

Pentecostalism and the further fragmentation of Christianity: An investigation of the factors contributing to the establishment of new churches in Belhar since 2000

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Key words

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Abstract

Christianity has been diverse from its beginning, with local congregations established in different geographic contexts. Over the centuries it has been, and still is, subject to further fragmentation. The rise of Pentecostalism during the late nineteenth and early twentieth century has led to further fragmentation, also in South Africa. This study will contribute to the sub-discipline of contemporary church history by examining the ecumenical relationships between local churches. It will investigate the ongoing fragmentation of Christianity through the establishment of twelve new Pentecostal churches in the suburb of Belhar since the start of the century (2000-2013). These include: Breakthrough Christian Church, City of Grace (Living Waters) Community Centre, Philia Community Worship Centre, Logos Assembly of God Ministries, Belhar Lighthouse Family Church, Living Word and Faith Temple Church, Open Doors Full Gospel Church, Faith Christian Fellowship Church, New Birth Pentecostal Church, Moria Gemeentes Church, Edon Elohim Pentecostal Ministries and Pentecostal Church of Jesus Christ. The questions that will be posed in this study are why such churches came into being, what attracts members to these newly established churches and how they understand the relationships with other Pentecostal churches and so-called mainline churches in Belhar and further afield. The research problem that will therefore be addressed is: "What are the factors contributing to the continual fragmentation of Christian churches in Belhar from 2000 to 2013?" By documenting the establishment, growth and ecumenical relations of such churches, this study will seek to enhance the understanding of the factors that led to further and rapid fragmentation of Christianity in South Africa.

Declaration

I declare that Pentecostalism and the further fragmentation of Christianity: An investigation of the factors contributing to the establishment of new churches in Belhar since 2000 is my own work, and that it has not been submitted before at any other university, and that all the resources I have used or quoted have been indicated and acknowledged by complete references.

Benson Onyekachukwu Anofuechi

December 2015

Signed



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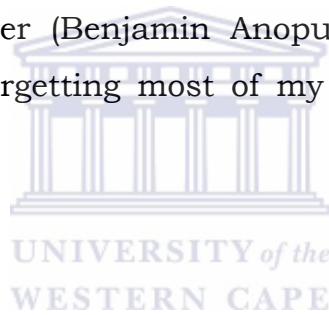


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Chapter 1

Introduction

1.1 Introduction

From its very beginning, Christianity has been diverse, with local congregations established in different geographic contexts. Over the centuries it has been, and still is, subject to further fragmentation. The rise of Pentecostalism during the late nineteenth and early twentieth century has led to further fragmentation, also in South Africa. This study will contribute to the sub-discipline of contemporary church history by investigating the ecumenical relationships between local churches. It will examine the on-going fragmentation of Christianity through the establishment of twelve new Pentecostal churches in the town of Belhar since the start of the century (2000-2013). These include Breakthrough Christian Church, City of Grace (Living Waters) Community Centre, Philia Community Worship Centre, Logos Assembly of God Ministries, Belhar Lighthouse Family Church, Living Word and Faith Temple Church, Open Doors Full Gospel Church, Faith Christian Fellowship Church, New Birth Pentecostal Church, Moria Gemeentes Church, Edon Elohim Pentecostal Ministries and Pentecostal Church of Jesus Christ. The questions that will be posed in this study are why such churches came into being, what attracts members to these newly established churches and how they understand the relationships with other Pentecostal churches and so-called mainline churches in Belhar and further afield. The research problem that will therefore be addressed is: “What are the factors contributing to the continual fragmentation of Christian churches in Belhar from 2000 to 2013?” By documenting the establishment, growth and ecumenical relations of such churches, this study will seek to enhance the understanding of the factors that led to further and rapid fragmentation of Christianity in South Africa.

1.2 Context and relevance

1.2.1 The denominational history of Christianity

Christianity is a diverse religion. The first Christians were made up of

Hebrews, Hellenists, and Jewish, as well as Gentile Christians. Conflicts were therefore present from the very beginning, for example the controversy between the apostles Paul and Peter over issues such as circumcision and dietary laws. An in-depth discussion of Christian denominational history over the last two millennia is beyond the scope of this study.¹ I will therefore only outline the major schisms in Christianity up to the point of the establishment of the so-called mainline churches.

The Donatist schism took place in the year 311CE. Constantine, the first Christian emperor, was faced with the Donatist controversy concerning the issue of the purity of the Church. This followed from the consecration of Caecilian as bishop by Felix of Aptunga in 311. A certain group refused to recognise this consecration, as they considered Felix to be a traitor who had contributed to many persecutions. The controversy continued and the Donatists appealed to the bishop in Rome and then to Constantine, but eventually lost their case. They continued to win many converts until the Donatist Church was marginalised by Islamic invasions in the seventh century.

A further major recorded schism occurred in 451 over the person and the nature of Christ. More or less six hundred bishops gathered in Chalcedon over this matter. They concluded that Christ has two natures – fully human, yet also fully divine. The Monophysites rejected this view. This schism led to the formation of a church community consisting of the Syrian, Armenian and Egyptian churches that conform to the Oriental Orthodox view. This was a significant schism in the Church, as the Oriental Orthodox Church continues to oppose the Chalcedonian view of the nature of Christ up to the present.

The “Great Schism” of Christianity between East (Greek) and West (Latin) took place in 1054. A major cause of this split was the debate over the *filioque* clause. The Western Church added to the Nicene Creed that the Holy

¹ For detailed discussions of Christian denominational history, see Peterson (2007), Cairns (1981), Walker (1958), Green (1998), Ferguson (2003) Frend (1982), Barret (1968) and Hill (2006). I have used and integrated these sources in order to construct the brief overview provided in the text below. Where information is specific to a particular source, more detailed references are provided.

Spirit proceeds from the Father and the Son, while the Eastern churches held that the Holy Spirit proceeds from the Father alone. This eventually led to the Church being split into the Roman Catholic Church and the Eastern Orthodoxy. There were also other controversies between the two; for example, the Roman pope wanted to be the head of all the churches in the world, while the Eastern churches believed in a conciliar government. Concerning the Eucharist, the Western churches used unleavened bread, while the Eastern churches used leavened bread. Additionally, the Eastern priests could marry and grow their beards, but the Latin priests were not allowed to marry and were required to shave their beards.

A number of other smaller schisms occurred after this. These included especially the various types of monastic reform, for example the establishment of the Cisterian movement in 1098. Cisterians were against the Benedictine rule and in favour of returning to manual labour. Another example is the founding of the Mendicant movement, whose followers focused on monastic preaching and mission work and believed in living under the traditional ways of obedience and chastity. Another schism was caused by the lay investiture controversy. This led to conflict between the secular and the religious realms, as those in favour of Church reform challenged and wanted to overthrow the power of the Holy Roman Empire. Another split took place in 1337 following the Hesychast controversy. The Hesychast doctrine in the Orthodox Church was introduced to emphasise prayer in stillness and the mystical idea of light as the medium for knowing God. Disputes occurred when Abbot Barlaam of Calabria attacked one of its mystical teachings. The Western Schism of 1378 to 1416 originated from a controversy over the papacy.

For about forty years there were two papal curiae (officials who assist in the governance of a particular Church) and two sets of cardinals, each electing a new pope for Rome or Avignon when death created a vacancy. Each pope pushed for support among kings and princes, who played them off against each other. The Council declared both existing popes to be clashing (Gregory XII from Rome and Benedict XIII from Avignon) and appointed a new one,

Alexander V. The existing popes refused to resign and there were three papal applicants. Another council, the Council of Constance, was convened in 1414.

Another major schism was formalised in 1521 following the Lutheran Reformation of 1517. Basically, this reformation entailed a protest against corruption and the abuse of authority by clergy in the Roman Catholic Church. Following ideas from fourteenth century reformers such as Jan Hus and John Wycliffe, Luther called for a reformation of the Church. Among other things, he believed that the teaching of the Church should be solely based on the Bible. He spoke on the nature of faith, addressed other church practices and believed that Christians should be allowed to practice their faith in their own language. His ideas were documented in his famous “95 theses” and soon received a following. The Augsburg Confession, the foundational document for Lutheran doctrine, was adopted in 1530.

Reformed churches also emerged in Switzerland, Germany and France following the spread of evangelical ideas. Under the leadership of John Calvin, the movement flourished. Calvin was converted in 1533. He was convinced of God’s glory and the sin of humanity and believed that he was called for the purpose of restoring the Church to its original state of purity. After being persecuted for his reform efforts in France, Calvin fled to Geneva, where he produced several editions of his *Institutes of the Christian Religion*, which is built on the central idea of the sovereignty of God. He believed that God wills all things, good and evil. With the help John Knox, Calvin managed to spread evangelical ideas to Scotland, where Reformed churches became known as Presbyterianism.

The Reformation in England was the origin of the Anglican Church. This reformation was more political than religious, as it was in reality an excuse for nationalism. It started because of a dispute between King Henry VIII and the pope over Henry’s desire to divorce his wife, Catherine. He became head of the English Church and his followers supported his idea of the national church under the leadership of a king. He continued to align himself with Catholicism, and brutally enforced his religious ideas, oppressing, arresting

and even killing hundreds of people in the process. Thomas Cranmer, whom Henry made archbishop, was more reformed in orientation. Along with the duke of Somerset, Edward Seymour, Cranmer incorporated many Protestant principles into the English liturgy, which became popular. Henry's Catholic daughter, Mary, opposed such Reformed practises and managed to return the people of England to submitting to the pope. She persecuted and burned many Protestants, including Cranmer. However, Henry's daughter Elizabeth I, born from his marriage to Anne Boleyn, was a Protestant and reversed Mary's policies. Although she was against extreme Protestantism, she also condemned Catholic teaching. The Puritans, who began to emerge during this time, was not in favour of Elizabeth's "middle way" and called for a return to pure Calvinism.

