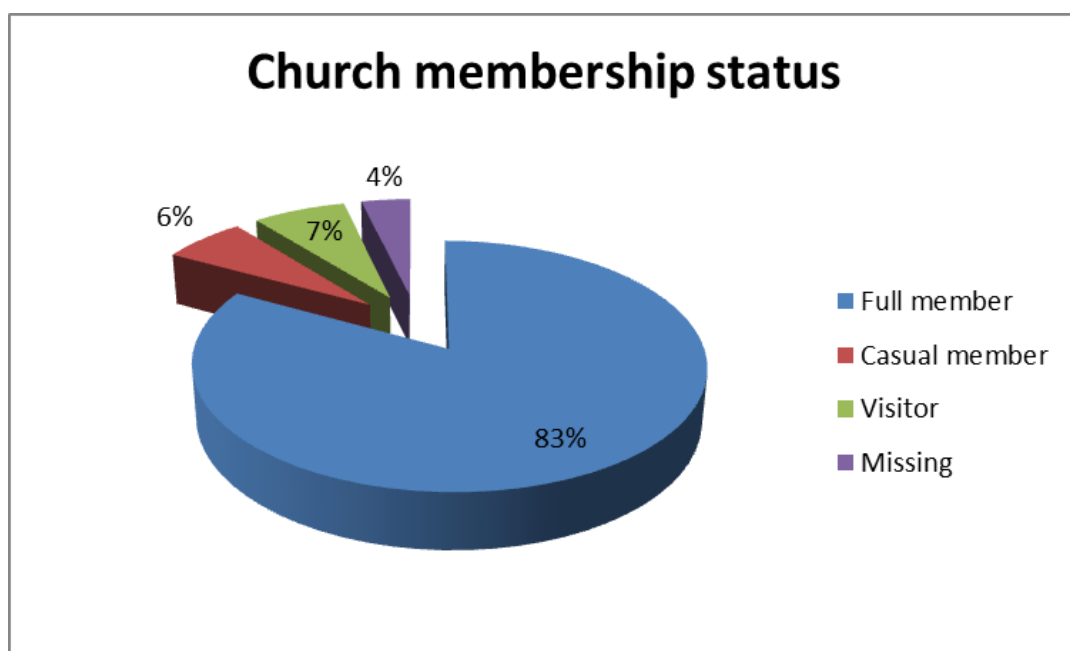


Figure 4.14: Church membership status

4.9.4.2.15 Period of membership

Table 4.15: Period of membership

| Time | Frequency | Percentage |
|--------------------|------------------|-------------------|
| 0-3 years | 108 | 40 |
| 3-5 years | 40 | 15 |
| 6-10 years | 47 | 17.4 |
| 11-15 years | 20 | 7.4 |
| 16-20 years | 6 | 2.2 |
| More than 20 years | 10 | 4 |
| Missing | 39 | 14 |
| Total | 270 | |

Purpose: To determine the period of the member's membership among the churches surveyed.

Results and Discussion: Figure 4.15 presents the fact that 72.4% of members claim to be members of their churches for a period of between 1 and 10 years, while 13.6% remained with their churches for up to 20 years or more, whereas about 14% did not indicate duration status in their respective churches.

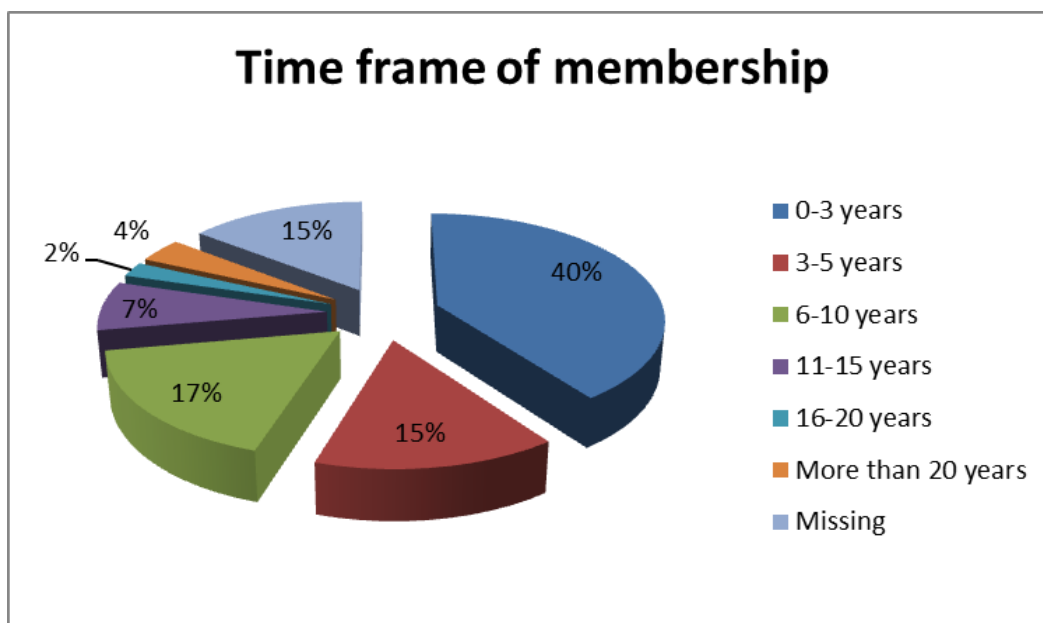


Figure 4.15: Period of membership

4.9.4.2.16 How many churches have you been a member of since becoming a Christian

Table 4.16: Number of churches

| Churches | Frequency | Percentage |
|----------|-----------|------------|
| One | 84 | 31 |
| Two | 96 | 36 |
| Three | 40 | 15 |
| Four | 9 | 3 |
| Five | 3 | 1 |
| Six | 2 | 1 |
| Missing | 36 | 13 |
| Total | 270 | |

Purpose: To determine the rate of membership recycle (members moving from church to church), versus new conversions.

Figures and Observation: Figure 6.16 presents the percentage of 31 of members that remained loyal to one church, 36% to two churches, 15%

belonged to three, and 3% belonged to four churches and 2% was in the last category and 13% did not indicate membership recycle status.

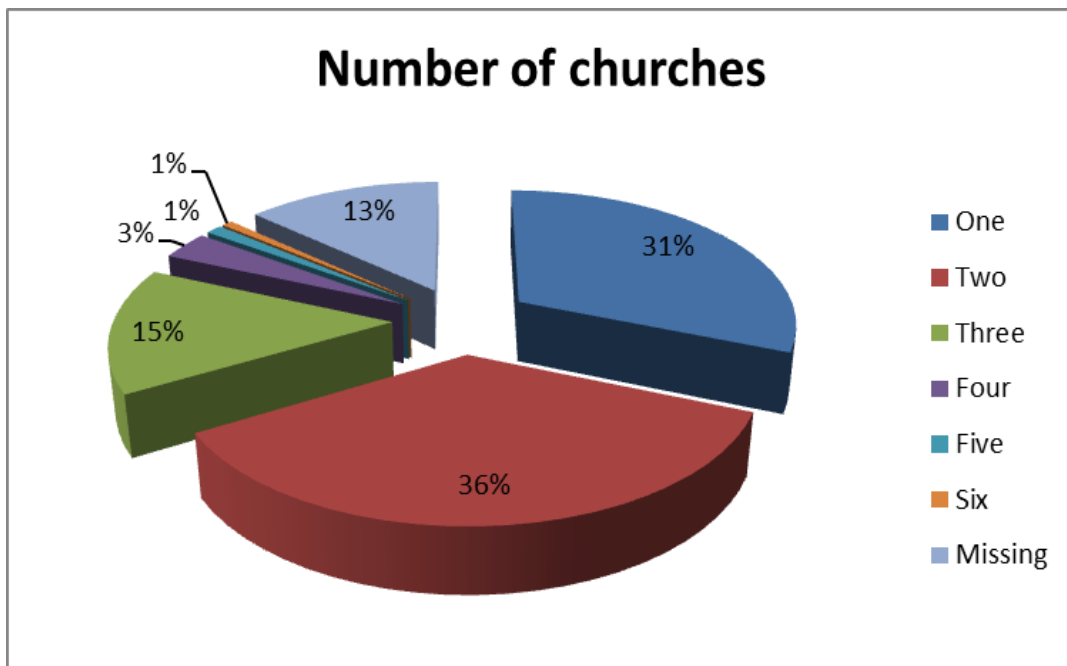


Figure 4.16: Number of churches

4.9.4.3 The impact of church building

Table 4.17: Impact of church building

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|-----------------------|----------------|------|-------|------|----------|-----|-------------------|-----|--------|-----|
| | f | % | f | % | f | % | f | % | f | % |
| B1 God's purpose | 209 | 77.4 | 57 | 21.1 | 1 | 0.4 | 2 | 0.7 | 1 | 0.4 |
| B2 God's presence | 164 | 60.7 | 84 | 31.1 | 11 | 4.1 | 4 | 1.5 | 7 | 2.6 |
| B3 Jesus approved | 188 | 69.6 | 65 | 24.1 | 10 | 3.7 | 0 | 0 | 7 | 2.6 |
| B4 Various activities | 197 | 73.0 | 67 | 24.8 | 1 | 0.4 | 1 | 0.4 | 4 | 1.5 |
| B5 True temple | 180 | 66.7 | 73 | 27.0 | 4 | 1.5 | 3 | 1.1 | 9 | 3.3 |
| B6 House churches | 153 | 56.7 | 94 | 34.8 | 6 | 2.2 | 0 | 0 | 17 | 6.3 |

| | | |
|---------------------|-----|--|
| Missing B1 – B4, B6 | 0 | |
| Missing B5 Item | 1 | |
| Total | 270 | |

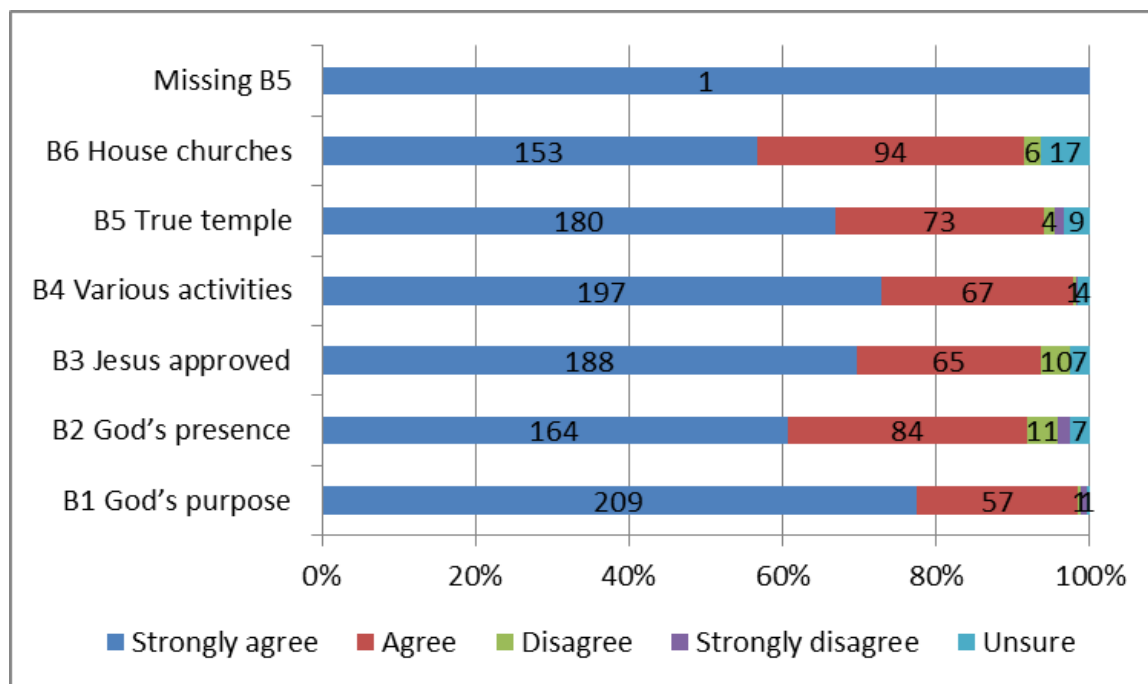


Figure 4.17: Impact of a church building

B1: It was God's purpose from Old Testament times that those that believe in him should gather for worship, bible teaching etc.

Intention: Find the impact that a church building has.

Results and Discussion: Figure 6.17 characterizes the results. About 77% strongly agree, 21% agree and only 1% disagreed. The greater percentage that agreed indicated that it is surely God's purpose to gather for worship, bible teaching etc.

B2: A place of worship symbolises God's presence.

Intention: It is to find out the understanding of church members about the place of worship.

Results and Discussion: Majority of church members, totalling 61%, strongly agree that a place of worship does symbolise God's presence, followed by 31% that agree, while 6% disagree and the 3% is not sure.

B3: When Jesus was on earth, he approved of the temple by referring to it as "God's house" in John 2:17.

Intention: To determine if church members consider a temple as God's house as Jesus did.

Results and Discussion: The 70% strongly agree that the temple is God's house, followed by 24% that agree, while 4% disagree, and the 3% was not sure.

B4: Christians use church buildings for various activities including the teaching of the word of God

Intention: To determine the perception that church members have towards the Christian's utilisation of church buildings for various activities including to the teaching of the word of God.

Results and Discussion: About 73% does strongly agree that Christians gather in the church building for various activities including the teaching of the word of God, followed by 25% that agree, while 1% disagreed and the 2% was not sure.

B5: Jesus Christ represents the true temple on earth.

Intention: To establish church members' perception about Jesus Christ's representation of the true temple on earth

Results and Discussion: 67% of the respondents strongly agreed that Jesus is representing the true temple on earth, followed by 27% agreed, while 3% disagreed and the 3% was not sure.

B6: The house churches that we read about in the New Testament were also for the fellowship of believers.

Intention: To investigate the church's perception about house churches in the new testament for the fellowship of the believers

Results and Discussion: 57% of the church members strongly agreed that house churches in the New Testament were for the fellowship of the believers, closely followed behind by 35% that agreed, while 2% disagreed and 6% was not sure.