Anabaptist churches emerged in Zurich as a result of Conrad Grebel and Felix Manz's actions against Ulrich Zwingli's reforms. Even though they were initially in favour of Zwingli's reformation ideas, they challenged his practice of infant baptism. They believed that the true Church should only be based on Scripture and in the process gained many followers. On request, Grebel baptised George Blaurock, an early convert, who then also baptised many others. Baptism took place through immersion and these Anabaptist ideas soon began to spread. Anabaptist implied "baptising again"; that is, a baptism by the choice of those who accept Christ's salvation. Anabaptists are therefore against the idea of infant baptism. Anabaptism is also called the left wing of the Reformation or the "radical" Reformation.

Methodist churches emerged during the eighteenth century. John Wesley was instrumental in this process. He was initially an Anglican priest, but following an encounter with Moravian missionaries, he wanted to know Christ on a personal level. Under the direction of the Moravians, he sought Christ and had a life-changing experience when he was saved. He eventually parted from the Moravians and Calvinists and rejected the idea of extreme predestination. Wesley's aim was to spread the idea that God's character should be increasingly displayed in the lives of Christians. After experiencing difficulties in preaching in the Anglican Church, Wesley started

to preach in open fields, which allowed many people to have the same life-changing encounter as he did. This eventually led to the Methodist movement.

1.3 The Pentecostal movement

1.3.1 The roots of the Pentecostal movement

The worldwide Pentecostal movement has its roots in the Methodist and holiness movements of the 1700s and the 1800s. John Wesley's idea of "Christian perfection" as a second blessing is especially relevant in this regard. During the 1800s the focus shifted from the concept of the second blessing as "Christian perfection" to "Holy Spirit baptism" or "baptism for service". This idea was popularised in the United States by evangelists such as Charles Finney, Asa Mahan, Dwight L. Moody, and R.A. Torrey Ira Sanky, and in South Africa by Andrew Murray Jr. By the end of the nineteenth century there were approximately twenty different holiness movements in existence (Anderson & Pillay 1997:227-228).

The origins of Pentecostalism can be traced back to an incident in 1901, at the Bethel Bible School in Topeka, Kansas, United States, where Agnes Ozman spoke in tongues after being baptised in the Spirit (Möller 1998:179). North America is therefore the primary place where the Pentecostal movement started to thrive. John Alexander Dowie of Illinois placed much emphasis on divine healing as a manifestation of the power of the Holy Spirit. Dowie founded the Christian Catholic Apostolic church in Zion (CCACZ) in Zion City, preaching divine healing, the threefold immersion of adult believers in baptism, as well as the Christian pursuit of holiness. This church had approximately 20 000 members by 1905. Dowie was later to significantly influence Pentecostalism in South Africa. Around the same time, Charles Parham, who was associated with Dowie, began to emphasise the speaking in tongues as a sign of Spirit baptism. William Seymour, who was also associated with Dowie and Zion City, was particularly responsible for the universal Pentecostal revival during this particular decade. As a result of his ministry in this (mostly Black) church in Azusa Street, people received the Holy Spirit, which greatly popularised the idea of

Pentecostalism and influenced many Christian leaders. John G. Lake, one of the first Pentecostal pioneers to come to South Africa, is an example of a leader who was influenced by the experiences of Azusa Street (Anderson & Pillay 1997:228-229).

The Pentecostal movement started to spread to the rest of the world. Latin American Pentecostalism developed early and distinct from the Pentecostal movement in North America, especially in Chile, Argentina and Brazil (Anderson 2007:63-64). In Europe, however, the Pentecostal movement did not develop as rapidly as in North America and Latin America. This movement was started in Europe shortly after the Azusa Street revival. Thomas Ball Barrat (1862-1940), a Methodist pastor and Lewis Pethrus (1884-1974), a Baptist pastor, were instrumental in promoting the Pentecostal movement in Europe (Anderson 2007:83-84). Various leaders were responsible for the growth of the Pentecostal movement in Britain. These include Evan Roberts, who had a spirit baptism encounter, Alexander A. Boddy (1854-1930), who was intrigued by the sight of people being baptised with the Spirit, Cecil Pollhill (1860-1938), a former missionary and George Jeffreys (1889-1962), who also underwent Spirit baptism. In Africa, the Pentecostal movement started to flourish just after the Azusa Street revival, initially in Angola and Liberia through the African Initiated Churches. It spread to South Africa within the first decade of the twentieth century (see 1.3.2 below).

Under the leadership of Pandita Ramabai, the Pentecostal movement also flourished in India, following a revival event that took place at the Mukti Mission close to Pune. In India, women were mainly responsible for the growth of Pentecostalism. A report of the Mukti revival reached May Louise and Willis Hoover, and this eventually led to the flourishing of this movement in Chile. The “Korean Pentecost” revival in 1907 was the start of Pentecostalism in the Korean peninsula. The ideas of the Holy Spirit fire spread all over the country. Ik-Doo Kim and Yong-Do Lee, for example, are among the people who led this movement in Korea. Pentecostal missionaries were also responsible for the start of this movement in China. In the 1920-

30s it especially flourished because of the True Jesus Church, as well as the Jesus Family. By the end of the nineteenth century, Pentecostalism had also spread to Ethiopia, where it flourished because of prophetic-healing churches. In the Philippines, under the leadership of migrant Filipinos who encountered Pentecostalism in the United States, this movement started to grow in the 1950s (Ma & Anderson 2009:100-101). In 1909 Jeannie Lancaster and evangelist Smith Wigglesworth founded Good News Hall, the first Pentecostal congregation in Australia. In 1926 Pentecostal denominations (Apostolic Faith Mission) were formed by South African evangelist, Frederick van Eyk, which also included the Good News Hall. In the same year, A.C. Valdez, together with Charles Greenwood, formed the Pentecostal Church of Australia. In 1937 these two groups joined together to form the largest Pentecostal denomination in Australia, the AOG. Other Pentecostal denominations that can be mentioned are the Christian Revival Crusade, Christian Outreach (the second largest church in Australia) and Hills Christian Life Centre (Anderson 2007:141-142).

1.3.2 The spread of Pentecostalism in South Africa

Pentecostalism in South Africa mainly has its roots in the Wakkerstroom (south-eastern Transvaal) events of the early twentieth century, which were inspired by Zion City and Azusa Street. Dutch Reformed missionary and student of Andrew Murray, Pieter L. Le Roux, and more or less four hundred African co-workers and converts became part of the Zion movement in 1902 or 1903 after learning about it in Dowie's magazine *Leaves of Healing*. They requested membership and a representative to come to South Africa. Daniel Bryant, overseer of the Christian Catholic Apostolic Church in Zion (CCACZ) was sent by Dowie to Wakkerstroom, where he baptised Le Roux and 141 converts. Being similar to the Azusa Street revival, the Wakkerstroom events led to the emergence of a range of Zionist and other similar Pentecostal churches in South Africa. The early Zionist movement and the Southern African Pentecostal movement continued their relations and in 1908 United States Pentecostal Missionaries Lake and Thomas Hezmahalch became largely identified with the Zionist movement after coming to South Africa.

Other North American and British missionaries such as Charles Chawner, Henry and Anna Turney, as well as Hannah James also arrived in South Africa, and later played major roles in the establishment of the Assemblies of God (AOG) in 1908-1913. Lake formed the Apostolic Faith Mission in 1908 and was joined by George Bowie and Archibald Cooper (Anderson & Pillay 1997:229).

The early Pentecostal churches, i.e. the Apostolic Faith Mission (AFM), the Assemblies of God (AOG) and the Full Gospel Church of God (FGC), had similar traits in terms of spiritual revival, personal piety, faith healing and exorcism. They grew very fast compared to other traditional (mainline) churches in South Africa. Pentecostalism was seen as an addition to Zionism. Especially deprived Black people and poor Afrikaners joined the Pentecostal movement, yet the leaders of such churches remained White. This ultimate led to the Black Zionist churches separating from the Pentecostal movement (see below). Pentecostal churches in South Africa were at first racially integrated, but after the arrival of missionaries, white Pentecostals, under the pressure of the White establishment, started to separate the different races in baptisms and thereby formed racially segregated churches (Anderson & Pillay 1997:230).

1.3.3 Fragmentation in the South African Pentecostal movement²

1.3.3.1 The African Independent Churches (AICs)

African Independent Churches, also known as African Indigenous Churches, African Initiated Churches, African Instituted Churches, or just AICs, embody well over 10,000 independent Christian denominations in Africa. African Independent Churches are normally found in every region and country in Africa. It is difficult to examine these churches because of its rich diversity, but one of the important aspects that unite them is that they were all established by African initiative rather than by foreign missionary programmes.

Initially, the African Pentecostal churches, for example the Zion Apostolic

² For additional reading, see also Hollenweger (1974; 1997), Synan (1992; 1971), Dayton (1987), Chikane (1988), Daneel (2004) and Dubb (1976).

Church and the White Pentecostal churches, worked together. Then schisms between these two branches gradually occurred. In 1917 Elias Mahlangu, who was also part of the Wakkerstroom group, separated from the White Pentecostals and formed the Zion Apostolic Church of South Africa. Out of this church grew the Zion Apostolic Faith Mission (ZAFM) under the leadership of Edward Motaung in 1920. Engenas Lekganyane, in turn, broke from the ZAFM to form the Zion Christian Church in 1925. He and Mahlangu initially worked together, but ructions between them emerged shortly afterwards because Lekganyane was not in favour of the customs promoted by Mahlangu. These customs include the wearing of white robes, growing of beards and removing shoes before a service. Lekganyane then joined Motaung's ZAFM but after quarrels emerged over administrative issues and Lekganyane's marriage to a second wife, Lekganyane broke from Motaung and formed the ZCC. By the 1930 there were a number of such African Zionist churches. A large portion of them emerged from the Apostolic Faith Mission. While most of the Black and White churches' practices remained similar, for example the threefold immersion, Black churches made use of external objects such as staffs, uniforms and robes, which White Pentecostals objected to. Lekganyane's ZCC grew from initially 900 members to 40 000 members in 1943. The ZCC differs from the other Pentecostal churches in terms of its prophetic healing practices and the fact that it takes African life and rituals into account. It is the largest denomination in South Africa at present (Anderson & Pillay 1997:231-233).

Another indigenous church that was a product of the AFM is the St. John Apostolic Faith Mission, formed by Christina Nku. Given that Le Roux disagreed with her over her prophetic and healing practices, such as praying over water and giving it to members for healing power, she broke from the AFM. By the 1990s these Pentecostal type AICs had mushroomed to 30 churches (or denominations) in 1913, 3000 in 1970 and over 6000 churches in 1990. These African Pentecostal churches are rooted in the Zion and Pentecostal movements, and place focus on the working and the gifts of the Holy Spirit, for example speaking in tongues, prophesying, exorcism and healing, and the baptism of adult believers by immersion (Anderson & Pillay

1997:231-233).

1.3.3.2 Major Pentecostal mission churches

1.3.3.2.1 The Apostolic Faith Mission (AFM)

The AFM initially thrived among Africans under the ministry of Elias Letwaba and Afrikaners under the ministry of Le Roux. By 1918 the AFM consisted of 13 000 Black and 5 000 White members. Divisions started to emerge when Maria Fraser accused the AFM of departing from its holiness roots, however. She formed the Latter Rain Mission in 1928. Major splits arose when senior pastor and vice president of the AFM, G.R. Wessels, joined the governing National Party (NP) as senator. Disputes over liturgy and theological training soon emerged. Seeking the favour of the NP and the dominant Dutch Reformed Church, the White AFM church no longer practiced certain aspects of the liturgy that estranged them from the White community, including the clapping of hands and dancing in the Spirit during services. Pastors were also required to have a minimum of twelve years schooling, as well as formal theological training. Since it was established in 1908, the AFM, including the Coloured, African and Indian sections, which had no legal status, was governed by an Executive Council. Up until 1991 only White members were regarded as legal members of the Executive Council. In 1990 the three Black sections together formed the Apostolic Faith Mission, Composite Division, which was headed by Frank Chikane in 1993. The Single Division (White division) was at the time headed by Isak Burger. These two sections remained apart until 1995, when the Single Division finally accepted a united AFM constitution (Anderson & Pillay 1997:233-234).

A further major cause of schisms in the AFM church was racial segregation. In 1908, only four months after the AFM was formed, the Executive Council raised the need to have separate services for Coloured people, followed by racial separation in baptism. By 1910 White and Black members participated in separate national conferences. A “Native Council” was established, yet under the control of the Executive Council. In 1925 Black people were told that they either had to submit to White control or leave the

church. The AFM supported the National Party's apartheid regime. This was evident in their 1944 resolutions, stating that: "The mission stands for segregation. The fact that the Native, Indian and Coloured is saved does not render him European" and, "The mission stands for a lower education [for black people] but is definitely against a higher education" (quoted in Anderson & Pillay 1997:238). In 1955 C. P. du Plessis stated his belief "based on the Scriptures", that White people are mentally, emotionally and spiritually superior. While some Black AFM leaders like Elias Letwaba accepted such racism, others like Motaung and Lekganyane left the AFM and established their own churches. Especially Frank Chikane, who later became the President of the AFM's Composite Division, opposed the AFM's apartheid policy and was actively, involved in the freedom struggle and community projects, including the Inter-denominational Youth Club, which caused trouble for him with the AFM leaders (Anderson & Pillay 1997:238-239).

1.3.3.2.2 The Full Gospel Church of God (FGC)

The Full Gospel Church of God was started when North American missionary George Bowie, later joined by Archibald Cooper of England, came to South Africa in 1902. Their work among Black people was dependent on support from the United States, but this dried up during the Great Depression, leading the Black members to suffer greatly. In 1931 J.F. Rowland established the Bethesda Church among Indians in Natal, which later became the largest Indian community church in South Africa. After the FGC united with the Church of God from Cleveland, Tennessee, the FGC once again had finances and opened the all-White Berea Theological College in 1965. Attempts by the White sections were made to unite the FGC and the AFM, but they failed because of differences in baptism (the FGC practised single immersion), autonomy of local churches (more pronounced in the FGC) and language (more English-speakers in the FGC). Attempts towards unity within the FGC began in 1975. The FGC had a White legislative body, although 80% of its members were Black. An alleged non-racial Council was formed in 1986, yet the Black congregations continued to

operate separately. The Black congregations continued to exercise pressure against White control. Two separate associations were formed in 1990. The majority of White churches, together with a few Black churches, formed the Irene Association, while the three Black organisations, together with eight White churches, formed the United Assemblies Association. From around the middle of 1995, differences between Black and White members remained unresolved (Anderson & Pillay 1997:235).

1.3.3.2.3 The Assemblies of God (AOG)

In 1925 the South African District of the Assemblies of God was established on the basis of the work of North American and European missionaries. By 1932 the AOG in South Africa was recognised as a separate national church. The Assemblies of God was a Black church with no White congregations from the start, but in 1938 there were different sections led by their own autonomous leaders. Among the Black leaders on the national executive, which was a feature distinct from other South African Pentecostals, were Alfred Gumede and Gideon Buthulezi. Nicholas Bhengu's revival ministry in Port Elizabeth and East London, which continued until the 1950s, made the AOG at the time grow faster than any other Pentecostal church. He established the "Back to God Crusade" in 1950. This evangelistic body grew independently from White missionaries and the Black churches that grew from this body made up the majority of the AOG. They spread independently and were also governed and supported autonomously. The North American and European missionaries opposed such leaders, particularly Bhengu's autocratic leadership. Such missionaries, together with a group of Black leaders, broke from the AOG and formed the International Assemblies of God (IAG) in 1964 (Anderson & Pillay 1997:239).

All three major Pentecostal mission churches (the AFM, FGC and AOG) belonged to the Fellowship of Pentecostal Churches, but the AOG later distanced themselves from this organisation, because they objected to the Pentecostal churches' conservativeness. As opposed to the other main Pentecostal churches, the AOG was not made up of a White "mother" church with Black "daughter" churches. Leaders and missionaries were responsible

for divisions into autonomous associations. The largest group was Bhengu's *Back to God* Crusade and Black churches that came under his leadership were known as the Assemblies of God Movement after 1990. These autonomous groups were mostly divided according to race. The White churches were called "the Group" and the Coloured and Indian churches made up the majority of the Assemblies of God Association. Like in the case of the AFM church, racial segregation also caused schisms in the AOG. Yet, unlike Chikane of the AFM, some Black leaders, including Nicholas Bhengu who led the AOG to be an indigenous African church, did not oppose the White people and their policies. He was considered by many a sell-out because he did not stand up against White politics (Anderson & Pillay 1997:239).

1.3.3.3 The Charismatic and Neo-Pentecostal movement

The Charismatic or Neo-Pentecostal movement initially spread to South Africa through North American evangelists William Branham and later Oral Roberts, who came to South Africa in the 1950s. People were fascinated by the revelations, miracles and tent crusades associated with their ministries. German evangelist Reinhard Bonke focused on evangelism in Black South African townships by starting "Christ for all Nations". Many others later joined this movement, such as the founders of the International Fellowship of Christian Churches (IFCC), Edmund Roebert of the Hatfield Christian Church and Ray McCauley of the Rhema Bible Church, which is largely influenced by mega-churches in the United States. These churches grew very fast during the 1980s and 1990s. In 1992, however a small group broke away from the IFCC because of a dispute over the decision of some leaders to align themselves with the South African Council of Churches (SACC) (Anderson & Pillay 1997:237).

Other Charismatic and independent Pentecostal churches in South Africa include the Christian Fellowship International, led by Fred Roberts, Foundation Ministries, under the leadership of Derek Crumpton and the New Covenant Ministries, led by Dudley Daniels. Charismatic renewal has also become prevalent in the mainline churches since the 1970s (Anderson

& Pillay 1997:237-238).

Neo-Pentecostalism normally includes prayer groups, ministries and independent churches, which are really about three decades old. These Neo-Pentecostal churches highlight “the experience of the Spirit” that should follow the conversion experience. This working of the Spirit puts the believer in a position to be an active witness and also opens the door to receive the gifts of the Spirit, which can include healing, discernment and prophecy. These are normally independent churches or also referred to as Charismatic churches (Anderson & Burgunder 2010:181). It is clear from the above discussion that there were various factors that caused fragmentation in the South African Pentecostal movement and also in Christianity as a whole over the last century. These factors include doctrinal and liturgical differences, leadership quarrels and administrative matters. A significant contributing factor was racial segregation. In this study, I will focus on fragmentation that led to the start of twelve new Pentecostal churches in the suburb of Belhar in the Western Cape since 2000.