4.9.4.4 Church mission on earth

Table 4.18: Church mission on earth

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|-------------------|----------------|------|-------|------|----------|-----|-------------------|-----|--------|-----|
| | f | % | f | % | f | % | f | % | f | % |
| C1 Evangelise | 205 | 75.9 | 56 | 20.7 | 3 | 1.1 | 0 | 0 | 6 | 2.2 |
| C2 Proclaim Jesus | 230 | 85.2 | 35 | 13.0 | 1 | 0.4 | 3 | 1.1 | 1 | 0.4 |
| C3 Fellowship | 189 | 70.0 | 76 | 28.1 | 2 | 0.7 | 2 | 0.7 | 1 | 0.4 |
| C4 Resources | 146 | 54.1 | 98 | 36.3 | 17 | 6.3 | 0 | 0 | 9 | 3.3 |
| C5 Worship | 166 | 61.5 | 93 | 34.4 | 7 | 2.6 | 1 | 0.4 | 3 | 1.1 |

All of the 270 participants responded to this question.

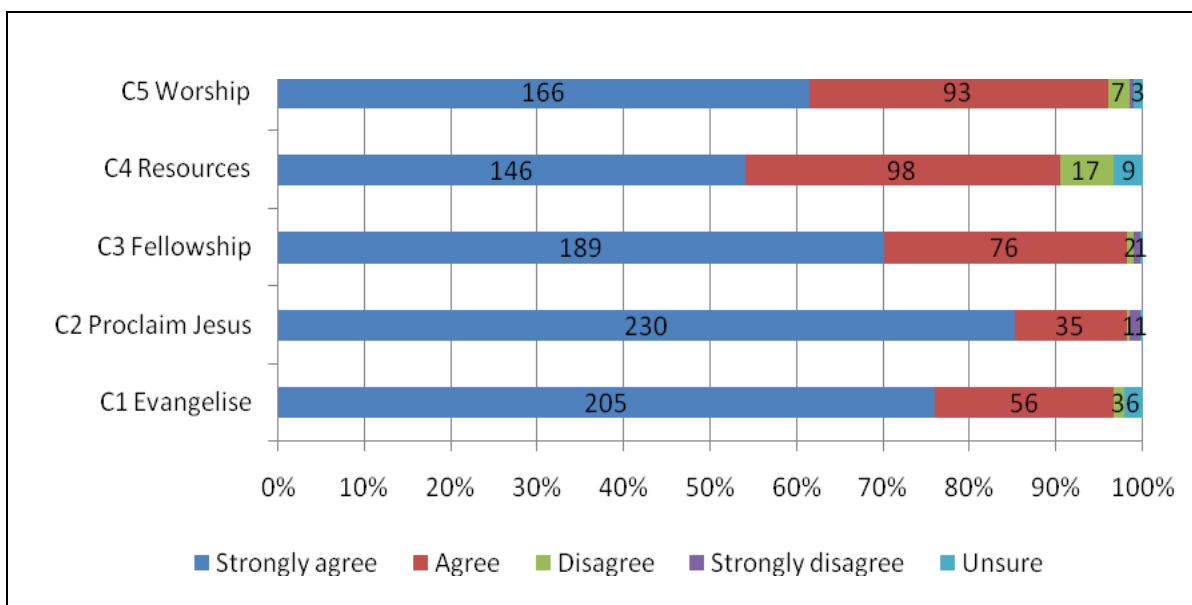


Figure 4.18: Church mission on earth

C1: Christians exist not only to worship, but also to evangelise among other things.

Intention: To determine whether the church member understands the church's purpose, that except worshipping God it is also to evangelise.

Results and Discussion: Figure 6.18 presents the results, the majority of 76% strongly agree that they exist not for worship only, but to evangelise among other things, followed by 21% agreed, while it was only 1% that disagreed and 2% was not sure.

C2: Part of the church's calling is to proclaim Jesus Christ as the only King of kings, Lords of lords.

Purpose: To find the attitude of the churches surveyed about the deity of Jesus Christ.

Results and Discussion: The majority of 86% strongly agreed that part of the church's calling is to proclaim Jesus Christ as the only King of kings, Lords of lords, followed by 13% that agreed, while the 2% disagreed and the 1% was not sure.

C3: The church's mission in evangelism is to promote fellowship by inviting others from outside the church.

Intention: To secure the church members' understanding of the church's mission in evangelism as being the promotion of fellowship

Results and Discussion: 70% strongly agreed that the church's mission in evangelism is to promote fellowship by inviting others from outside the church, followed by 28% that agreed, while 1% disagreed, and 1% was not sure.

C4: Churches should be encouraged to see church buildings as resources for community service.

Intention: To perceive the understanding of the churches surveyed about their service to the community through their church property.

Results and Discussion: About the 54.1% of the church members strongly agreed that churches should be encouraged to see their church buildings as resources for service to the community, the 36.3% agreed too, while 6.3% disagreed and 3.3% was not sure.

C5: Church buildings help to ensure that worship services take place without any distraction.

Intention: To determine the understanding of church members regarding the role of church buildings towards the worship services.

Results and Discussion: 61% strongly agreed that church buildings help to ensure that worship services take place without any distraction, 34% agreed, while 3% disagreed, 1% strongly disagreed, and 1% was not sure.

4.9.4.5 The need for a church building

Table 4.19: Need for a church building

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|--------------------|----------------|------|-------|------|----------|------|-------------------|-----|--------|-----|
| | f | % | f | % | f | % | f | % | f | % |
| D1 Services | 205 | 75.9 | 60 | 22.2 | 2 | 0.7 | 2 | 0.7 | 1 | 0.4 |
| D2 Community | 107 | 39.6 | 105 | 38.9 | 38 | 14.1 | 12 | 4.4 | 8 | 3.0 |
| D3 Feel at home | 205 | 75.9 | 54 | 20.0 | 3 | 1.1 | 2 | 0.7 | 1 | 0.4 |
| D4 Good image | 179 | 66.3 | 79 | 29.3 | 4 | 1.5 | 3 | 1.1 | 5 | 1.9 |
| D5 Achievement | 122 | 45.2 | 118 | 43.7 | 20 | 7.4 | 5 | 1.9 | 5 | 1.9 |
| D6 Permanence | 161 | 59.6 | 95 | 35.2 | 7 | 2.6 | 2 | 0.7 | 5 | 1.9 |
| D7 Activities | 181 | 67.0 | 78 | 28.9 | 8 | 3.0 | 1 | 0.4 | 2 | 0.7 |
| D8 Sustains memory | 130 | 48.1 | 115 | 42.6 | 15 | 5.6 | 1 | 0.4 | 9 | 3.3 |

| | | |
|--------------------------|-----|--|
| Missing D1 – D2, D4 - D8 | 0 | |
| Missing value in D3 | 5 | |
| Total | 270 | |

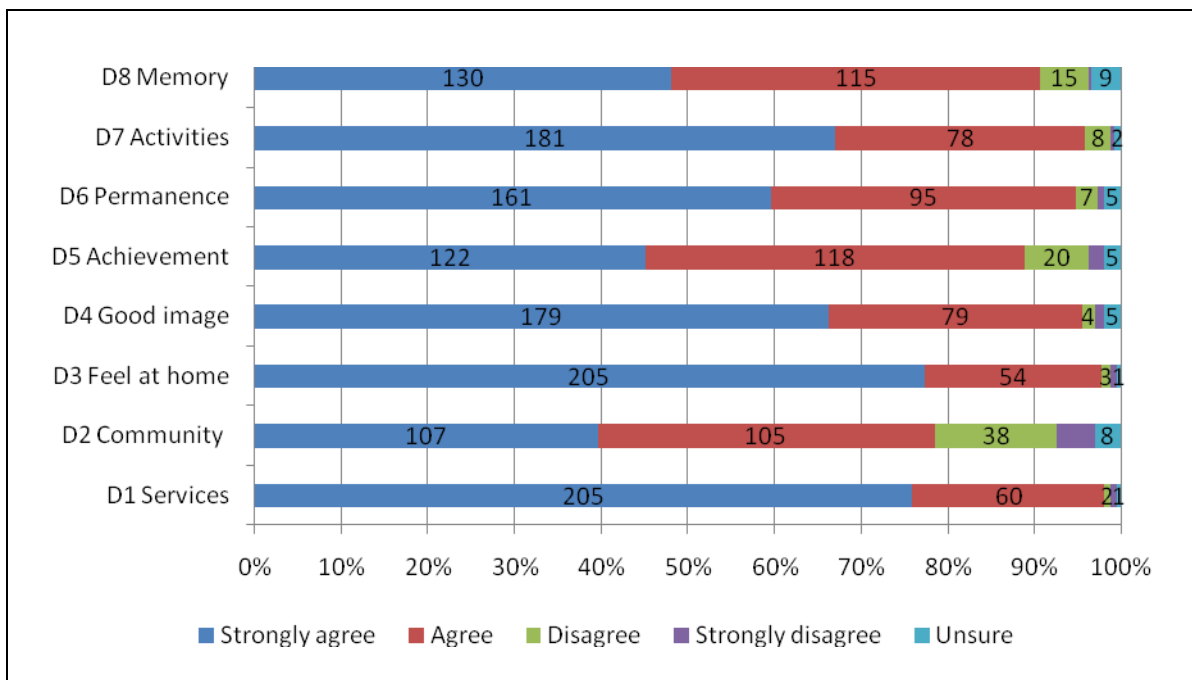


Figure 4.19: Need for a church building

D1: Church buildings necessary for services and other activities that glorify God

Intention: To determine if the church members understand the need for the church building

Results and Discussion: Figure 6.19 presents the results. About 76% strongly agreed that church buildings are a need for services and other activities that glorify God, followed by 22% that agreed, while 1% disagreed and 1% was not sure.

D2: Community projects inside church buildings.

Intention: To determine the perception of the church members and leadership about the use of the church building for community projects

Results and Discussion: 40% Agreed strongly that the church building could be used for various community projects, though 39% just agreed, while 14% disagree, with 4% strongly disagree and 3% that was not sure.

D3: People should feel at home in Church buildings.

Intention: To determine the feeling church members have if they have their own church building.

Results and Discussion: 76% Strongly agreed that they do feel at home within the church building, whereas 20% just agreed, while 3% disagreed, followed by 1% that strongly disagreed and the 1% was not sure.

D4: The exterior and interior of the church building must portray a good image.

Intention: To investigate the church member's perception about the church building image.

Results and Discussion: 66% claimed strongly that the exterior and interior of the church building must portray a good image, followed by 29% that just agreed, while 3% disagree, and 2% was not sure.

D5: Church buildings give the pastor and the congregation a sense of achievement.

Purpose: To determine how important the church building is to the church members and leadership.

Results and Discussion: About 45% strongly agreed that Church buildings give the pastor and the congregation a sense of achievement, followed by 44% that agreed, while 7% disagreed, together with 2% that strongly disagreed and 2% that was not sure.

D6: Having an own church building brings joy and assurance of permanence to the community.

Intention: To investigate the impact that the church building has within the community.

Results and Discussion: The majority of 60% strongly agree that having an own church building brings joy and assurance of permanence to the

community, followed by 35% that agreed, while 3% disagreed and 2% was not sure.

D7: The church building is available seven days a week for different church activities.

Intention: To determine respondent’s perception about the daily availability of the church building.

Results and Discussion: 67% strongly agreed that the church building is available seven days a week for different church activities, followed by 29% that agreed, while 3% disagreed and the 1% was not sure.

D8: Church building supports and sustains religious, congregational, personal, and community memory.

Intention: To determine the church members’ perception about the church building, in meeting their needs.

Results and Discussion: The 48% strongly agreed that a church building supports and sustains religious, congregational, personal, and community memory, followed by 43% that agreed, while 6% disagreed and 3% was not sure.

4.9.4.6 Rental of a place for church services

Table 4.20: Renting a place

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|------------------|----------------|------|-------|------|----------|------|-------------------|-----|--------|-----|
| | f | % | f | % | f | % | f | % | f | % |
| E1 Short term | 134 | 49.6 | 85 | 31.5 | 24 | 8.9 | 8 | 3.0 | 19 | 7.0 |
| E2 No alteration | 111 | 41.1 | 113 | 41.9 | 23 | 8.5 | 6 | 2.2 | 17 | 6.3 |
| E3 Limited | 87 | 32.2 | 103 | 38.1 | 58 | 21.5 | 10 | 3.7 | 12 | 4.4 |
| E4 Nuisance | 127 | 47.0 | 109 | 40.4 | 23 | 8.5 | 3 | 1.1 | 7 | 2.6 |
| E5 No branding | 126 | 46.7 | 113 | 41.9 | 20 | 7.4 | 2 | 0.7 | 9 | 3.3 |

| | | |
|---------------------|-----|--|
| Missing E1 – E3, E5 | 0 | |
| Missing E4 | 1 | |
| Total | 270 | |

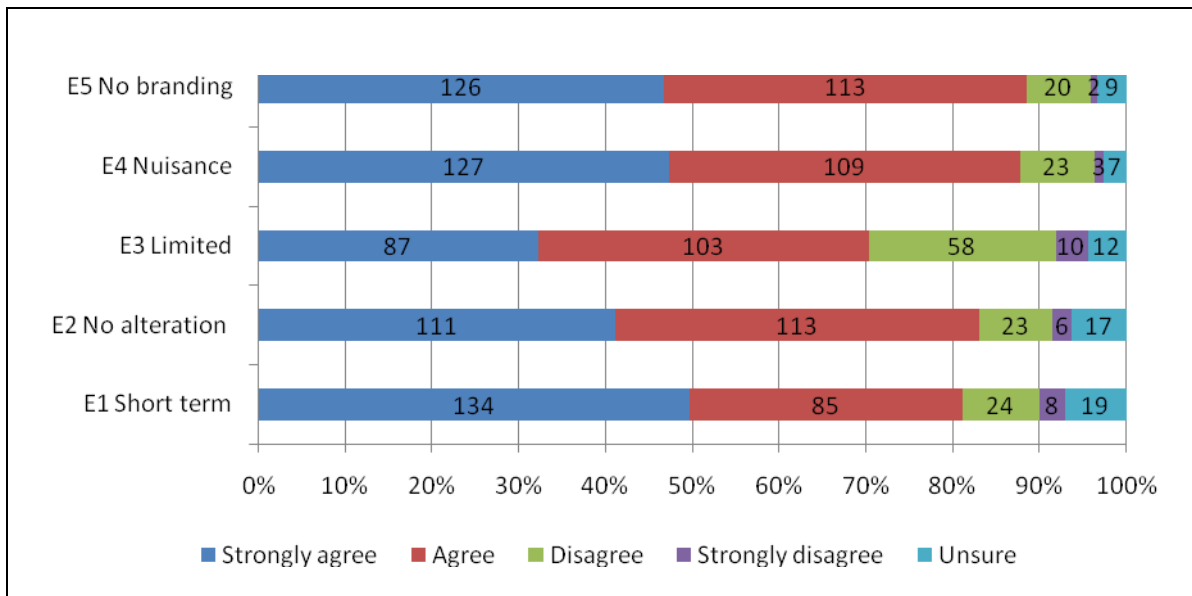


Figure 4.20: Renting a place

E1: It is advantageous for a newly established church to rent a property; but renting is not good if it is for a period of more than ten years.