1.3.3.4 Current state of Pentecostalism in South Africa

In 1910 there were 989 000 Pentecostal followers in South Africa. This figure made up 16.4% of the total population at that time. This was also the highest percentage of Pentecostals in any country at the time. This figure grew further to an estimated 22 150 000 followers in the year 2010. This means that at the time, 44.9% of the South African population were Pentecostal followers, which was also the third highest number of Pentecostals in a country worldwide (Ma & Anderson 2009:102-103).

1.4 Demarcation and statement of research problem

Christianity has been subject to various schisms that occurred over the centuries from the very beginning. This has led to the establishment of a number of denominational institutions, which in turn leads to the formation of numerous individual congregations. The aim of this study is to identify the factors that contribute to the continual fragmentation of Christian Churches, especially within a Pentecostal context, with specific reference to

twelve Pentecostal churches that have been established since 2000 in the suburb Belhar in the Western Cape. The focus on Belhar calls for further clarification:

1.4.1 A brief description of Belhar

Belhar is a suburb located on the Cape Flats area in the City of Cape Town, South Africa, roughly in the triangle formed between Robert Sobukwe Avenue, the Stellenbosch Arterial and the R300. It is mainly a residential area with related community facilities and some commercial and industrial infrastructure. The oldest part of Belhar, namely Old Belhar, was established about forty years ago. As a result of the forced relocation under the apartheid regime during the early 1980s, Belhar became the home to a number of primarily Coloured communities.

According to Statistics South Africa (2013), Belhar consists of various sections (1-23) and Erica Township. The last census (2011) indicates that it had 56 234 residents and 12 600 households with an average size of 4.46 persons. Of these households, 93% reside in informal dwellings, including backyard dwellers and partially serviced sites. Coloured people make up 90% of the population, Africans 4,9%, Whites 0,3%, Asians 1%, while other races make up the remaining 3,7%. About 38% of people aged twenty and above have completed secondary or tertiary education and 79% of the potential labour force is employed.

The residents of Belhar are generally faced with relatively poor socio-economic conditions. However, the Old Belhar section is more affluent and peaceful and is inhabited by a relatively high number of educated professionals. The opposite applies for residents of the New Belhar section. Together with extreme overcrowding in certain areas, this section is associated with anti-social behaviour and conditions such as crime, gangsterism, alcohol and drug abuse and prostitution. Numerous households face unemployment or low incomes.

1.4.2 The Church in Belhar

Besides a number of mainline churches in the area, Pentecostal churches

are dominant in the Belhar area. Belhar is best known as the place where the Belhar Confession was first accepted. This Christian statement was originally written in 1982 (in Afrikaans) and was adopted in 1986 by the then Dutch Reformed Mission Church as a confession of faith. The Belhar Confession was a response to the struggles and adversity faced by the Church during the apartheid years. It emphasises unity, reconciliation and justice and on this basis opposes racial and social segregation. Dr Alan Boesak, Reverend Isak Mentor, as well as three lecturers from the University of the Western Cape, Professor Gustav Bam, Jaap Durand and Dirk Smit, were instrumental in the drafting of the Belhar Confession.

There are a large number of congregations from a wide variety of denominations within the boundaries of the suburb of Belhar. It is scarcely possible to give a full description of the establishment and subsequent history of congregations in Belhar. In this study it will be important to gather data in this regard in order to understand the relationship between newly established Pentecostal churches and other congregations in the area. This will be documented in chapter 4 of this thesis. Before 2000 there were already numerous congregations, including a substantial number of well-established Pentecostal churches in the area. These include the following in alphabetical order, indicating the time when the congregation was established (where available) and the current number of church members:

All for Christ Ministries Belhar – established 1990: 555 members;

All Saints Anglican Church Belhar – established 1985: 800 members;

Apostolic Faith Mission (AFM) – established 1978: 571 members;

Apostolic Faith Mission Church Belhar, Shalom Assembly – established 1998: 80 members;

Baptist Church Extension Belhar – established 1985: 100 members;

Baptist Church Old Belhar – established 1980: 400 members;

Belhar Community Church – established 1999: 440 members;

Belhar Moravian Church – established 1979: 100 members;

Kimbanguist Church Belhar – established 1986: 10 members;

Maranatha Baptist Church Belhar – established 1973:150 members;

Methodist Church Belhar – established 1980: 400 members;

New Apostolic Church, Baird road Belhar – established 1993: 1600 members;

New Apostolic Church, Philip Street Belhar – established 1991: 400 members;

Old Apostolic Church, extension 23 Belhar – established 1984: 345 members;

Old Apostolic Church Harrington Belhar – established 1987: 1100 members;

Prophetic Pentecostal Mission Belhar – established 2001: 200 members;

Reformed Old Apostolic Church Belhar – established 1979: 166 members;

Seventh-day Adventist Church Belhar – established 1995: 255members;

Shdmmhd Church Belhar – established 1987: 70 members;

St Francis AME Church Belhar – 65 members; and

St John and Pauls Catholic Church Belhar – established 1975: 1700 members;

St Mary Magdalene Church Belhar – established 1991: 800 members;

Uniting Reformed Church of Southern Africa – established 1978: 400 members.

Such information begs the question why there is a need for a further proliferation of churches in the suburb of Belhar.

1.4.3 The emergence of new Pentecostal churches in Belhar

This study will investigate the schisms in Christianity with specific reference to continual fragmentation in the Pentecostal movement. The focus will be on twelve Pentecostal churches that were established since 2000 in Belhar

in the Western Cape. The questions that will be posed in this study are why such churches came into being, what attracts members to these newly established churches and how they understand the relationships with other Pentecostal churches and so-called mainline churches in Belhar and further afield.

The following churches have been selected for this study:

- Belhar Lighthouse Church was established in 2007. The place of worship is located on 80 Arundel Drive, Belhar. The minister of the church, Pastor Bertram Simpson, is in full-time ministry. It currently has 700 members.
- Breakthrough Christian Church Belhar was established in 2002. The place of worship is located at Exclesier High School Hall, Portulaca Crescent, Belhar. The leader of the church, Pastor Chris Ross, is in full-time ministry. It currently has 1000 members.
- City of Grace (Living Waters) was established in 2003. The place of worship is located on Bignonia Crescent, Belhar. The leader of the church, Bishop Ernest Olckers, is in full-time ministry. It currently has 400 members.
- Edon Elohim Ministries Belhar was established in 2005. The place of worship is located on Rust Street, Belhar. The minister of the church, Pastor Wayne Stoffels, is in full-time ministry. It currently has 210 members.
- Faith Christian Fellowship Church Belhar was established in 2008. The place of worship is located on Vincent Road, Belhar. The minister of the church, Pastor Quinton Ceto, is in full-time ministry. It currently has 250 members.
- Living Word and Faith Temple Church was established in 2000. The place of worship is located on 7 De Mist Road, Belhar. The leader of the church, Bishop Henry I. Malloy, is in full-time ministry. It currently has 200 members.
- Logos Assembly of God Ministries was established in 2001. The place of worship is located on Drostdy Road, Belhar. The minister of the

church, Pastor Albert Wiggins, is in full-time ministry. It currently has 800 members.

- Open Doors Full Gospel Tabernacle was established in 1999. The place of worship is located on the corner of St Vincent and Prospect Drives, Belhar. The minister of the church, Pastor Joseph Miller, is in full-time ministry. It currently has 270 members.
- Moria Gemeentes Church was established in 1998. The place of worship is located on 1 Harlem Street, Belhar. The minister of the church, Pastor Chris Foster, is in full-time ministry. It currently has 500 members.
- New Birth Pentecostal Church was established in 2004. The place of worship is located on Elsenberg Road 11, Belhar. The leader of the church, Pastor Jerome Leon, is in full-time ministry. It currently has 200 members.
- Pentecostal Church of Jesus Christ was established in 2000. The place of worship is located at De Mist Roads in Belhar. The pastor of the church, Pastor Ferdinand Alexander, is in part-time ministry. It currently has 215 members.
- Philia Community Worship Centre was established in 2004. The place of worship is located on Rust Street, Belhar. The minister of the church, Pastor Godfrey Adams, is in full-time ministry. It currently has 210 members.

The reason why I have selected the above churches is because, first of all, they are independent Pentecostal churches that were established quite recently (2000-2013). Furthermore, their member-size is between 200 and 1000 members, which mean that they are reasonably large churches that have obviously proven to be attractive to members. This implies that these churches fit the selection criteria. The reason why I selected to focus on the suburb of Belhar is simply because I live there and am quite familiar with the area, although I am a member of a Pentecostal church, the Christ Amazing Love Ministry, in Kensington.

It should be noted that all the churches that meet the selection criteria

(newly established Pentecostal churches based in Belhar with a membership above 200) will be included in this study. There may be a number of smaller, recently establish Pentecostal churches in Belhar that fit the other selection criteria (besides size) but are therefore not included in this study.

1.4.4 Statement of research problem

On this basis, the research problem that will be investigated in this project may be formulated in the following way:

What are the factors contributing to the establishment of new Pentecostal churches in the suburb of Belhar in the period since 2000?

This question will be addressed with specific reference to the twelve churches selected for this study (see above). In order to identify such contributing factors, three more specific questions may be raised, namely why each particular church came into being in the first place, what continues to attract people to these newly established churches and how the leadership of such churches understand the relationship of this particular church with other Pentecostal churches and so-called mainline churches in Belhar and further afield.

These questions will be investigated through focus group discussions with the leadership in each of the selected churches. This will facilitate an understanding of the continual fragmentation of Christian churches in Belhar since 2000. There may be many factors contributing to the emergence of such churches. These factors may include leadership quarrels and the desire to exercise independent charismatic leadership, patterns of worship, including glossolalia that distinguish such churches from mainline churches, specialised ministries of healing, exorcism and deliverance, and conflicting demographic patterns amongst members. All of these factors may be involved in one way or another, but they are clearly not of equal weight. An understanding and description of the factors involved can only be established through empirical investigation.

The period since 2000 may be deemed appropriate to indicate that such

proliferation of churches continues to take place in the twenty-first century. The year 2013 is arbitrary and merely indicates the date when this study commenced.

1.5. Research procedure

In order to gain an understanding of the establishment of new Pentecostals churches in Belhar, it was important to understand the history of the Pentecostals tradition and the proliferation of various Pentecostals churches with specific reference to South Africa. To offer such an overview, I drew on standard textbooks in the field, including the following: Anderson (2004; 2000; 1997; 1992), Hollenweger (1974; 1997), Dayton (1987), McClung (1983) and Synan (1971; 1992). The purpose of this overview cannot be to offer a detailed or complete history of Pentecostalism, but rather to at least outline the emergence of denominations and describe the successive wave of Pentecostalism in the South African context. These results will be documented in chapter 2 of the thesis, which will draw on and expand on the material provided in this first chapter.

In addition to the above, it was also important to understand the history of Belhar as a suburb in Cape Town and more specifically, the establishment of various congregations in this suburb, including mainline churches, established Pentecostals churches and others alike. For the purpose of describing the congregations that existed by 2000, I used available literary sources with specific reference to the United Reformed Church (previously Dutch Reformed Mission Church), church records and any other relevant sources. I also drew from municipal resources and archives in order to identify the specific congregation as it appears on the local map of Belhar. I further explored this physically by driving around in order to find any relevant signposts to such congregations.

Furthermore, I also conducted a survey of all the churches that were established before 2000 by conducting brief interviews with the leadership of such churches with the aim of obtaining information concerning the establishment, growth and history of these congregations in Belhar. I provided them with an information sheet and requested a consent form,

indicating their voluntary participation and right to withdraw. These results will be documented in chapter 3 of the thesis.

The case studies concerning the twelve congregations mentioned above was used to understand the factors contributing to the formation of new Pentecostals churches in the suburb of Belhar since 2000.

I approached the leadership of these congregations with the purpose of setting up focus group discussions with the selected leaders in the congregation. Once again, information sheets were issued, while consent forms based on voluntary participation and the right to withdraw was obtained. I structured these focus group discussions on the basis of the following three questions:

- a. What in particular led to the establishment of this church as an independent institution, i.e. what is the story behind its formation?
- b. What is it that attracts people to this church in particular?
- c. Describe your ecumenical relations in terms of:
 - i. Any relationship you have with Pentecostal churches in Belhar;
 - ii. Your relationship with other Pentecostal churches further afield; and
 - iii. Your relationship with so-called mainline churches.

An audio recording was also made of these focus group discussions with the consent of the leadership of the congregations. I then offered a comprehensive description of the factors contributing to the establishment of the twelve particular churches in question based on their responses to the above questions. Website material, pamphlets, brochures and other reference literature developed by the specific church were also used where available. These results are documented in chapter 4 of the thesis.

Following the above, I abstracted from the twelve case studies in order to identify and analyse common factors contributing to the establishment of new Pentecostals churches in the suburb of Belhar. This is documented in

chapter 5 of the study.

In a final step, I offer further reflection on the proliferation of new Pentecostals churches; not only in Belhar, but in South Africa and globally. Its significance to further fragmentation of Christianity were also be dealt with. Such reflections are documented in chapter 6 of the thesis.

1.5.1 Dissemination

After completion of the thesis, the results will be disseminated in the following ways: I will submit the completed thesis to the library at University of the Western Cape to be included in their holdings. I will also rework some of the sections of the thesis into articles to be submitted for publication in refereed academic journals.

1.5.2 Ethics Statement

In addition to adhering to general ethical guidelines pertaining to any form of research, the following specific considerations will be kept in mind: I conducted brief interviews with leaders of various congregations in the suburb of Belhar in order to gather information on the establishment, history and current membership of such congregations. This was done on the basis of an information sheet (see attached) made available to such leaders. They were asked to sign a consent form (see attached) indicating their voluntary participation and right to withdraw. They were also asked to indicate whether or not they would prefer to have their personal identity disclosed.

I also conducted focus group discussions with a group of leaders in each of the selected twelve congregations. This was again based on an information sheet made available to such groups (see attached). Each participant was asked to sign a consent form (see attached) indicating their voluntary participation and right to withdraw. They were also asked to agree to treat information derived from the focus group discussions as strictly confidential. Again, they were also asked to indicate whether or not they would prefer to have their personal identity disclosed. If not, coded pseudonyms were used in documenting the results of the investigation.

However, my intention is to indicate the name and to offer a description of each of the local congregations as such in the study. The audio recordings will be kept in a safe place and will be used for research purposes only. After the completion of the study, it will be kept in the postgraduate library of the Department of Religion and Theology at UWC.

1.5.3 Limitations of the study

This study focuses on literature from the last century on Christian history. Considering my language abilities, I will only use English books, journals and essays in edited volumes. The majority of this project relies on the documentation of interview findings. For the purpose of communication, these interviews were conducted in English. I also acknowledge the fact that some of the leaders of the churches are Afrikaans speakers. This may have inhibited them in articulating their views clearly.



Chapter 2

Overview of the history of Pentecostalism

2.1 Introduction

Pentecostalism as a distinct Christian movement has spread all over the world. The chapter discusses how this movement has grown to what it is today. Because of limitations on the scope of this study, only a brief overview of the history of Pentecostalism can be provided. This chapter will follow the following structure: Firstly, I will discuss the rise of Pentecostalism in terms of the North-American legacy and the global spread of the movement. I will then focus on the Pentecostal movement in Africa. This will eventually lead to the focus of this study, namely Pentecostalism in South Africa. Here I will discuss the history and also the present state of Pentecostalism in South Africa. I will end up the chapter with a short conclusion.

2.2 The rise of the Pentecostal movement³

The Pentecostal movement worldwide is nearly half a billion strong and has been and continues to be the fastest growing Christian movement in the world. It has made inroads, not only in third-world regions like Africa and Latin America, but also continues to attract huge followings in the United States and Europe (Anderson 2014:1-16).

2.2.1 Azusa Street – The North American legacy

North America is the place where the Pentecostal movement started to thrive. John Alexander Dowie of Illinois placed much emphasis on divine healing as a manifestation of the power of the Holy Spirit. Dowie founded the Christian Catholic Apostolic Church in Zion (CCACZ) in Zion City, preaching divine healing, the threefold immersion of adult believers in baptism, as well as the Christian pursuit of holiness. This church had approximately 20 000 members by 1905. Dowie was later to significantly

³ For a detailed discussion on Azusa Street – The North American legacy, see chapter above (1.3.1). Also see Hollenweger (1974; 1997).

influence Pentecostalism in South Africa. Around the same time, Charles Parham, who was associated with Dowie, began to emphasise the speaking in tongues as a sign of Spirit baptism. William Seymour, who was also associated with Dowie and Zion City, was particularly responsible for the universal Pentecostal revival during this particular decade. As a result of his ministry in this (mostly Black) church in Azusa Street, people received the Holy Spirit, which greatly popularised the idea of Pentecostalism and influenced many Christian leaders. John G. Lake, one of the first Pentecostal pioneers to South Africa, is an example of a leader who was influenced by the experiences of Azusa Street (Anderson & Pillay 1997:228-229; McClung 1983:18).

2.2.2 The global spread of the Pentecostal movement⁴

After the rise of the Pentecostal movement in North America, it started to spread to other countries globally, including Asian countries, Australia, the Pacific and also to South American countries. In this section I will focus on the development of Pentecostalism in India, Korea, China, Chile and Brazil.

2.2.2.1 Pentecostalism in Asia

Asia, as the world's largest continent with the greatest religious-cultural diversity, has a significant Christian population of 9.6% of the total population in 2012, some 360 million people. Pentecostalism has grown exponentially in several Asian countries. By 2000 there were an estimated 135 million Pentecostals or Charismatics in Asia, compared with 80 million in North America, 141 million in Latin America, 126 million in Africa and only 38 million in Europe. According to these statistics, Asia has the second largest number of Pentecostal and Charismatics of any continent and seems to be catching up fast with Latin America. Together with Africa, these three continents contain a quarter of all the Pentecostals in the world (Barrett & Johnson 2001:24-25).

2.2.2.2 Indian Pentecostalism

Under the leadership of Pandita Ramabai of the Brahmin Christian Woman

⁴ For further reading on the global spread of Pentecostalism, see Nichol (1971), Prior (2007) Maccchia (1991) and Hollenweger (1997).

Movement, the Pentecostal movement flourished in India in 1905-7. Women were mainly responsible for the growth of Pentecostalism here. The revival event that led to this took place at the Mukti Mission close to Pune. This revival, which lasted for eighteen months, led to various conversions. At Ramabai's school 1 100 baptisms took place and 700 young women who underwent Spirit baptism started to preach in surrounding villages, going at in teams known as "praying bands". The revival was spread by these praying bands wherever they went, focusing on healing and speaking in tongues. The revival in India had four noteworthy consequences for the Pentecostal movement worldwide: Firstly, the earliest revival was seen to precede The Los Angeles revival in which people like Frank Bartleman and William Seymour were involved, and it was seen part of other simultaneous revivals such as the Welsh revival of 1904-5, the Khassi Hills (North India) revival of 1905, Korean revivals of 1903 and 1907, as well as the Manchurian revival in 1910. Secondly, it brought out the concept of social activism in which woman stood up for the empowerment of the oppressed, marginalised and the bestowal of dignity on women. Thirdly, it opened the door for an inclusive Christianity, which was more open to the beliefs of diverse religions and cultures. Fourthly, it made a major impact on the growth of Pentecostalism in Latin America, including Chile (Ma & Anderson 2009:100).