Intention: To determine the church members’ perception about the newly established church rented property.

Results and Discussion: Figure 6.20 presents the results. About 50% of church members perceived that it is advantageous for a newly established church to rent a property; though renting is not good if it is for a period of more than ten years, followed by 32% agreed, while only 9% disagreed, with 3% that strongly disagreed and 1% was not sure.

E2: The church does not have powers to alter anything on the rented property.

Intention: To determine the church members’ and leadership understanding, about the limited powers for a rented property in doing alterations.

Results and Discussion: 41% strongly agreed that the church does not have powers to alter anything on the rented property, followed by 42% that agreed, while 9% disagreed, with 2% that strongly disagreed and the 6% that was not sure.

E3: The church services are mostly limited to Sunday services only when the church uses rented facilities.

Intention: To investigate the church members and the leadership awareness for some of the disadvantages involved for limited services due to the rented property.

Results and Discussion: 32% strongly agreed that the church services are mostly limited to Sunday services only when the church uses rented facilities, followed by 38% that agreed, while 22% disagreed, with 4% that strongly disagreed and 4% that was not sure.

E4: Over-rented places like school classes can cause a nuisance e.g. noise?

Intention: To determine how the churches are affected by the over-rented places like classrooms.

Results and Discussion: 47% of the respondents did strongly agreed that over-rented places like school classes can cause a nuisance such as noise, followed by 40% that agreed, while 9% disagreed, with 1% that strongly disagreed and 3% was not sure.

E5: You cannot alter the signage and branding of a rented place.

Intention: To determine that church leadership understand that they cannot do any alterations for signage and branding on the rented place.

Results and Discussion: 47% strongly agreed that they could not alter the signage and branding of a rented place, followed by 42%, whereas 7% disagreed, with the 1% that strongly disagreed and the 3% was not sure.

4.9.4.7 Purchasing the property

Table 4.21: Purchasing the property

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|-----------------|----------------|------|-------|------|----------|------|-------------------|-----|--------|------|
| | f | % | f | % | f | % | f | % | f | % |
| F1 Capital | 103 | 38.1 | 94 | 34.8 | 50 | 18.5 | 3 | 1.1 | 20 | 7.4 |
| F2 Act | 82 | 30.4 | 92 | 34.1 | 40 | 14.8 | 4 | 1.5 | 52 | 19.3 |
| F3 Profiling | 96 | 35.6 | 125 | 46.3 | 16 | 5.9 | 3 | 1.1 | 30 | 11.1 |
| F4 Varied value | 126 | 46.7 | 129 | 47.8 | 3 | 1.1 | 1 | 0.4 | 11 | 4.1 |

All of the 270 participants responded to this question.

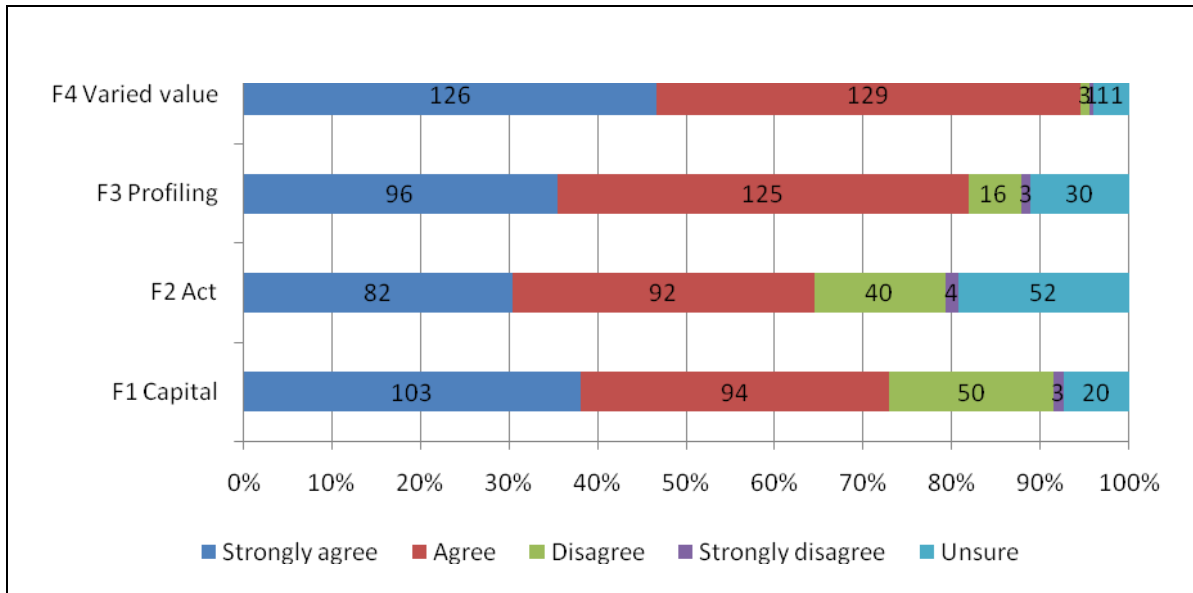


Figure 4.21: Purchasing the property

F1: In order for the church to purchase a property, it must qualify for the bond or have cash.

Intention: To determine the understanding of the financial institutes about procedure on bonds

Results and Discussion: Figure 6.21 presents the results. 38% strongly agreed that in order for a church to purchase a property, it must qualify for the bond or have cash, followed by 35% that agreed, while 20% disagreed, 7% was not sure.

F2: The National Credit Act may make it difficult for churches to borrow funds from banks with a view to purchasing church properties in South Africa.

Intention: To investigate the church's perception that the process of bond application can be interrupted by the National Credit Act.

Results and Discussion: 30% strongly agreed that the National Credit act might make it difficult for churches to borrow funds from banks with a view to purchasing church properties in South Africa. 34% agreed, while 16% disagreed and it is amazing that 19% was not sure, maybe with the reason that awareness must be conducted to the church members and leadership about various institutes' procedures.

F3: The banks have to conduct the profiling of the borrower before they can grant loans to purchase church property.

Intention: To determine the understanding of the church leadership and members concerning the borrowers' profiling assessment

Results and Discussion: About 36% strongly agreed that the banks have to conduct the profiling of the borrower before they can grant loans to purchase church property, followed by 46% that agreed, while 7% disagreed and 11% was not sure.

F4: Costs of properties vary in value in accordance with the location, size, and condition of the property.

Intention: To investigate the knowhow of the church members about the variation for the property value according to location, size condition of property.

Results and Discussion: 47% strongly agreed that the costs of properties vary in value in accordance with the location, size, and condition of the property, followed by 48% agreed, while only 2% disagreed and 4% was not sure.

4.9.4.8 Leadership

Table 4.22: Leadership

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|----------------|----------------|------|-------|------|----------|-----|-------------------|-----|--------|-----|
| | f | % | f | % | f | % | f | % | f | % |
| G1 Team spirit | 231 | 85.6 | 39 | 14.4 | 0 | 0 | 0 | 0 | 0 | 0 |
| G2 Vision | 221 | 81.9 | 47 | 17.4 | 1 | 0.4 | 1 | 0.4 | 0 | 0 |
| G3 Manage | 176 | 65.2 | 91 | 33.7 | 3 | 1.1 | 0 | 0 | 0 | 0 |
| G4 Funds | 195 | 72.2 | 68 | 25.2 | 4 | 1.5 | 0 | 0 | 3 | 1.1 |
| G5 Risks | 137 | 50.7 | 112 | 41.5 | 8 | 3.0 | 1 | 0.4 | 12 | 4.4 |

All of the 270 participants responded to this question.

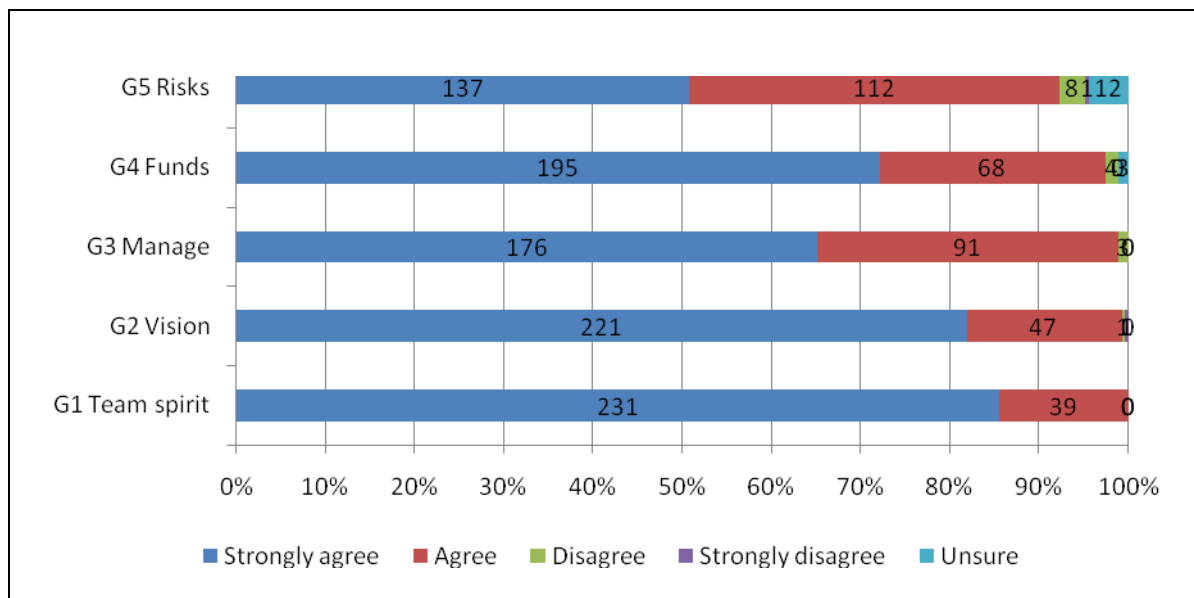


Figure 4.22: Leadership

G1: Good church leadership promotes team spirit between the church leader and church members.

Intention: To determine the church members' perceptions about the relationship of the style of leadership to team spirit.

Results and Discussion: Figure 6.22 presents the results. 86% strongly agreed that good church leadership promotes team spirit between the church leader and church members, followed by 14% that agreed.

G2: A good church leader succeeds in communicating the vision of the church clearly.

Intention: To determine the success of church leaders in communicating church vision to the church members.

Results and Discussion: 82% claimed strongly that a good church leader succeeds in communicating the vision of the church clearly to the church members, followed by 17% that agreed, while 1% disagreed.

G3: Church leaders must be able to manage church projects.

Intention: To investigate the church member's perception about church leader's management of projects

Results and Discussion: 65% of the respondents strongly agreed that church leaders must be able to manage church projects; followed by 34% that agreed, while only 1% that disagreed.

G4: Good church leaders must ensure to account for church funds

Intention: To investigate the accountability concerning the church funds

Results and Discussion: About 72% strongly agreed that Good church leaders must ensure that there is accountability on church funds, followed by 25% that agreed, 2% that disagreed and 1% that was not sure.

G5: Church leaders must facilitate a risk assessment associated with the projects of the church.

Intention: To determine the perceptions about the church leaders pro-activeness on projects risk assessment.

Results and Discussion: About 51% strongly agreed that church leaders must facilitate a risk assessment associated with the projects of the church, while 42% agreed, and 3% disagreed and 4% was not sure.

4.9.4.9 Church location

Table 4.23: Church location

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|-------------------|----------------|------|-------|------|----------|------|-------------------|------|--------|------|
| | f | % | f | % | f | % | f | % | f | % |
| H1 Travel | 43 | 15.9 | 52 | 19.3 | 108 | 40.0 | 46 | 17.0 | 21 | 7.8 |
| H2 Neighbours | 117 | 43.3 | 102 | 37.8 | 31 | 11.5 | 11 | 4.1 | 9 | 3.3 |
| H3 Infrastructure | 129 | 47.8 | 99 | 36.7 | 28 | 10.4 | 6 | 2.2 | 8 | 3.0 |
| H4 Provision | 63 | 23.3 | 80 | 29.6 | 55 | 20.4 | 14 | 5.2 | 58 | 21.5 |

All of the 270 participants responded to this question.