2.2.2.3 Korean Pentecostalism

The "Korean Pentecost" revival in 1907 was the start of Pentecostalism in the Korean peninsula. The ideas of the Holy Spirit fire spread all over the country. Ik-Doo Kim and Yong-Do Lee, for example, are among the people who led this movement in Korea. This movement was also known as the Holy Spirit movement and was clearly a Charismatic movement that influenced all Protestant churches in Korea. The Presbyterians and the Methodists rejected this new movement and referred to these revivalists as heretics because of their untraditional conduct. Classical Pentecostalism started in 1930 when a former Methodist, Mary Ramsey, who was baptised in the Spirit at Azusa Street, established the first Pentecostal church in

1932 in Seoul with a former worker of the Salvation Army, Heong Huh. Yonggi Cho and his future mother-in-law, Jashil Choi, started a small tent church in the slumps of Seoul in 1958 with only five members. In 1962 this congregation grew to 800 members and they bought property in Yoido in 1963 and dedicated a sanctuary that could seat 2 000 people in 1973. The Korean Assemblies of God (KAG), is the third largest Protestant church group with over 500 000 members, of whom more than half of this number belonged to Cho's movement. The Here's Life campaign further boosted Pentecostalism in Korea through the training of almost a million people in evangelism. In 1982 Cho changed the name to the Yoido Full Gospel church and joined the Assemblies of God because of a disagreement with KAG. Here joined the KAG in 1991. In 1993 Yoido Full Gospel Church was the largest congregation in the world, with 700 000 members under 700 pastors. By 2000 Full Gospel churches together formed the largest Pentecostal denomination in Korea (Anderson 2007:136-139).

2.2.2.4 Chinese Pentecostalism

Pentecostal missionaries were already active in China around 1907; there was only an estimated 5 million Christians in China around 1949. Something amazing happened after this; church membership grew from between 20 million (official figures) and 75 million, although many of these movements are unrecognised by the government, because they are not registered. Some of the revivals that took place in China are, for example, the Manchurian revival of 1908 and the Shandong revival of 1930-32. The True Jesus Church and the Jesus Family, together with the Little Flock/Local Church and Christian Assembly churches are referred to as Old Three-Self churches in China. They were in conflict with the government and this conflict resulted in a ban in 1950; all church activities were banned in 1966. In 1970 all church activity recommenced and was followed by speedy growth. Paul Wei started the International Assembly of the True Jesus Church (TJC) in 1917. When he died in 1919, Zhang Lingsheng succeeded him. By 1929 the TJC was established all the way through China, Taiwan, Singapore, Malaysia and Hong Kong. Again, through conflict

with the government, the church was banned in 1958, only to open again in 1980. In 2001 an estimate of 200 000 Protestants in the Jiangsu province were part of the TJC (Anderson 2007:132-136).

2.2.3 Pentecostalism in South America

In recent years Pentecostalism has become a significant part of South America's religious and political landscape. Especially since the 1960s, the region has witnessed a dramatic growth in the number of Pentecostals. It is quite possible that by 2000 half of the classical Pentecostals in the world were in South America. Barrett and Johnson estimated that there are 141 million South American Pentecostals, Charismatics or Neo-Pentecostals, a number which is higher than any other continent, but with Africa and Asia not far behind (Barrett, Kurian & Johnson 2001).

2.2.3.1 Chilean Pentecostalism

Chile is the first country in which Latin Americans encountered Pentecostalism. This started under the leadership of American Willis Collins Hoover, a former medical doctor who had been living in Chile since 1889. He was also the pastor of the largest Chilean Methodist congregation, Valparaiso. Hoover had learned of the Indian Pentecostal revival under Ramabai in 1907, through a friend, Minnie Abrahams. Because of the worldwide Holy Spirit revivals, the church of Valparaiso was also praying for such a revival. It occurred in 1909. This event was characterised by strange happenings, including the repentance and confession of sin, singing, speaking in tongues, seeing visions, rolling on the floor, weeping, laughing, groaning and prostrating. Eventually the authorities, the local press and the Methodist Church itself met these experiences with much opposition, including arrests, requests to leave the congregations, and charging Hoover with "anti-Methodist" behaviour, which led to his removal as superintendent. He was also requested to leave the church or to leave the country, but he decided to stay in the Chile. Santiago revivalists established a new church called the National Methodist Church and invited Hoover to become its superintendent, who changed the name of the church to Methodist Pentecostal Church (MPC). Not following North American

Pentecostalism, Chilean Pentecostalism retained a number of Methodist doctrines. Hoover resigned from the MPC because of people questioning his leadership and him opposing certain music and guitars in the church. He was replaced by Manuel Umaña Salinas, who kept this post until his death in 1964. The church in Santiago became the largest MPC congregation. Hoover died in 1936 and after his death; his followers formed the Evangelical Pentecostal Church (EPC) (Anderson 2007:64-67).

2.2.3.2 Brazilian Pentecostalism

The Brazilian Pentecostal movement started under the leadership of William Durham and Luigi Francescon. Francescon had been Durham's associate since 1907, and Durham prophesied that Francescon would preach Pentecostalism to Italian people. His work began in São Paula in 1910 among the Italian people. After he began preaching Spirit baptism to Italian Presbyterians, he was expelled from the church, after which he started the first Pentecostal church in Brazil, the Christian Congregation (CC). It also later catered for Portuguese and native Brazilians. In the year 2000 this was the second largest Pentecostal denomination in Brazil (Anderson 2007:69-70).

The Assemblies of God (AG) is now the biggest Protestant church in Latin America. This church was established by two Swedish immigrants, Gunner Vingren and Daniel Berg, who had ties with William Durham. They started with prayer meetings in a Baptist church cellar, awaiting revival. After many followers received Spirit baptism, they began to evangelise in their respective neighbourhoods. After the Baptist church expelled eighteen of these people, they started the Apostolic Faith Mission with Vingren as pastor, but later called it the Assemblies of God. The church was well established when Vingren left Brazil in 1932 because of stomach cancer (Anderson 2007:71).

Another type of Brazilian Pentecostalism started in the 1950s, including the Brazil for Christ Evangelical Pentecostal Church (BFC), the God is Love Pentecostal Church, and under the leadership of Harold Williams, who was formerly a Hollywood actor, the Foursquare Gospel Church. Another type of Pentecostal movement in Brazil was started by Bishop Edir Macedo, who

founded the Universal Church of the Kingdom of God (UCKG) in 1977. The UCKG is currently growing at a very fast pace worldwide (Anderson 2007:72-74).

2.3 The Pentecostal movement in Africa⁵

Pentecostalism is big business in Africa according to Ghanaian scholar Asamoah-Gaydu; “a hotbed of Pentecostal or charismatic activity”. An estimate of 13.7% of the African population was Charismatic in 2010 and this number is still rising today (Asamoah-Gaydu 2005:9).

2.3.1 Central and Eastern Africa

The development of Pentecostalism in the Democratic Republic of the Congo (DRC) has its roots with European missionaries, including the British William F.P. Burton and James Salter, who came to live in Congo in the year 1915. The two of them started the Congo Evangelistic Mission in 1919. A number of European missionaries were recruited by Burton, but because of the fact that two of these missionaries were killed during the Civil War of 1960, most of them decided to leave the country. The church started by these missionaries is called the Pentecostal community of the Congo, led by Jonathan Ilunga ever since 1960. Since the 1980s there were many schisms in this church, which resulted in the establishment of a number of independent African churches (Anderson 2007:110-111).

In East African Pentecostalism the focus was on the Holy Spirit, and this movement thrived as a result of this. Protestant Christianity in East Africa was shaped by the “Holy Spirit” movements. These movements were met with much opposition from the European missionaries and the colonial rule. The East African Revival in the Anglican churches, which was known as the “official” revival, prohibited the working of spiritual gifts like healing, prophecies and speaking in tongues, and this came into conflict with African Pentecostals who wanted to experience the Holy Spirit more clearly (Anderson 2007:111).

In Kenya the Pentecostal movement also flourished. Finnish missionary

⁵ Also see Kalu (2008) for a detailed discussion.

Emil Danielsson, who was responsible for the first development of this movement in Kenya, went to Kenya in 1912. In 1918 Otto and Marion Keller started a mission station in western Kenya, later becoming the centre of Pentecostalism in Kenya. A number of Canadian missionaries attended. The Pentecostal Assemblies of God was renamed in 1965. In addition to the Canadian missionaries, there were also American and Scandinavian Pentecostals who did missionary work. Various Pentecostal churches were founded, like the Pentecostal Evangelical Fellowship of Africa in 1944, The Full Gospel Churches of Kenya in 1949 and the Kenya Assemblies of God in 1967 (Anderson 2007:111-112).

The Spirit movements also flourished in Kenya. One of the earliest of these movements started in 1912 among the Luo people. Initially, this was a popular Charismatic movement among the Anglican youth known as the Roho movement. This movement was established by Alphayo Odongo Mango and Lawi Oboniyo. In 1916 Mango, an Anglican deacon, underwent spirit baptism. Mango's calling focussed on prophecies and visions. Lawi started a prophetic ministry in 1933 marked by a number of significant healings and other miracles. As a result of a dispute, the Roho people were banned from the Anglican Church in 1934. Mango, Lawi and some of their followers were murdered by a mob that set Mango's house alight. JoRoho started the "Religion of the Spirit" movement and focussed on the power of the spirit, white robes and red crosses. Over the years the Roho movement experienced various schisms (Anderson 2007:112-113).

Another Spirit movement, the Diniya Roho developed after a Pentecostal revival in a Quaker mission in 1927. The revivalists were banned from the church and started the African Church of the Holy Spirit. Another church that was also established is the African Israel Church Nineveh. This was led by Daudi Zakayo Kivulu, who experienced Spirit baptism in 1932. He established his own church in 1940. Kivulu was succeeded by his wife in 1974, and later by his grandson in 1983. There were also many other Spirit churches in Kenya, all with a focus on the working of the Holy Spirit. Other countries to which Pentecostalism spread include Tanzania, Malawi, Uganda

and Ethiopia (Anderson 2007:113-115).

2.3.2 Western Africa

West-Africa is one of the places where Pentecostalism grew at a very fast pace. Missionaries from Azusa Street such as Lucy Farrow arrived in Liberia in 1907, which started the spread of this movement. Actually, there are quite a number of African preachers who contributed to the development of Pentecostalism in West Africa. For example, William Wade Harris started preaching in 1913 and 1914 in Ivory Coast and Ghana. He would preach to the people, rejecting traditional religions. He baptised them with water, and those possessed by demons were sprinkled with holy water. Harris was deported in 1914 by the French colonial authorities. Many of his Methodist followers started to disagree with Methodist financial policy, their prohibition of polygamy and the foreign liturgy that was so different from the African hymn singing and dancing practices by Harris. They organised themselves into a Harrist Church. The church grew and also spread to Ghana, where the Church of the Twelve Apostles was established in 1918 by some of Harris' converts. The church emphasised healing and the use of holy water. The church was initially affiliated with the Apostolic Church in Britain, but withdrew in 1938 (Anderson 2007:115-116).

Today there are four main classical Pentecostal denominations in Ghana, namely the Christ Apostolic Church, the Church of Pentecost, the Assemblies of God, and the Apostolic Church of Ghana. Peter Anim is considered the father of Ghanaian Pentecostalism. Resigning from the Presbyterian Church, he established the Faith Tabernacle in 1922 with a focus on healing. In Nigeria, David Odubanjo became the leader of the Faith Tabernacle. Others who were responsible for the growth of Pentecostalism in Ghana include James and Sophia McKeown. They also had a focus on divine healing. Also in Nigeria, Garrick Braide, an Anglican revivalist preacher, focused on healing through faith. His followers became known as the Christ Army Church. Joseph Babalola, who operated alongside him, also spread the idea of Pentecostalism in Nigeria (Anderson 2007:116-121).

2.4 The spread of the Pentecostal movement in South Africa

Pentecostalism began spreading in South Africa after William J. Seymour, of the Azusa Street mission, sent missionaries to convert and organise missions (Anderson 2014:121). By the 1990s, approximately 10% of the population of South Africa was Pentecostal. The largest denominations were the Apostolic Faith Mission, Assemblies of God, and the Full Gospel Church of God. Another 30% of the population was made up of mostly Black Zionist and Apostolic churches, which comprise a majority of South Africa's African Instituted Churches (AICs). According to Pew Forum "Historical overview of Pentecostalism in South Africa", in a 2006 survey, one in ten urban South Africans said they were Pentecostal, and two in ten said they were charismatic. In total, renewlists comprised one-third of the South African urban population. Half of all Protestants surveyed said that they were Pentecostal or Charismatic, and one-third of all South African (AIC) members said they were charismatic.

2.4.1 Fragmentation in the South African Pentecostal movement

Pentecostalism was brought to South Africa by American missionaries, and the Apostolic Faith Mission was founded in 1908, while several factors helped create some ecstatic phenomenon. In 1908, some older DRC members were familiar and open to Pentecostalism. Secondly, the Dutch Reformed minister Andrew Murray was a prominent holiness teacher and helped create a climate for revival. A third factor was the Zionist churches' (led by John Alexander Dowie from Zion City, Illinois, United States) favourable climate for the Pentecostal movement to spread in the country. First, revivals in the Dutch Reformed Church in South Africa (DRC) in 1860, 1874 and 1884 were characterised by deep conviction of sin followed by conversion and fervent prayers (Kay 2009:136). Fragmentation in the South African Pentecostal movement was discussed in chapter one above including; The African Independent Churches (AICs) (see 1.3.3.1), The Apostolic Faith Mission (AFM) (1.3.3.2.1), The Full Gospel Church of God (FGC) (see 1.3.3.2.2), The Assemblies of God (AOG) (see 1.3.3.2.3), respectively.

2.4.2 The Neo-Pentecostal or Charismatic movement

The Neo-Pentecostal or Charismatic movement initially spread to South Africa through North American evangelists William Branham and later Oral Roberts, who came to South Africa in the 1950s. People were captivated by the revelations, miracles and tent meetings associated with their ministries. Tent crusades have since been an integral part of South African Pentecostalism. Nicholas Bhengu and Richard Ngidi used those practices with particular effectiveness in the Black communities. In 1962, Michael Cassidy founded African Enterprise, an evangelical, multiracial organisation “open to charismatic experiences” that is modelled on the Billy Graham Evangelistic Association. Cassidy considers apartheid anti-Christian, and organised major multiracial Christian events during the apartheid era. In 1970 a significant number of evangelicals and others within the mainline churches (Roman Catholic Church and NGK) were attracted to the Charismatic movement. It was strengthened greatly when Bill Burnet, the Anglican Bishop of Grahamstown and late Archbishop of Cape Town, together with several other bishops became part of the movement. In the 1980s, a German evangelist Reinhard Bonke started “Christ for all Nations” with an emphasis on evangelism in Black South African townships (Anderson 2002:173; 2013:210).

Many others joined the new Charismatic or “Neo-Pentecostal” movement, such as the founders of the International Fellowship of Christian Churches (IFCC) founded in 1985 and led by Edmund Roebert of the Hatfield Christian Church (Pretoria) and Ray McCauley of the Rhema Bible Church (Johannesburg). These churches, which grew very fast during the 1980s and 1990s, are largely influenced by mega-churches in the United States of America. The Hatfield Church, which was a Baptist church, has some five thousand members, while the Rhema Church, modelled after an independent Pentecostal church of the same name in Tulsa, Oklahoma, has more than ten thousand members in the Johannesburg area. A church in Soweto, at first called Rhema Church, now called Grace Bible Church and led by Mosa Sono, has three thousand members, and is the largest Black

church in the IFCC. The IFCC now forms one of the largest Pentecostal-Charismatic bodies in the country. In 1992, however, a small group broke away from the IFCC because of a dispute over the decision of some leaders to align themselves with the South African Council of Churches (SACC) (Anderson 2000:237).

Neo-Pentecostal or Neo-Charismatic churches often regarded as “Charismatic” or “Independent churches”, including mega-churches such as “Word of faith” churches, for example Living Faith World Outreach or Redeemed Christian Church of God in Nigeria, Universal Church of the Kingdom of God in Brazil and Ray McCauley of Rhema Ministries in South Africa, share an emphasis on physical health and material prosperity. “Third Wave” churches, for example the Vineyard churches in the United States, emphasise “the experience of the Spirit that should follow the conversion experience”. The “Third Wave”, “Word of faith”, and “classical Pentecostal” churches are therefore difficult to categorise. The various churches in these waves are constantly mutating and proliferating, creating new form of independent churches literally every week (Anderson 2013:5-6; 217-220).

2.5 The present state of Pentecostalism in South Africa

It is commonly held that South Africa is a very religious country. The 2001 national census findings that 80% of South Africa’s population professes to be Christian would probably surprise few people. In addition, most reasonably well-informed people are probably aware that there has been a dramatic growth in the number of people belonging to churches outside the mainstream Christian denominations such as the Anglican Church, the Roman Catholic Church, and the various long-established Reformed churches inspired by Martin Luther and John Calvin. Already about 12,5 million South Africans, around one third of all Christians, are members of such non-mainstream churches and their numbers are growing fast, while those of the mainstream churches remain static. The fastest growing group of all, by 55% between the 1996 and 2001 censuses, is that classified as “Pentecostal” or “Charismatic”. This is also consistent with global patterns. According to international authorities, Pentecostal and broadly associated

charismatic religions now have between 200 and 250 million adherents in 150 countries and are growing rapidly, particularly in the developing world. In South Africa, however, the speed, extent and diversity of growth in Christian churches that do not fall in the mainstream is a largely hidden story, and is also not well understood (Barret & Johnson 2003:1-25).

Table: Growth in religious denominations in South Africa, 1996–2001

Years	1996	2001	% Growth
South African Population	40,58m	44,82m	10.5%
All Christian	30,0m	35,8m	19%
Pentecostals & Charismatic Churches	2,2m	3,4m	55%

Source: Statistics SA, <http://www.statssa.gov.za/census01/html/RSAPrimary.pdf>

The accuracy of the national censuses will never be known, but these figures indicate that both the Pentecostal and charismatic movements are growing far more rapidly than the Christian community as a whole, which in turn is growing more rapidly than the population. Furthermore, the figures for the Pentecostal churches may still be underestimated because the 2001 census also records 3,2 million “other Christians”, many of whom could be members of smaller Pentecostal community churches (Martin 1990:231-232).

Membership of South African Pentecostal churches and evangelical movements recorded under “other Christian” (in other words, unaffiliated) churches rose by 166% between the 1996 and 2001 censuses, while traditional mainstream Christian churches did not grow at all. If the rate of growth reflected in table above is sustained, South African Pentecostals (excluding members of the apostolic churches) will number almost 14 million by 2021 – almost one fifth of the population. South African Pentecostal churches are strongly influenced by global Pentecostalism, with particularly dominant strands coming from the United States and also from Latin America, especially Brazil, as well as West Africa, especially Nigeria. Some local Pentecostal churches, however, have features that are unique to Africa, as a result of a degree of cross-fertilization between them and African

Independent Churches. Some statistics claim that there were 614, 010, 000 “Pentecostals, Charismatics, Neo-charismatics” in the world in 2012 (a figure projected to rise to 797 million by 2025) (Anderson 2013:3; 2014:3).