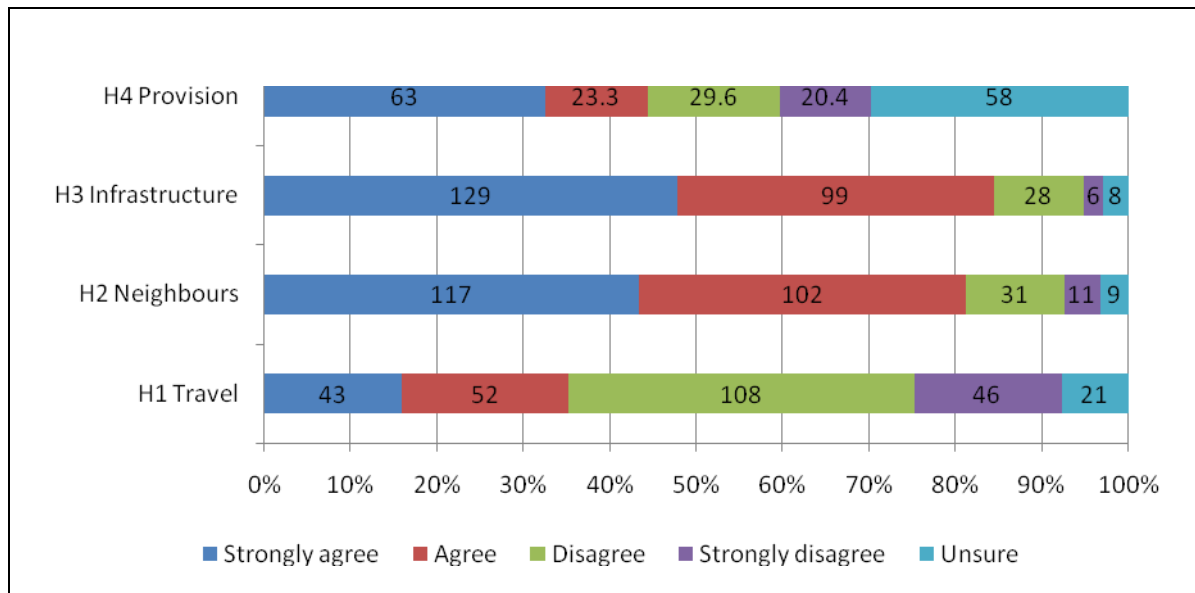


Figure 4.23: Church location

H1: I have to travel more than 5 km to get to my place of worship.

Intention: To investigate the distance that the church members travel to the church.

Results and Discussion: Figure 4.23, presents the results. About 16% claimed to be traveling more than 5 km to their place of worship. 19% agree, and 40% disagreed. It indicates the majority of the church members reside not far from the church, with 17% that strongly disagreed and the 8% that was not sure. The 8% could be the elderly people or the young people who have not

done research yet about the exact distance that they travel to the place of worship.

H2: It is not healthy if a church building is located close to noisy neighbours or public places.

Intention: To determine the church member's perception regarding the location of the church building.

Results and Discussion: About 43% strongly agreed that it is not healthy if a church building is located near to noisy neighbours or public places, followed by 38% that agreed, 12% disagreed, together 4% that strongly disagreed and the 3% that was not sure.

H3: I prefer a church building that is located in an area with good service delivery and infrastructure.

Intention: To determine the church member's preference regarding the service delivery in the area where the church building is located.

Results and Discussion: 48% strongly agreed that they prefer a church building that is located in an area with good service delivery and infrastructure, followed by 37% that agreed, while 10% disagreed, with the 2% that strongly disagreed and the 3% that was not sure.

H4: There is never a confusion regarding whether it is the national department of Land Affairs or local municipalities, or the provincial departments that provides for church building sites.

Intention: To investigate the perception church members and leadership about land affairs departments pertaining to church sites.

Results and Discussion: It was about 23%, which claimed strongly that there is never a confusion regarding whether it is the national department of Land Affairs or local municipalities, or the provincial departments that provides for church building sites, followed by 30% that agreed, while 20% disagreed, with 5% that strongly disagreed and 22% that was not sure.

4.9.4.10 Human Resources

Table 4.24: Human resources

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|---------------------|----------------|------|-------|------|----------|------|-------------------|------|--------|------|
| | f | % | f | % | f | % | f | % | f | % |
| I1 Other members | 190 | 70.4 | 74 | 27.4 | 3 | 1.1 | 1 | 0.4 | 2 | 0.7 |
| I2 No training | 47 | 17.4 | 36 | 13.3 | 121 | 44.8 | 60 | 22.2 | 6 | 2.2 |
| I3 Empowered | 122 | 45.2 | 98 | 36.3 | 38 | 14.1 | 7 | 2.6 | 5 | 1.9 |
| I4 Faithfulness | 51 | 18.9 | 58 | 21.5 | 111 | 41.1 | 43 | 15.9 | 7 | 2.6 |
| I5 Lack information | 71 | 26.3 | 99 | 36.7 | 50 | 18.5 | 11 | 4.1 | 39 | 14.4 |
| I6 Less access | 62 | 23.0 | 119 | 44.1 | 45 | 16.7 | 9 | 3.3 | 35 | 13.0 |
| I7 Professionals | 66 | 24.4 | 110 | 40.7 | 67 | 24.8 | 8 | 3.0 | 19 | 7.0 |
| I8 No lawyers | 26 | 9.6 | 56 | 20.7 | 114 | 42.2 | 31 | 11.5 | 43 | 15.9 |
| I9 Political power | 45 | 16.7 | 63 | 23.3 | 91 | 33.7 | 34 | 12.6 | 37 | 13.7 |

All of the 270 participants responded to this question.

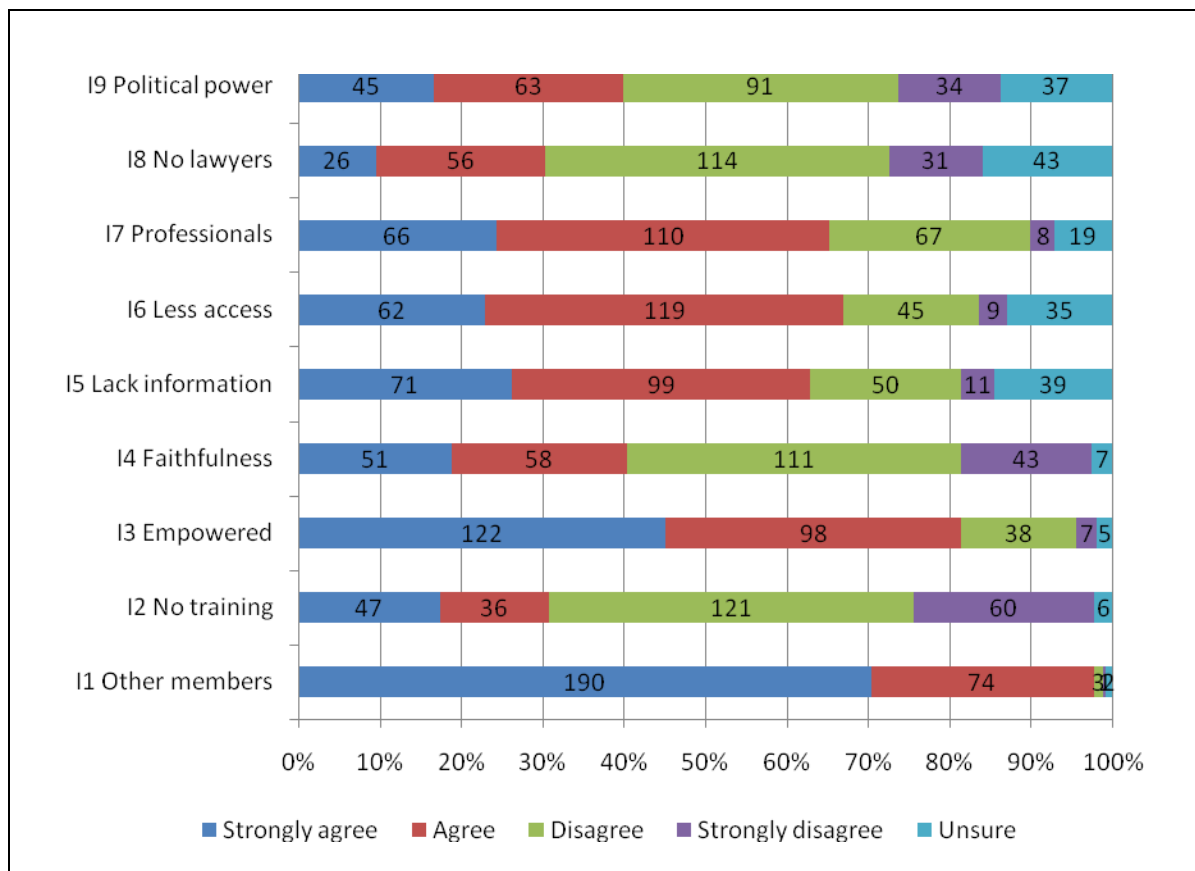


Figure 4.24: Human resources

I1: Even if a church has a good pastor, it also needs the skills of other members to succeed in its church building project.

Intention: To determine the views of church leadership and members of the churches' surveyed about the need of other skills in achieving church projects.

Results and Discussion: Figure 6.24 presents the results. About 70% strongly agreed that even if a church has a good pastor, it also needs the skills of other members to can succeed in its church building project, followed by 27% that agreed, while 2% disagreed and the 1% was not sure.

I2: Good Christians do not need training to develop their skills because the Holy Spirit gives them all their gifts.

Intention: To determine the understanding of church leadership and members of the churches' surveyed about the need for skills training versus the work of the Holy Spirit.

Results and Discussion: About 17% strongly agreed that good Christians do not need training to develop their skills because the Holy Spirit gives them all their gifts, followed by 13% that agreed, while 45% disagreed, 22% strongly disagreed and 2% was not sure.

I3: The church benefits when its members are educated or empowered through skills training.

Intention: To determine the understanding of church leadership and members of the churches' surveyed about education and empowerment.

Results and Discussion: 45% claim strongly that the church benefits when its members are educated or empowered through skills training, 36% that agreed, while 14% disagreed, with 3% that disagreed strongly and 2% was not sure.

I4: Managing a church professionally is not important as long as the church is faithful to the bible.

Intention: To determine the views of church leadership and members of the churches' surveyed about the professional management of the church.

Results and Discussion: 19% strongly agreed that managing a church professionally is not important as long as the church is faithful to the Bible, followed by 21% that agreed, while 41% disagreed, with 16% that strongly disagreed and 3% was not sure.

I5: One important reason why many churches in townships struggle to acquire church buildings is that their leaders and members lack information about how to go about the process.

Intention: To investigate the understanding that church members and church leaders have about the processes of acquiring the church building.

Results and Discussion: 26% strongly agreed that their leaders and members lack information about how to go about the process, followed by 37% that agreed, while 19% disagreed, with 4% that strongly disagreed and 14% was not sure.

I6: Urban churches whose members struggle to read and count have less access to the information they need to perform a church building process.

Intention: To determine the church leadership and members of the churches' surveyed perception about their ability and access to information for church building processes.

Results and Discussion: About 23% claimed strongly that urban churches whose members struggle to read and count have less access to the information they need to go about a church building process, followed by 44% that agreed, while 17% disagreed, with 3% strongly disagreed and 13% was not sure.

I7: Even in urban areas, churches can acquire church buildings with ease if many of their adult members work as professionals.

Intention: To determine the church leadership and members of the churches' surveyed perception about adult members' professionals', strength in acquiring the church building.

Results and Discussion: About 24% agreed strongly that even in urban areas, churches can acquire church buildings with ease if many of their adult members work as professionals, followed by 41% agreed, while 25% disagreed, with 3% that disagreed strongly and 7% was not sure.

I8: The services of lawyers are not essential when churches acquire church buildings in townships.

Intention: To determine the church leadership and members of the churches' surveyed perception about the legal procedures in acquiring the church building.

Results and Discussion: 10% of the respondents claimed strongly that the services of lawyers are not essential when churches acquire church buildings in townships, followed by 21% that agreed, while 42% that disagreed, with 11% that disagreed strongly and 16% that was not sure.

I9: Churches in townships need to use their political power to ensure that unfavourable laws change to ease the church building process.

Intention: To determine the church leadership and members of the churches' surveyed perception about the use of political powers in changing the unfavourable laws to ease the church building process.

Results and Discussion: About 17% strongly agreed that churches in townships need to use their political power to ensure that unfavourable laws can be changed to ease the church building process, followed by 23% that agreed, while 34% disagreed, with 12% that disagreed strongly and the 14% was not sure.

4.9.4.11 Demographics

Table 4.25: Demographics

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|---------------------|----------------|------|-------|------|----------|------|-------------------|-----|--------|------|
| | f | % | f | % | f | % | f | % | f | % |
| J1 Majority | 55 | 20.4 | 164 | 60.7 | 8 | 3.0 | 1 | 0.4 | 0 | 0 |
| J2 Young people | 53 | 19.6 | 88 | 32.6 | 89 | 33.0 | 13 | 4.8 | 27 | 10.0 |
| J3 Public standards | 76 | 28.1 | 135 | 50.0 | 32 | 11.9 | 10 | 3.7 | 17 | 6.3 |
| J4 Legally liable | 112 | 41.5 | 126 | 46.7 | 8 | 3.0 | 2 | 0.7 | 22 | 8.1 |

| | | |
|---------------------|-----|--|
| Missing value in J1 | 42 | |
| Missing J2 – J4 | 0 | |
| Total | 270 | |

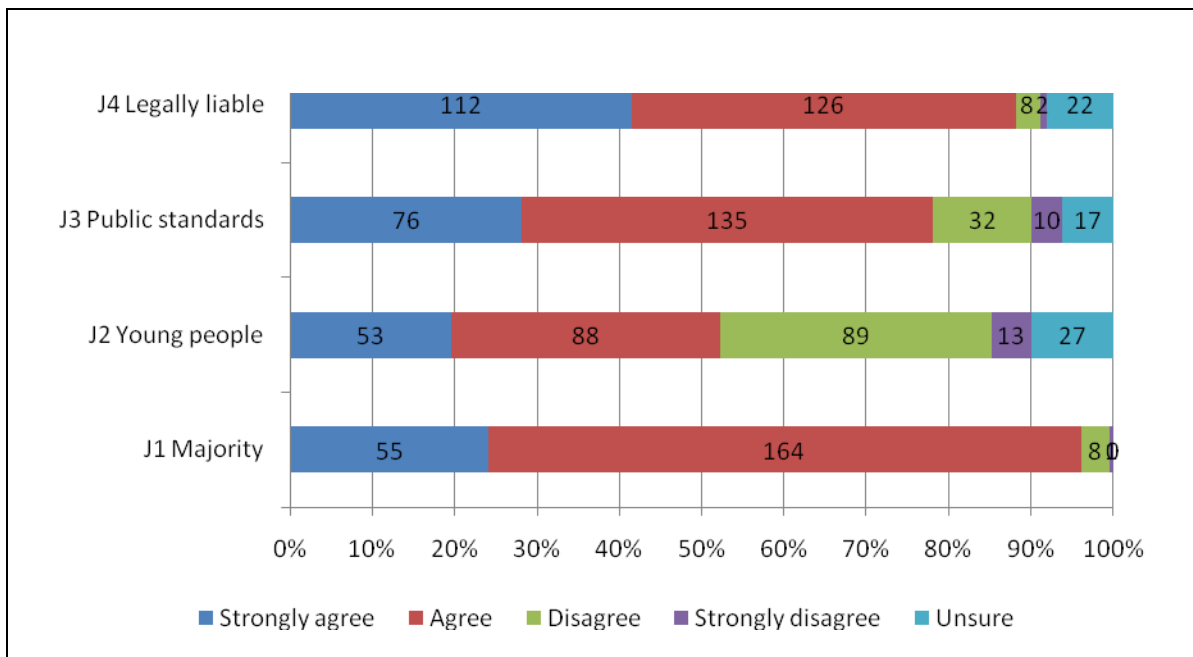


Figure 4.25: Demographics

J1: What is the majority of the population to which your church is ministering?

Intention: To determine the profile of the majority members in the churches within Vaal Triangle

Results and Discussion: Figure 4.25 presents the results. The majority of congregants are young people with about 61% and 23% of elders within the churches surveyed. About 16% did not indicate population group of the church.

J2: If the majority of the congregants are young people, they can contribute well towards a church building project.

Intention: To determine the church members and leadership perception about contribution towards the building projects

Results and Discussion: 20% of the respondents claimed that if the majority of the congregants are young people, they could contribute well towards the church building project, followed by 32% that agreed, with 33% that disagreed, and 5% that strongly disagreed and the 10% that was not sure.

J3: The church has to obey and follow the government rules to meet public standards.

Intention: To determine the church members and leadership perception towards government rules pertaining to public standards.

Results and Discussion: The majority of the respondents 28% strongly agreed that the church has to obey and follow the government rules in meeting the public standards, followed by 50% that agreed, while 12% disagreed together with 4% that strongly disagreed and the 6% that was not sure.

J4: The church like any other organization is legally liable for every mishap it makes in erecting a structure.

Intention: To determine the church members and leadership perception about legal liabilities in erecting structures.

Results and Discussion: About 41% of the churches strongly agreed that the church like any other organization is legally liable for every step it takes in erecting a structure, followed by 47% that agreed, while 4% disagreed and 8% was not sure.

4.9.4.12 Corruption

Table 4.26: Corruption

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|----------------------|----------------|------|-------|------|----------|------|-------------------|------|--------|------|
| | f | % | f | % | f | % | f | % | f | % |
| K1 Not expect bribes | 57 | 21.1 | 56 | 20.7 | 64 | 23.7 | 32 | 11.9 | 61 | 22.6 |
| K2 Bribes are Ok | 10 | 3.7 | 12 | 4.4 | 99 | 36.7 | 138 | 51.1 | 11 | 4.1 |
| K3 Compromise | 21 | 7.8 | 19 | 7.0 | 91 | 33.7 | 127 | 47.0 | 12 | 4.4 |

All of the 270 participants responded to this question.

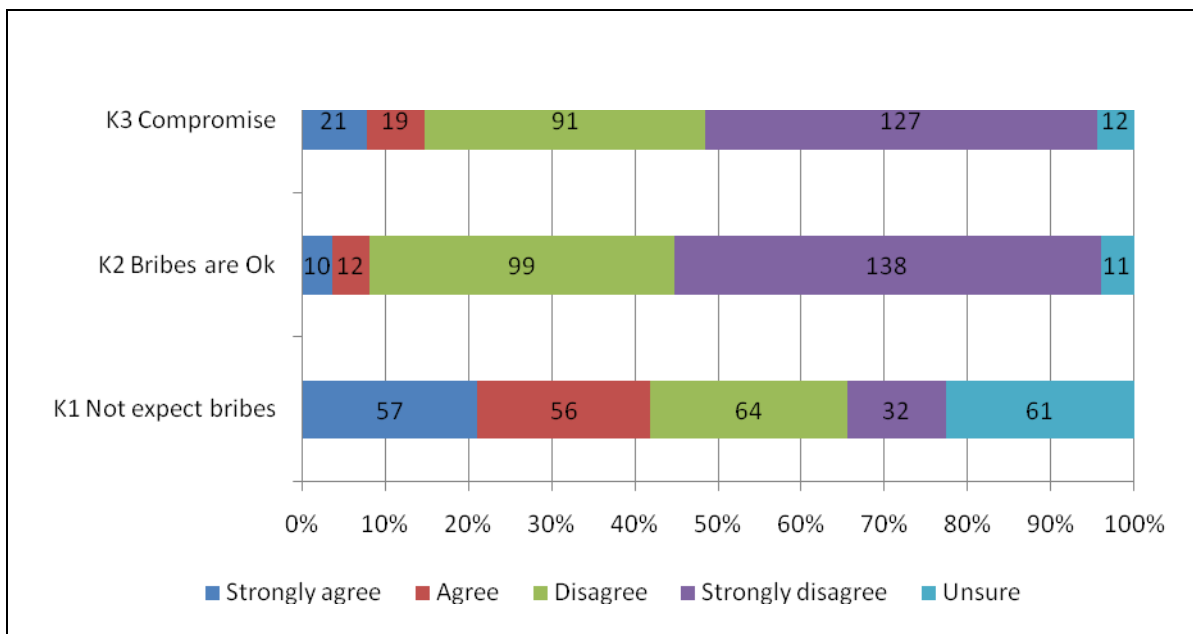


Figure 4.26:Corruption

K1: Municipal officials never expect bribes when working on church's application forms for a site.

Intention: To determine the experiences of church members and leadership in dealing with the Municipal officials on church sites applications.

Results and Discussion: Figure 6.26 presents the results. About 21% claimed strongly that municipal officials never expect bribes when they have to work on applications of churches for church building sites, followed by 21% that agreed, while 24% disagreed, with 12% that strongly disagreed and the 22% was not sure.

K2: Churches bribing municipal officials.

Intention: To investigate the church members and leadership perceptions in giving gifts or bribes to Municipal officials in ensuring the quick processing of the documents

Results and Discussion: About 4% of the respondents strongly agreed that it is OK if churches give gifts (or even bribes) to municipal officials to ensure the quick processing of their documents, followed by 4% that agreed, while 37% disagreed, with 51% that strongly disagreed and the 4% was not sure. It is encouraging to see that the highest figure is for those respondents that strongly disagree, and this high figure seem to indicate that churches adhere to the godly principles in this regard.

K3: To build a church building quickly is preferable in spite of compromising safety standards in the process.

Intention: To determine the impact that safety standards has to the church in general.

Results and Discussion: The 8% strongly agreed that to build a church building quickly is preferable even if the process compromises safety standards, followed by 7% that agreed, while 34% disagreed, with 47% that strongly disagreed and 4% was not sure. The outcomes of these results are

encouraging it because it shows that the church members do consider safety aspects to be of the utmost importance for people.

4.9.4.13 Insurance

Table 4.27: Insurance

| | Strongly agree | | Agree | | Disagree | | Strongly disagree | | Unsure | |
|----------------------|----------------|------|-------|------|----------|------|-------------------|------|--------|------|
| | f | % | f | % | f | % | f | % | f | % |
| L1 Must insure | 153 | 56.7 | 91 | 33.7 | 10 | 3.7 | 5 | 1.9 | 11 | 4.1 |
| L2 Predict damage | 24 | 8.9 | 71 | 26.3 | 97 | 35.9 | 42 | 15.6 | 36 | 13.3 |
| L3 Never damaged | 36 | 13.3 | 28 | 10.4 | 126 | 46.7 | 60 | 22.2 | 20 | 7.4 |
| L4 Irresponsible | 77 | 28.5 | 83 | 30.7 | 65 | 24.1 | 18 | 6.7 | 27 | 10.0 |
| L5 Under insured | 75 | 27.8 | 123 | 45.6 | 41 | 15.2 | 7 | 2.6 | 27 | 8.9 |
| L6 Struggle to claim | 53 | 19.6 | 134 | 49.6 | 43 | 15.9 | 1 | 0.4 | 39 | 14.4 |

All of the 270 participants responded to this question.

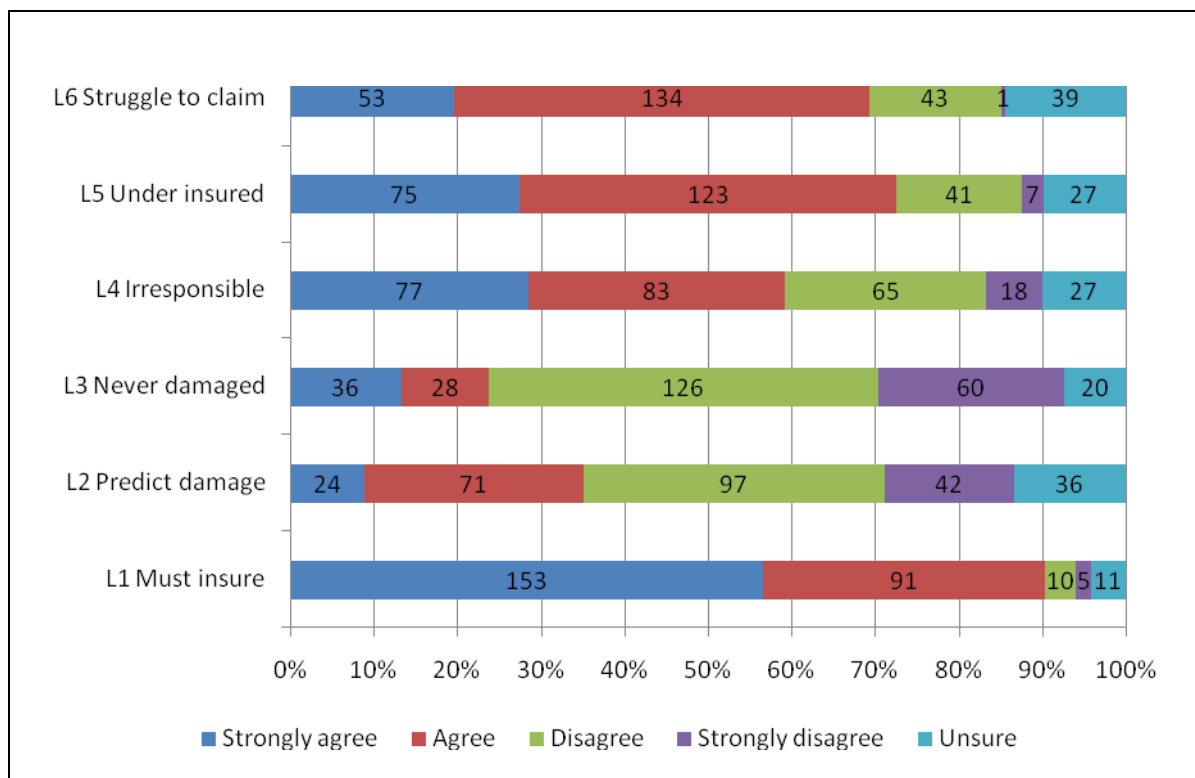


Figure 4.27: Insurance

L1: Church building and its assets need insurance.

Intention: To investigate the church members and leadership perceptions about insuring of church building and its assets.

Results and Discussion: Figure 6.27 presents the results. The 57% strongly agreed that the church building and its assets needs insurance, followed by 34% that agreed, while 3% disagreed, with 2% that strongly disagreed and 4% was not sure.

L2: Churches can predict when damage to their property is likely to take place.

Intention: To investigate church members and leadership perception on property damage predictions.

Results and Discussion: About 9% strongly claimed that churches can predict when damage to their property is likely to take place, followed by 26%, while 36% disagree, with 16% that disagreed strongly and 13% was not sure.

L3: Churches can foresee damages that will affect their properties because of God's protection.

Intention: To determine if the church members and leadership do only rely on God for property protection or do use their common sense from God to insure the property.

Results and Discussion: The 13% of the respondents strongly agreed that church buildings can never be damaged because God Almighty protects them, followed by 10% that agreed, while 47% disagreed, with 22% disagreed strongly and 7% was not sure.

L4: It is irresponsible for churches not to take out insurance because God expects of them to take care of their properties.

Intention: To investigate the church members and leadership perceptions about the irresponsibility of not insuring the church property

Results and Discussion: The 28% of the respondents strongly agreed that it is irresponsible for churches not to take out insurance for their church buildings because God expects of them to take care of their properties, followed by 31% that agreed, while 24% disagreed, with 7% disagreed strongly and 10% was not sure.

L5: Under-insured church buildings may drain financial resources of churches in case of disaster damages.

Intention: To investigate the church members and leadership perceptions about the financial resources in case the damage due to disaster takes place.

Results and Discussion: The 28% of the respondents strongly agreed that church buildings that are underinsured might drain the financial resources of churches in case of damage due to disasters over which people have no control, followed by 45% that agreed, while 15% disagreed, with 2% that strongly disagreed and 10% was not sure.

L6: The claimant sometimes struggles to get their insurance pay out.

Intention: To investigate the church members and leadership perceptions about the struggles that claimants experience to get their insurance payouts.

Results and Discussion: 20% of the respondents strongly agreed that the claimants could sometimes struggle to get payment after claiming, followed by 50% that agreed, while 16% disagreed, with 1% that strongly agreed and the 14% was not sure. The outcomes of the figures indicate that even though insurance claims process poses some challenges to the claimants, that this struggling is only rare in most situations.

4.10 CONCLUSION

In the light of the findings of the empirical research surveyed amongst church members and leadership in the Vaal Triangle, in the whole section above, the research instruments were formulated from biblical cases and theological perspectives discussed in chapter two, hence the conclusions arrived at, are as follows:

1. The women may be the majority group within the churches surveyed in Vaal Triangle. In terms of language distribution, the dominant languages happen to be the native ones; the survey incorporated only one white church, and the rest were minority ethnic groups. Majority of the members are young people with a less percentage of the adult group compared to the youth. In terms of marital status, the majority are not yet married with a small percentage of the widows.
2. The majority of the church members and leaders within the churches surveyed, appeared to be without children at 39% per cent of the whole group, this figure indicates that it could be representative of the majority of the youth, while 58% had between one and four, and the 2% had more than four children.
3. A dominant number of church members and leaders resides in the Vaal Triangle, followed by those that reside in the suburbs and nearby farms or plots, while only 3% are from surrounding townships and suburbs outside Vaal Triangle.
4. Most of the participants were church choir members and leaders of other departments, followed by home cell leaders and the next is the group of those that are the pastors or their assistants. In terms of race distribution, the majority were Blacks with the minority of Whites, Indian, and Coloured communities.
5. The majority of the participants has passed grade 12, followed by those with diploma and junior degree and the rest were postgraduate.
6. Majority are working, followed by students and pensioners, with the demographical presentation indicated, that majority of the members originate from the Vaal Triangle, compared to other districts.
7. In terms of church membership, majority are full-time members, the minority were casual members and visitors, and, what is quite interesting is a number of members who claimed to have been with their churches for 10 years and the rest up to 20 years.

8. Most of the respondents strongly agreed that it is God's purpose from Old Testament times that those that believe must gather to worship and for bible teaching; etc. and surely places of worship symbolises God's presence. The majority agreed that house churches were ideal places too and evangelism has a great impact for the great commission.
9. The greater majority agreed that church buildings and resources are there to service the community and that these properties exist to ensure that worship services take place without any distraction, which proves a fact that it is surely a need.
10. The majority of the churches surveyed agree that it is advantageous for a newly established church to rent a property. However, they have some reservations such as that the rented period should not be too long. These people also recognize the disadvantages that renting poses.
11. The significant number of the churches agrees that in order for the church to purchase a property, it must qualify for the bond and meet all the necessary qualifications of the National Credit Act or a church must have enough cash to purchase the property outright. The significant number of the churches agrees that good church leadership promotes team spirit between the church leader and church members.
12. The majority agree that church leaders must be able to manage church projects; especially church funds that they should be able to account for, and that good management will enable church leaders to facilitate a risk assessment associated with the church projects. The majority of church members believe in traveling for a short distance to attend church.
13. The significant number of churches agrees that it is not healthy if a church building is located in the midst of noisy neighbours or in public places, which could be a nuisance and they prefer a church building that is located in an area with good service delivery and infrastructure.

14. Quite a significant number of the church members and the leadership agreed that even if a church has a good pastor, it also needs the skills of other members to help it to succeed in its building project endeavours.
15. The majority claim that though the church is faithful to the bible, it must have professional management. The majority of the participants agree that one of the reasons many churches in townships struggle to acquire church buildings is because their leaders and members lack information, and the urban churches whose members struggle to read and count have less access to the information they need.
16. Majority agree that even in urban areas, churches can acquire church buildings with ease provided many of their adult members work as professionals and that legal services are essential for the church building acquisition.
17. The majority disagreed that churches in townships need to use their political power to ensure that unfavourable laws are changed, to ease the church building process, but has to obey and follow the government rules in meeting the public standards.
18. The majority claim that the municipal officials never expect to be paid bribes. Especially when working with applications for church building sites. They emphasized that it is wrong for churches to give gifts (or even bribes) to municipal officials in order to ensure the quick processing of their documents. There must always be an adherence to safety standards in building a church or any other structure.
19. The majority agreed that the church building property like the one any other properties must be insured, since damage to property cannot be predicted, hence churches must be responsible according to God's expectations.
20. The majority declared that church buildings that are under insured might drain the financial resources of churches in case of damage due to disasters over which people have no control, but agreed that although it

is a good thing to have insurance on the church property, those that claim can sometimes struggle to get their claims.

CHAPTER 5

RECOMMENDATIONS

5.1 INTRODUCTION

In the light of the main empirical findings and conclusion discussed in chapter 4 above, this chapter aims at suggesting some guidelines for leaders and other interested stakeholders regarding the impact that the church building facilities has in the growth of urban independent churches in the Vaal Triangle and church planting in general.

5.1.1 The impact of church building

The church building can really have great impact, which is what has been a common outcome throughout all the interviews that the researcher has conducted. Seeing that the temporary structures that are used do have an effect of unsettlement in membership and attendance due to various weather conditions, draining of funds etc., it is recommended that each church do make a serious commitment and dedication when it comes to building permanent structures. Greenway & Monsma (1989:155) express this matter about church building that a building provides a congregation with a fixed address and place where people can be referred. It simply portrays the message to the congregation and the community that the church is there to stay.

5.1.2 Church mission on earth

The church exist to fulfil the great commission of Jesus Christ in this world, part of this commission is to reach the communities. The research also highlighted the fact that many of the churches do want to be of service to the community by means of projects. It is therefore highly recommended that those churches that are in the process of acquiring church buildings see their church buildings as resources for service to the community.

5.1.3 Renting a place for church services

The renting of a place for the church is a good move when the church is at the initial phase, but as discussed in the outcomes of the empirical research the recommendation is that the process must not be long due to some of the challenges outlined in chapter three section 3.3 and 3.3.1.

5.1.4 Purchasing the property

The process of purchasing a property in general is largely the same that will apply when the church buys its own property. It is therefore, recommended that the church council needs to make a thorough research about the procedure to be followed. In the interview conducted with assistant manager of the property department of EDP (Economic Development Planning) cluster at Emfuleni local municipality, Annexure D, the interview made mention of some brief guidelines together with procedures to be followed and it is part of the attachment.

5.1.5 Leadership

It is essential that the church members who will be assisting in the leadership be developed and that there should be a plan to achieve this. Such church members will help to fulfill the vision bearer's plan for God's calling. Maloma (2005:135); suggested the concept that as leaders we need to constantly evaluate our vision, mission, and structures to the church's effectiveness in terms of accomplishing its mission within the context of our city.

5.1.6 Human Resource

Skills development is seen as one of the major findings like the need of assistance in leadership for the achievements of the set church projects. It is recommended that churches, to close the gap in empowering and developing people that can help in fulfilling the church mission, should take skills development seriously. This does not mean the Holy Spirit is neglected, instead through His help the development process will be easier. According to Myers, (1999:96) the second generation defines development as a process by

which the members of society increase their personal and institutional capacities to mobilise and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations. Development is not something arrived at, an end; it is a continuing process.

It is also, recommended that awareness have to be made to the church members about the information on various aspects that might affect the church in general and how to access it. In this regard, professionalism is recommended since the church exists in the midst of the secular world, though the church is faithful to the bible.

For the fact that we are living in the secular world with some kinds of fraud and corruption as discussed in chapter three, it is highly recommended that the church must consider legal services in the purchase of the property. It definitely applies in any process of sourcing or acquiring property, of which it will surely benefit the church in future should any of the unforeseen factors result. The recommendation is also made that the churches in townships use their political power to ensure that unfavourable laws can be changed to ease the church building process. The word of God says, "When the righteous people are in authority, the people rejoice, but when a wicked man rules, the people groan" (Proverbs 29:2). The effect of such suffering arising out of bad political leadership will also affect the church, if the churches choose to be ignorant. Lebusa (2009:270) suggests that Christians need to infiltrate political parties and government structures until they come to a point where they will be at the centre of influence when laws are set.

5.1.7 Corruption

The empirical research and the pastors interviews revealed that giving of gifts for the wrong motives, is unacceptable, it is sin. Many of the respondents did emphasize that giving is a Godly principle; but bribery is wrong. It is even wrong when committed by the believers, it is therefore recommended that the church needs to stand its grounds in living according to God's principles and statutes so that people who happened to be living in such a state of life can

see light, otherwise its image will be in a bad state. 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 (Lebusa, 2009:277). Secondly, it is recommended that the church leadership adhere to safety standards when building the property so that in future there should not be any bitter consequences due to the compromise of the safety standards.

5.1.8 Insurance

It is in most cases not easy to predict natural causes, and this was the feeling of many respondents during the empirical research and that God gave man a common sense to take appropriate steps. Maloma (2005:8) speaks about stewardship, and he quotes Goudzwaard (1993:105) that “Stewardship implies first of all recognition that man is not the ultimate owner of the earth’s resources and potentialities. Man is responsible to God, the true owner, for what he does with the Lord’s earth; thus wise and careful management of resources is required, only in that way will it be possible to give an account to the owner upon his return.” It is; therefore recommended that churches should consider insuring their property and assets, just as church members consider insurance for their private properties to be essential in dealing with the possibility of theft, and damage from natural disasters. This consideration will give the church an assurance that there will be funds to rebuild or replace what they lose in case of disasters over which people have no control.

5.2 RECOMMENDATIONS FOR FURTHER STUDY

- An investigation can be launched to learn more about the independent churches that once they have a building property, how well they make it available for a service to the community.

- The land availability for church sites once the residential settlement is set in the newly developed areas, could serve as an objective for further studies.

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ANNEXURE A

QUESTIONNAIRES



NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
VAAL TRIANGLE CAMPUS

QUESTIONNAIRE: CHURCH LEADERSHIP AND CHURCH MEMBERS

Please complete the questionnaire by answering all questions. We guarantee the confidentiality of this questionnaire. The data obtained will be used in a summarized format for research purposes.

A DEMOGRAPHICAL INFORMATION

Please mark the appropriate box:

| | | | | | | | |
|---|--------------------|-----------------------|---------------------|-------------------|-----------|-------|------|
| 1 | Gender | Male | Female | | | | |
| 2 | Home language | Sesotho | SeTswana | SePedi | SiSwati | | |
| | | IsiZulu | IsiXhosa | English | ShiTsonga | | |
| | | IsiNdebele | TshiVenda | Afrikaans | Other | | |
| 3 | Age (in years) | 15-25 | 26-35 | 36-45 | 46-55 | 56-65 | 65 + |
| 4 | Marital status | Married | Unmarried | Widowed | Divorced | | |
| 5 | Number of children | None | 1 to 4 | More than 4 | | | |
| 6 | Residence | Vaal Township | Vaal Suburb | Farm/Plot in Vaal | | | |
| | | Township outside Vaal | Suburb outside Vaal | Other | | | |
| 7 | Position in church | Pastor Assistant | Cell Leader | Choir member | Other | | |
| 8 | Cultural group | Black | White | Coloured | Indian | Other | |

| | | | | | | | | |
|------|---|-----------------------|--------------------------|---------------------|---------------------------|----------------|--------------|---|
| 9 | Qualifications | Grade 1-5 | Grade 6-9 | Grade 10-12 | Grade 12 + Certificate | | | |
| | | Grade 12 + Diploma | Degree | Honours | Masters + | | | |
| 10 | Employment | Self Employed | Employed | Part-Time | Casual | | | |
| | | Pensioner | Student | Unemployed | Other | | | |
| 11 | Place of birth | Vaal Triangle | Outside Vaal Triangle | | | | | |
| 12 | Country of birth | South Africa | Lesotho | Swaziland | Botswana | | | |
| | | Zimbabwe | Mozambique | Other, (specify) | | | | |
| 13 | How did you become associated with this church? | | | | | | | |
| 13.1 | Born and grown up in this church | | | | | | | |
| 13.2 | Converted in this church | | | | | | | |
| 13.3 | Moved to this church by transfer | | | | | | | |
| 13.4 | Other please specify | | | | | | | |
| 14 | Type of membership | Full membership | Casual member | Visitor | | | | |
| 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 | |
| 16 | How many churches have you been a member of since becoming a Christian? | | 1 | 2 | 3 | 4 | 5 | 6 |

QUESTIONNAIRE: KETAPELE YA KEREKE LE MALOKO A YONA

Kakopo araba dipotso tse pampitshaneng ena. Re o netefaletsa hore ditaba tsena ditla bolokwa e le lekunutu. Dintlha tse fumanwang ditla kgutsufatswa molemong oa diphuphutso.

A DEMOGRAPHICAL INFORMATION

Kakopo tshwaya lebokoso leo e eleng lona.

| | | | | | | | |
|---|------------------------------|------------------------------|------------------------------------|--------------------------------|-----------|----------------------------------|-----------|
| 1 | Bonng/Gender | E motona | E motshehadi | | | | |
| 2 | Puo ya lapeng | Sesotho | SeTswana | | SePedi | | SiSwati |
| | | IsiZulu | IsiXhosa | | English | | ShiTsonga |
| | | IsiNdebele | TshiVenda | | Afrikaans | | Ho hong |
| 3 | Dilemo tsa hao | 15-25 | 26-35 | 36-45 | 46-55 | 56-65 | 65 + |
| 4 | Tsa lenyalo | Ke nyetswe | Ha ke ya nyalwa | | Mohlohadi | | Tlhalo |
| 5 | Bana | Tjhe | 1 ho ya ho 4 | Bafeta 4 | | | |
| 6 | Sebaka seo ke dulang ho sona | Motseng oa Lekoa | | Metse toropong | | Polasing kapa Plotong ya Lekoa | |
| | | Motseng o kantle ho Lekoa | | Metse toropong kantle ho Lekoa | | Ho hong | |
| 7 | Boemo baka kerekeng | Mothusi oa Moruti | Moetapele thebeletsong tsa selehae | | Sebini | Tse ding, totobatsa | |
| 8 | Botho/Ethnic Group | Motho e Motsho | Motho e Mosweu | WaMmala | MoIndia | Ho hong (Totobatsa) | |
| 9 | Tsa thupelo | Lehato la/Grade 1-5 | | Lehato la/Grade 6-9 | | Lehato la/Grade 10-12 | |
| | | Lehato la/Grade 12 + Diploma | | Dikgrata/Degree | | Honours | |
| | | | | | | Lehato la/Grade 12 + Certificate | |
| | | | | | | Masters + | |

| | | | | | | | |
|------|--|---------------------|-------------------|---------------------|---------------------|------------------|----------------|
| 10 | Tsa tshebetso | Keya itshebetsa | Ke ya sebetsa | Ke sebetsa nakwana | | | |
| | | Ke mo pensheneng | Ngwana oa sekolo | Ha ke sebetse | Ho hong (Totobatsa) | | |
| 11 | Tulo moo ke tswaletswe | | | Lekoa | Kantle ho Lekoa | | |
| 12 | Motse moholo moo ke tswaletswe | Afrika Borwa | Lesotho | Swaziland | Botswana | | |
| | | Zimbabwe | Mozambique | Ho hong (Totobatsa) | | | |
| 13 | Na ho tlile jwang o be karolo ya kereke ena? | | | | | | |
| 13.1 | Ke tswaletswe kaba ka holela mona kerekeng | | | | | | |
| 13.2 | Ke sokolohetse kerekeng mona | | | | | | |
| 13.3 | Ke tlile kerekeng ena ke etswa ho enngwe ka tumello | | | | | | |
| 13.4 | Ho hong (Totobatsa) | | | | | | |
| 14 | Mofuta wa boloko | Leloko le feletseng | Leloko la nakwana | Moeti | | | |
| 15 | E se ele nako e kae o le mona kerekeng ena? | Dilemo tse 0-3 | Dilemo tse 3-5 | Dilemo tse 6-10 | Dilemo tse 11-15 | Dilemo tse 16-20 | Dilemo tse 20+ |
| 16 | Ke dikereke tse kae tseo obileng leloko ha esale o eba mokreste? | | | | | | |
| | E le nngwe | Tse pedi | Tse tharo | Tse nne | Tse hlano | Tse tshelela | |

B: The impact of church building

B: Tshusumetso ya moaho wa kereke

| | | | | | | | |
|--|--|-----------------------|--------------|-----------------|--------------------------|-----------------|---|
| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
| 1 | It was God's purpose from Old Testament times that those that believe in Him gather for worship, bible teaching etc. | 1 | 2 | 3 | 4 | 5 | Ene e le morero oa Modimo nakong ya Testamente ya kgale hore bohle ba dumelang ho yena babe le kopano ya borapedi |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|--|
| 2 | A place of worship symbolise God's presence | 1 | 2 | 3 | 4 | 5 | Sebaka sa borapedi se supentsha boteng ba Modimo |
| 3 | When Jesus was on earth, He did approve the temple by referring to it as "God's house" in John 2:17 | 1 | 2 | 3 | 4 | 5 | Jesu ha sale lefatsheng, o ile a hatella tempele hore "ke ntlo ya Jehova" ho ya ka Johanne 2:17 |
| 4 | Christians gather in the church building for various activities including to be taught the word of God | 1 | 2 | 3 | 4 | 5 | Bakreste ba kopana ka moahong oa kereke ho rutwa ka lentswe la Modimo |
| 5 | Jesus Christ represents the true temple on earth | 1 | 2 | 3 | 4 | 5 | Morena Jesu o emela tempele ya nnete lefatsheng |
| 6 | The house churches that we read about in the New Testament were also for the fellowship of believers | 1 | 2 | 3 | 4 | 5 | Ditshebeletso tsa kereke tseneng ditshwarelwa matlung tseo re balang ka tsona Testamenteng e Ntjha di ne di e nale molemo oa kopanelo ya badumedi. |

C: Church's mission on earth

C: Tshebeletso ya kereke lefatsheng

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|---|
| 1 | Christians exist not only to worship, but to evangelise among other things | 1 | 2 | 3 | 4 | 5 | Bakreste ha bateng lefatsheng bakeng sa borapedi feela, empa le ho hasa evangedi hara tse ding |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|---|----------------|-------|----------|-------------------|----------|---|
| 2 | Part of the church's calling is to proclaim Jesus Christ as the only King of kings, Lords of lords | 1 | 2 | 3 | 4 | 5 | Karolo enngwe ya pitso ya kereke, ke ho boledisa Jesu Krete hore ke yena feela Morena oa marena. |
| 3 | The church's mission in evangelism is to also promote fellowship by inviting others from outside the church | 1 | 2 | 3 | 4 | 5 | Tshebelletso enngwe ya kereke ya ho bapatsa setswalle ke ka ho memela babang ba kantle kerekeng. |
| 4 | Churches should be encouraged to see their church buildings as resources for service to the community | 1 | 2 | 3 | 4 | 5 | Dikereke di tshwanelwa ho kgothalletswa hore dibone meaho ya tsona ele mehlodi ya ho sebelletsa setjhaba. |
| 5 | Church buildings help to ensure that worship services take place without any destruction | 1 | 2 | 3 | 4 | 5 | Meaho ya kereke e netefaletsa hore tshebeletso ya thapelo e nka sebaka ka ntle ho tshitiso. |

D: The need for a church building

D: Bohlokoa ba moaho oa kereke

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|---|
| 1 | Church buildings are needed for services and other activities that glorify God | 1 | 2 | 3 | 4 | 5 | Meaho ya dikereke e ya hlokeha bakeng sa ditshebeletso mmoho le diketsahalo tseding tse tlotlisang Modimo. |
| 2 | The church building can be used for various community projects | 1 | 2 | 3 | 4 | 5 | Moaho oa kereke o ka sebedisetswa le mesebetsi/diprojeke tse fapafapaneng tsa setjhaba. |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|---|----------------|-------|----------|-------------------|----------|---|
| 3 | People should feel at home in Church buildings | 1 | 2 | 3 | 4 | 5 | Batho ba tshwanela ho ikutlwela ba le hae ka hara meaho ya dikereke. |
| 4 | The exterior and interior of the church building must portray a good image | 1 | 2 | 3 | 4 | 5 | Bokantle le bokahare ba moaho oa kereke bo tshwanetse ho bonahatsa setshwantso sa popota. |
| 5 | Church buildings give the pastor and the congregation a sense of achievement | 1 | 2 | 3 | 4 | 5 | Moaho oa kereke o neya Moruti mmoho le phutheho motlotlo oa boiphihlelo bo itseng. |
| 6 | Having an own church building brings joy and assurance of permanence to the community | 1 | 2 | 3 | 4 | 5 | Hoba le moaho oa kereke ho neya setjhaba lethabo le netefaletso ya hore kereke e tla ba teng ho ya ho ile. |
| 7 | The church building is available seven days a week for different church activities | 1 | 2 | 3 | 4 | 5 | Moaho oa kereke o eba teng matsatsi a supileng bekeng bakeng sa ditshebeletso tse fapafapaneng tsa kereke. |
| 8 | The church building supports and sustains religious, congregational, personal, and community memory | 1 | 2 | 3 | 4 | 5 | Moaho oa kereke o tshehetsa le ho boloka thuto ya lentswe, phutheho, botho le mehopolo ya setjhaba. |

**E: Renting a place for church services E: Ho patala sebaka nakwana mabapi
le tshebeletso ya kereke**

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | |
|--|--|-----------------------|--------------|-----------------|--------------------------|-----------------|---|
| 1 | It is advantageous for a newly established church to rent a property; but renting is not good if it is for a period of more than ten years | 1 | 2 | 3 | 4 | 5 | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
| 2 | The church does not have powers to alter anything on the rented property | 1 | 2 | 3 | 4 | 5 | Kereke ha ena tokelo le matla a ho fetola eng kapa eng ya sebaka se sebedisetswang nakwana. |
| 3 | The church services are mostly limited to Sunday services only when the church uses rented facilities | 1 | 2 | 3 | 4 | 5 | Ditshebeletso tsa kereke dilekanyeditsewe ka Sontaha feela sebakeng se sebedisetswang nakwana. |
| 4 | Over-rented places like school classes can cause a nuisance e.g. noise | 1 | 2 | 3 | 4 | 5 | Sebaka se sebediswang nakwana ke bongata ba dikereke jwalo ka sekolo se kaba le tshitiso e itseng mohlala lerata. |
| 5 | You cannot alter the signage and branding of a rented place | 1 | 2 | 3 | 4 | 5 | Ha o kake oa fetola mongolo kapa mkgabiso oa sebaka se sebediswang nakwana kapa se hirilweng. |

F: Purchasing the property

F: Ho reka moaho kapa setsha

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|---|----------------|-------|----------|-------------------|----------|--|
| 1 | In order for the church to purchase a property, it must qualify for the bond or have cash | 1 | 2 | 3 | 4 | 5 | Hore kereke e lokele ho reka tulo kapa moaho, e tshwanela ho ka etsa kadimo ya tjelete kapa hoba le kontane. |
| 2 | The National Credit act may make it difficult for churches to borrow funds from banks with a view to purchasing church properties in South Africa | 1 | 2 | 3 | 4 | 5 | Molawana o laolang dikadimo tsa ditjelete o kanna wa thatafaletsa kereke ho kadima tjelete dibankeng ka tjebo ya ho reka moaho oa kereke Afrika Borwa. |
| 3 | The banks have to conduct the profiling of the borrower before they can grant loans to purchase church property | 1 | 2 | 3 | 4 | 5 | Dibanka di tshwanela ho etsa diteko tse itseng pele ho ya kadimang tjelete bakeng sa ho reka moaho oa kereke. |
| 4 | The cost of properties vary in value in accordance with the location, size and condition of the property | 1 | 2 | 3 | 4 | 5 | Ditefello tsa meaho di ya fapafapana ka boleng ho ya ka sebaka, boholo le maemo a moaho. |

G: Leadership

G: Ketapele / Boetapele

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|---|
| 1 | Good church leadership promotes team spirit between the church leader and church members | 1 | 2 | 3 | 4 | 5 | Boetapele ba mmankgonthe bo kgothalletsa moya o motle pakeng tsa moetapele le maphutheho. |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|---|----------------|-------|----------|-------------------|----------|---|
| 2 | A good church leader succeeds in communicating the vision of the church clearly to the church members | 1 | 2 | 3 | 4 | 5 | Moetapele oa sebele kerekeng oa atleha ka ho hlaloseisa maloko pono ya kereke. |
| 3 | Church leaders must be able to manage church projects | 1 | 2 | 3 | 4 | 5 | Baetapele ba kereke ba tshwanetse hoba le taolo e ntle mesebetsing kapa diprojekeng tsa kereke. |
| 4 | Good church leaders must ensure that church funds are accounted for. | 1 | 2 | 3 | 4 | 5 | Baetapele ba kereke ba tshwanetse hoba le tlhokomelo le taolo e ntle ditjheleteng tsa kereke. |
| 6 | Church leaders must facilitate a risk assessment associated with the projects of the church | 1 | 2 | 3 | 4 | 5 | Baetapele ba kereke ba tshwanela laola dikotsi tse ka ikamahanyang le diprojeke tsa kereke. |

H: Church location

H: Sebaka sa kereke

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|---|
| 1 | I have to travel more than 5 km to get to my place of worship | 1 | 2 | 3 | 4 | 5 | Ke tshwanela ho tsamaya dikilometara tse fetang hlano (5 km) ho ya kerekeng. |
| 2 | It is not healthy if a church building is located to noisy neighbours or public places | 1 | 2 | 3 | 4 | 5 | Haho hotle ha moaho oa kereke ole pela sebaka se lerata kapa se phetheselang. |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|---|
| 3 | I prefer a church building that is located in an area with good service delivery and infrastructure | 1 | 2 | 3 | 4 | 5 | Ke rata moaho oa kereke o sebakeng se nang le ditshebeletso tse hantle tsa masepala. |
| 4 | There is never a confusion regarding whether it is the national department of Land Affairs or local municipalities, or the provincial departments that provides for church building sites. | 1 | 2 | 3 | 4 | 5 | Haho ko ho eba le pherekano tabeng ya hore lefapha la ditaba tsa naha kapa masepala oa selehae kapa lefapha la profinse le nehelanang ka dibaka tsa ho aha meaho ya dikereke. |

I: Human Resource

I: Mehlopi ya tsa botho

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|--|
| 1 | Even if a church has a good pastor, it also need the skills of other members to can succeed in its church building project | 1 | 2 | 3 | 4 | 5 | Leha kereke e nale moruti oa mmankgonthe, e ntse e hloka tsebo ya maloko a mang hore e atlehe diprojekeng tsa yona. |
| 2 | Good Christians do not need training to develop their skills because the Holy Spirit gives them all their gifts | 1 | 2 | 3 | 4 | 5 | Bakreste ba sebele ha ba hloke dithupello ho atlehisa tsebo ya bona ka ha Moya o halalelang o ba neya dineo tsa bona tsohle. |
| 3 | The church benefits when its members are educated or empowered through skills training | 1 | 2 | 3 | 4 | 5 | Kereke e kgona ho una molemo ha maloko a yona a fumane dithupello tsa tsebo tse itseng. |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | |
|--|---|----------------|-------|----------|-------------------|----------|--|
| 4 | Managing a church professionally is not important as long as the church is faithful to the Bible | 1 | 2 | 3 | 4 | 5 | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. Ho laola kereke ka tsela e tsepameng ha ho bohlokwa ha fela kereke e tshepahala lentsweng la Bibeले. |
| 5 | One important reason why many churches in townships struggle to acquire church buildings is that their leaders and members lack information about how to go about the process | 1 | 2 | 3 | 4 | 5 | Leleng la mabaka a bohlokwa ao ka wona kereke e sokolang ho ka ba le moaho oo eleng oa yona, ke hore baetapele le maloko a yona ha bana boiphihlelo hore ba tshwanela ho etsa jwang. |
| 6 | Urban churches whose members struggle to read and count have less access to the information they need to go about a church building process | 1 | 2 | 3 | 4 | 5 | Dikereke tsa metse ditoropong tseo ka tsona maloko a tsona a sa tsebeng ho bala, ha bana monyetla oo wa ho finyella dintlha tsa hore ba ka fumana moaho jwang. |
| 7 | Even in urban areas, churches can acquire church buildings with ease if many of their adult members work as professionals | 1 | 2 | 3 | 4 | 5 | Le metse ditoropong, dikereke di fumana meaho ha bonolo ha fela bongata ba maloko ao eleng batho ba baholo ba sebetsa mesebetsi e atlehileng. |
| 8 | The services of lawyers are not essential when churches acquire church buildings in townships | 1 | 2 | 3 | 4 | 5 | Ditshebeletso tsa boramolawo ha di bohlokwa ha kereke ditshwanela ho fumantshwa meaho metseng ya ditoropo. |
| 9 | Churches in townships need to use their political power to ensure that unfavourable laws can be changed to ease the church building process | 1 | 2 | 3 | 4 | 5 | Dikereke tse metseng ya ditoropo ditshwanela ho sebedisa matla a tsona a sepolotiki ho etsa bonnete ba hore melao e sa yeng ka tsela e fetolwe ho bebofatsa tsela ya ho hore dikereke di fumane meaho ka ntle ho tshitiso. |

J: Demographics

J: Dipalopalo tsa bohlokwa

| | | | |
|---|--|--------|--------|
| 1 | What is the majority of the population that your church is ministering to? | Elders | Youth |
| 1 | Ke bongata bofe ba batho boteng kerekeng ya lona? | Baholo | Batjha |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|--|
| 2 | If the majority of the congregants is young people, they can contribute well towards the church building project | 1 | 2 | 3 | 4 | 5 | Ha bongata ba batho ele batjha kerekeng, ba ka kgona ho nehela hantle bakeng sa moaho oa kereke. |
| 3 | The church has to obey and follow the government rules in meeting the public standards | 1 | 2 | 3 | 4 | 5 | Kereke e tshwanela ho mamela le ho latela melao ya mmuso ele ho etsa bonnete ba hore e etsa tse lebelletsweng. |
| 4 | The church like any other organization, is legally liable for every step it takes in erecting a structure | 1 | 2 | 3 | 4 | 5 | Kereke jwalo ka mekgatlo e emeng e ntse e tlangwa ke molao lehatong le leng le leng ha e tshwanela ho aha. |

K: Corruption

K: Bosinyi

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|---|----------------|-------|----------|-------------------|----------|--|
| 1 | Municipal officials never expect bribes when they have to work on application of churches for church building sites | 1 | 2 | 3 | 4 | 5 | Basebetsi ba masepala ha bake ba lebella bo fuwa tjelete ya ka sephiring (tjotjo) ha ho etswa dikopo tsa ditsha bakeng sa dikereke |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|---|----------------|-------|----------|-------------------|----------|--|
| 2 | It is OK if churches give gifts (or even bribes) to municipal officials to ensure the quick processing of their documents | 1 | 2 | 3 | 4 | 5 | Ke ntho e lokileng ha kereke efa basebetsi ba masepala dimpho kapa tjo tjo ele hore kopo ya ditokomane e tle e potlakiswe. |

| | | | | | | | |
|---|--|---|---|---|---|---|---|
| 3 | To build a church building quickly is preferable even if the safety standards are compromised in the process | 1 | 2 | 3 | 4 | 5 | Ho aha kereke ka potlako ho lokile le ha maemo a tshireletso a sa nkelwe hloohong kapa a nenwa. |
|---|--|---|---|---|---|---|---|

L: Insurance

L: Tshireletso ya thepa

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|---|----------------|-------|----------|-------------------|----------|--|
| 1 | The church building and its assets must be insured | 1 | 2 | 3 | 4 | 5 | Moaho oa kereke mmoho lethepa ya yona ditshwanela ho bolokwa/sireletswa. |
| 2 | Churches can predict when damage to their property is likely to take place | 1 | 2 | 3 | 4 | 5 | Dikereke diya kgona ho tseba/lepa hore na tshenyeho etla tlela moaho neng. |
| 3 | Church buildings can never be damaged because God Almighty protects them | 1 | 2 | 3 | 4 | 5 | Meaho ya dikereke e keke ya senyeha, hobane Ntate Modimo ya Matla ohle oa e sireletsa. |
| 4 | It is irresponsible for churches not to take out insurance for their church building because God expects of them to take care of their properties | 1 | 2 | 3 | 4 | 5 | Ke ho hloka boikarabelo ha kereke e sa sireletse (insure) moaho hobane Ntate Modimo o lebeletse hore o hlokomelwe. |

| Indicate the extent to which you agree/disagree with each of the following statements by encircling the corresponding number | | Strongly agree | Agree | Disagree | Strongly disagree | Not sure | Bontshisa ka ho dumela kapa ho latola ho enngwe ya dintlha tse tla latela ka ho tshwaya nomoro eo eleng yona. |
|--|--|----------------|-------|----------|-------------------|----------|--|
| 5 | Church buildings that are under insured may drain the financial resources of churches in case of damage due to disasters over which people have no control | 1 | 2 | 3 | 4 | 5 | Kereke e sa sireletswang ka tekano hantle eka fellwa ke mehlodi ya ditjhelete ha ho enale tshenyehelo eo ka yona batho basenang taolo ya yona. |
| 6 | The insured claimant can sometimes struggle to get their claims | 1 | 2 | 3 | 4 | 5 | Le ha batho bale katlasa tshireletso (insurance), ka nako enngwe baka sokola ho fumana ditefello tsa bona. |

Thank you! Ke ya le boha!

ANNEXURE B

CONSENT FORM



NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
VAAL TRIANGLE CAMPUS

Prof. TC Rabali
Vaal Triangle Campus: North-West University
P.O.Box 1174
Vanderbijlpark
25th March 2011

To Whom It may Concern

Greetings!

RE: **Rev ET Molapisi's research work**

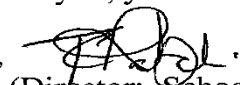
I hereby wish to inform you that Rev ET Molapisi is a postgraduate student at the Vaal Triangle Campus of the North-West University. Rev Molapisi, whose student number is 20451334, is currently working towards completing his MA dissertation in theology. The work that Rev Molapisi has to do requires, among others, empirical research concerning local churches in the Vaal Triangle area as well as the histories and ministries of churches in the Vaal.

The department of theology at the Vaal Triangle Campus of the North-West University is confident about Rev Molapisi'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 Molapisi's research topic is a clear demonstration of this commitment.

We are hereby asking you to assist Rev Molapisi with 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)

ANNEXURE D

MUNICIPAL PROPERTIES ATTACHMENT

LOCAL GOVERNMENT ORDINANCE (17 OF 1939) SECTION 79(18)

- (18) (a) Notwithstanding the provisions of the Townships Act, 1907 (Act 33 of 1907, Transvaal), but subject to the succeeding paragraphs and the provisions of any other law-
- (i) let, sell exchange or in any other manner alienate or dispose of any movable or immovable property of the Council: Provided that where a Council exchanges immovable property for other property, the other property shall be wholly or predominantly immovable;
 - (ii) grant a servitude on town lands or any other land of which the Council is the owner or enter into an option contract in respect of such land;
 - (iii) cancel any servitude registered in favour of the Council, whether on or without payment of any compensation;
 - (iv) grant prospecting rights on land contemplated in subparagraph (ii) or alienate the right to precious stones, precious or base metals, minerals clay, lime or any other substance on such land in terms of the provisions of the Precious Stones Act, 1964 (Act 73 of 1964), the Mining Rights Act, 1967 (Act 20 of 1967), or any other law.
- (b) Whenever a Council wishes to exercise any of the powers conferred by paragraph (a) in respect of immovable property, excluding the letting of any other property than land in respect of which the lease is subject to section 1(2) of the Formalities in respect of Leases of Land Act, 1969 (Act 19 of 1969), the Council shall cause a notice of the resolution to that effect to be-
- (i) affixed to the public notice board of the Council; and
 - (ii) published in a newspaper in accordance with section 91 of the Republic of South Africa Constitution Act, 1983,
- in which any person who wishes to object to the exercise of any such power, is called upon to lodge his objection in writing with the Town Clerk within a stated period of not less than fourteen days from the date of the publication of the notice in the newspaper: Provided that where a Council wishes to alienate or dispose of immovable property to the State or a statutory body, the Administrator may exempt the Council from all or any of the provisions of this paragraph.

LOCAL GOVERNMENT ORDINANCE (17 of 1939) SECTION 16(a)

A Council may:

(16) (a) make a grant or donation, including the donation of land subject to the provisions of subsection (17), to an institution, organization, society or club in the Province which --

- (i) promotes public health, including the nursing of the sick;
- (ii) is registered as a welfare organization;
- (iii) promotes education, science or literature;
- (iv) promotes sport and recreation;
- (v) promotes art and culture, including music, opera and drama;
- (vi) controls or maintains a museum, zoological garden, botanical garden, public library or art gallery;
- (vii) acts in the interest of the youth or promotes child care;
- (viii) is connected with any shooting competition;
- (ix) promotes the safety and protection of the public;
- (x) is connected with agriculture, horticulture, stock-breeding or poultry; or
- (xi) promotes the training or protection of animals,

where such grant or donation would, in the opinion of the Council, be in the interest of the Council or the inhabitants of the municipality: Provided that such grant or donation shall not be made to an institution, organization, society or clubs where any person, who is concerned with the administration thereof or whose property it is, makes any profit or gain therefrom, other than reasonable remuneration, rent or out-of-pocket expenses.

- come to a satisfactory agreement with Council and that the applicant has be informed that the arrears must be paid within 30 days;
6. The procedures to be implemented after acceptance by the successful tenderer will be as follows:
 - 6.1 The alienation and/or closing of Council land be finalized by Council but that the costs for the closing and alienation of a property be for the account of the applicant and that it be taken into consideration by the sworn valuer when the stand is valued, which costs will be payable in advance as soon as the application has been approved;
 - 6.2 The rezoning, subdivision, registration of servitudes, et cetera will be finalized by the applicant at his own cost but that the costs to be incurred by the applicant be taken into consideration by the sworn valuer when the stand is valued;
 - 6.3 The applicant will be responsible for the application to the Department of Agriculture, Conservation, Environment and Land Affairs and that all costs regarding such application be for the account off the applicant;
 - 6.4 The applicant's attention must be drawn to the fact that Council not necessarily support the rezoning application in view of possible valid objections that may be received when the proposed rezoning is advertised for objections in terms of the relevant legislation. However, should the rezoning not be successful, the transaction will be cancelled at no cost to Council and;
 - 6.4.1 a penalty be effected to the effect that in the case where an applicant withdraws from the transaction after signing the Deed of Sale, the property will revert back to Council at no cost to Council and 15 % of the purchase price or R100 000 whichever is less will be forfeited by the applicant;
 - 6.4.2 the transfer of a property into the name of the applicant, be effected after the finalization of the rezoning of such property and
 7. the proposed "zoning" must be taken into consideration when the valuation is done;
 8. the Council will provide a power of attorney to the applicant to proceed with the rezoning;
 9. the applicant must submit his application/s for, subdivision and rezoning within thirty days from the date of notification by the Council of finalisation of the alienation and closing, provided that in instances where the authorization of the Department of Agriculture, Conservation and Environment is required before the property may be rezoned, the applicant must submit proof in the form of an acknowledgement of receipt of his application by the said Department within the said thirty days, his application for rezoning must then be submitted to the Council within fourteen days of the date of authorization by the said Department;
 10. that a period of six months be granted to the applicant to obtain approval from the Department of Agriculture, Conservation, Environment and Land Affairs and

20. that all service connection costs and transfer costs in all cases be for the account of the applicant;
21. that, should the moving of services be required, the costs thereof be for the account of the applicant;
22. that all rates and taxes be payable from date of registration of the property or in a case where occupation can be granted at an earlier stage, from date of occupation and
23. that an indemnity clause be added when a property is leased, to indemnify Council against any claim of whatsoever nature for damages, which the lessee may incur as result of leasing the property;
24. that the character of each residential area be kept in mind when applications for the alienation of land are considered and that the Committee take care that even in certain residential areas not be diminished to such an extent that the character of the area and the Council's rates and taxes system be influenced, which can cause the reduction of the valuations of the surrounding properties;
25. all applications for the purchase of park land in residential areas should be in line with the policy on non-residential uses in residential areas which was approved on 26 October 2000 item 30;
26. that in case of the alienation of industrial, business and agricultural land, the following information be availed in the tender documents:
 - total investment
 - number of jobs during construction stage
 - number of permanent jobs
 - impact on the approved Spatial Development Framework;
- 27... that a sworn valuation be obtained for a once off compensation amount payable to Council, whenever the need arises to register a servitude over Council land.

IMPORTANT CONDITIONS OF SALE TO BE INCLUDED IN THE SALE AGREEMENT

Development Clause

In order to ensure that, when the Council alienates a property, the property is developed, it is essential that a development clause be included in the conditions of sale. The development clause usually requires from the developer to proceed with his development within two years from the date of registration of transfer, and that the completion be in accordance with the development plan, failing which the property will be transferred back to Council at the cost of the applicant and less 15% (deposit) or R100 000 (one hundred thousand rand) whichever is less.

- All service connection costs and transfer costs will be for the account of the applicant.
- Should the moving of services be necessary when a property is purchased, the costs will be for the account of the applicant.
- That the applicant will be responsible for the costs regarding upgrading of services and a separate services agreement will be entered into between Council and the developer in the case where a Land Availability Agreement is entered into;

ANNEXURE E

NAMES OF PARTICIPATING CHURCHES AND LEADERS

| Church Name | Surname of the Pastor/ Leader |
|--|-------------------------------|
| 1. Atta-Ele-Roi Bible Church | Rev. Molapisi |
| 2. AFM Spiritual Healing and Fellowship | Rev. Mngenela |
| 3. Apostolic Gospel Church International | Rev. Khasane |
| 4. Baptist Church | Rev. Mann |
| 5. Christ Gospel Church | Rev. Maqolo |
| 6. Democratic Methodist Church | Dr. Bishop Makhale |
| 7. EL-Shadai Ministries | Rev. Modiko |
| 8. End Time Revival | Rev. Shittu |
| 9. Foundation of God | Rev. Tsotetsi |
| 10. Full Gospel Sharpeville | Rev. Khanye |
| 11. Heritage Full Gospel | Rev. Phetla |
| 12. Home of Reconciliation Ministry | Rev. Motloung |
| 13. House of Prayer | Rev. Mokoena |
| 14. Jehova Nissi Family Church | Rev. Vilakazi |
| 15. Koinonia Bible Church | Bishop Mthimkulu |
| 16. National Saint Paul Apostolic Faith Mission Church of SA | Bishop Mokoena |
| 17. New Life Center Church | Rev. Dube |
| 18. Oasis Of Praise Bible Church | Rev. Mashabe |
| 19. The Glory has come ministries | Rev. Thapedi |
| 20. Trinity Community Church | Rev. Jones |