2.6 Conclusion

In this chapter I gave a short history of the development of the worldwide Pentecostal movement. I focused on how it developed globally, as well as in Africa with specific reference to the Pentecostal movement in South Africa. In the chapter that follows I will focus on Pentecostal churches in Belhar, Western Cape.



Chapter 3

Fragmentation of churches in Belhar

3.1 Introduction

In the previous chapter, the history of the worldwide Pentecostal movement was discussed. Because the focus of this study is the fragmentation of Pentecostal churches in Belhar, it is necessary to first provide a short background of the town itself, as well as brief history of congregations established in this suburb. Firstly, I will provide a short description of Belhar, including its history, location, current statistics and demographics. This will be followed by a brief history based on discussions with the respective leaders of mainline churches in Belhar, including the Uniting Reformed Church, Methodist Church, Baptist Church, Anglican Church, Roman Catholic Church, and other Pentecostal churches.

3.2 The history of Belhar

Belhar is a residential suburb located 27 km from Cape Town. According to the structural plan of the study area of Belhar, it is bounded by the Bellville/Langa railway line to the North, Stellenbosch Arterial Road to the South, Robert Sobukwe Road to the West and Kuilsriver Freeway (R300) to the West (Pentz 1991:1). The socio-historical context of Belhar resembles that most of the “Coloured” communities living in the Cape Peninsula. Under apartheid legislation, development of a new section of Belhar was initiated as one of the suburbs for the relocation of the “displaced” “Coloured” communities living in the Cape Peninsula. This part of Belhar is locally known by the residents as the extensions and is also where I conducted most of the research for this study. The older sections of Belhar were established in the early 1970s and are regarded as the more prestigious suburbs of the community (Pentz 1991:2).

During the forced relocation of residents in the early 1980s, Belhar 15 was characterised as a prestige suburb. Residents, however, say that an increase in crime and violence turned this model area into one of the worst crime areas in the Cape Peninsula (Howa 1982:21). The then president of Belhar,

Jaycees, ascribed the increase in crime to the lack of infrastructure such as entertainment facilities and a poor public transport system that leads to boredom amongst young people. In the absence of constructive recreational activities, young people turn to crime and violence. In present day Belhar, with its three sports fields, two local libraries, 41 churches, 3 mosques, 2 clinics, 4 high schools, 9 primary schools, 1 college and adequate transport facilities, crime, violence and gangsterism have, however, not subsided (Divisional Council Reporter 1981:5).

3.2.1 Location

Belhar is a suburb located on the Cape Flats area in the City of Cape Town, South Africa, roughly in the triangle formed between Robert Sobukwe Avenue, the Stellenbosch Arterial and the R300 highway. It is mainly a residential area with related community facilities and some commercial and industrial infrastructure. The oldest part of Belhar, namely Old Belhar, was established around the 1960s. As a result of the forced relocation under the apartheid regime during the early 1980s, Belhar became the home to a number of predominantly Coloured communities. The demographic profile of the area of Belhar is about 8.17km², population: 56234 (6882.25 per km²), households: 12600 (1542.06 per km²) according to Statistics South Africa census 2011, as shown in the table below:

2011 Census of Suburb Belhar	2011
Population	56234 (6882.25 per km ²)
Households	12600 (1542.06 per km ²)
Average Household Size	4.46 (8.17 km ²)

According to Statistics South African, the summary of the key results for 2011 Census Suburb Belhar are as follows:

- The population is predominantly coloured (90%).
- 38% of those aged 20 years and older have completed Grade 12 or higher.
- 79% of the labour force (aged 15 to 64) is employed.

- 35% of households have a monthly income of R3200 or less.
- 93% of households live in informal dwellings.
- 99% of households have access to piped water in their dwelling or inside their yard.
- 95% of households have access to a flush toilet connected to the public sewer system.
- 99.5% of households have their refuse removed at least once a week.
- 99% of households use electricity for lighting in their dwelling.

Map of Belhar and its environs.



According to race classification, the population include 50695 so-called Coloured people; 2764 Black Africans; 2093 others; 540 Indian or Asian people and 142 White people. See the table below for details:

Population group	People	Percentage
Coloured	50695	90.15%
Black African	2764	4.92%
Other	2093	3.72%
Indian or Asian	540	0.96%
White	142	0.25%

The typographical aspect of the languages in the community of Belhar are

dispersed as follows: Afrikaans - 36014 people (majority Coloured people); English - 17552 people; Other - 754 people; isiXhosa - 658 people; Setswana - 276 people; Sesotho - 157 people; isiNdebele - 133 people; isiZulu - 110 people; Sign language - 93 people. See the table below for details:

Languages	People	Percentage
Afrikaans	36014	64.45%
English	17552	31.41%
Other	754	1.35%
isiXhosa	658	1.18%
Setswana	276	0.49%
Sesotho	157	0.28%
isiNdebele	133	0.24%
isiZulu	110	0.20%
Sign language	93	0.17%
Tshivenda	40	0.07%
Sepedi	39	0.07%
Xitsonga	32	0.06%
SiSwati	20	0.04%
<i>Not applicable</i>	355	

Belhar as a suburb is divided into different sections. The name, sub place and population size are shown in the table below:

Name	Type	Population
Belhar 1	Sub Place	2575
Belhar 10	Sub Place	2365
Belhar 11	Sub Place	2337
Belhar 12	Sub Place	3927
Belhar 13	Sub Place	3669
Belhar 14	Sub Place	1906

Belhar 15	Sub Place	341
Belhar 16	Sub Place	2701
Belhar 17	Sub Place	1544
Belhar 18	Sub Place	2276
Belhar 19	Sub Place	3668
Belhar 2	Sub Place	1543
Belhar 20	Sub Place	2180
Belhar 21	Sub Place	3290
Belhar 23	Sub Place	4534
Belhar 3	Sub Place	3419
Belhar 4	Sub Place	2413
Belhar 6	Sub Place	1679
Belhar 7	Sub Place	3235
Belhar 8	Sub Place	370
Belhar 9	Sub Place	1602
Belhar N. T.	Sub Place	2468
Erica Township	Sub Place	2191

3.2.2 Current statistics

According to Statistics South Africa (2013), Belhar consists of various sections (Extension 1-23) and Erica Township. The last census (2011) indicates that it had 56 234 residents and 12 600 households with an average size of 4.46 persons. Of the households, 93% reside in informal dwellings, including backyard dwellers and partially serviced sites. Coloured people make up 90% of the population, Black Africans 4,9%, White people 0,3%, Asian people 1% and other races 3,7%, as shown in the table above. About 38% of people aged twenty and above have completed secondary or tertiary education and 79% of the potential labour force is employed.

3.2.3 Demography

The residents of Belhar are usually faced with somewhat poor socio-

economic conditions. The Old Belhar section, however, is more wealthy and peaceful and is inhabited by a relatively high number of educated professionals. The opposite applies for residents of the areas falling under the so-called extensions. Together with extreme overcrowding in certain areas, these conditions are associated with anti-social behaviour such as crime, gangsterism, alcohol and drug abuse and prostitution. Numerous households face unemployment or low incomes.

3.3 The history and development of mainline and other Pentecostals churches in Belhar

The information that follows is a short summary of the history of mainline churches and other Pentecostals churches, based on a brief discussion with the respective leaders.

3.3.1 URCSA (Uniting Reformed Church of Southern Africa)

According to Reverend Paulus De Wet (Interviewed 23 March 2015) SA-Gestig usually celebrates its birthday on 22 April every year to mark the anniversary of its establishment. The historical Sendinggestig was based in Long Street, Cape Town. It was in 1937, at the time of Rev. Karemacher's office, that S.A. Gestig was incorporated into the Dutch Reformed Mission Church. In 1971 it was decided that the building would be sold for R250 000 to the adjacent Metropole Hotel for the purpose of extension, however, the church still had the right to occupy the building from 1971 to 1976. This was a huge shock for both the church and the community at large.

The congregation then had to be re-established and find a suitable building. In May 1971 the Church Council decided to purchase a piece of vacant land in Woodstock. The board, however, denied this application for three reasons, namely the group areas policy that was in place at that time, high costs and movement of members out of the city. Plans for acquiring the land in Woodstock was eventually foregone when it was decided that the church building would have to be erected in a designated Coloured Group area. A second option came to light when the Church Council of the Dutch Reformed Mission Church decided to donate their church premises in Uitsig

to their mother church, SA Gestig. The Peninsula Mission Council, regardless, applied for church premises in Belhar. In 1972, problems arose with the premises in Uitsig as the architect found that it was too small. Rev. A.J. Botha of the Peninsula Mission Council suggested that the land in Belhar be acquired, as the church at that time had a population of 72 000 as opposed to 11 000 in Uitsig.

In 1974 it was decided that the land in Belhar would be purchased. The land would be suitable for both the building of the church and the synod, which was then based in Worcester. The construction contract was signed; stating that the premises in Erica road, close to the University of the Western Cape, have been purchased at a cost of R300 000 and that the buildings would be completed by 1978. Property number 15256 and 15257 next to Watsonia Way were then developed for the congregation and the synod, respectively.

Over the years there have been a number of ministers who served the congregation with their distinctive leadership, including Reverend J.H. Beck; W.D. Morgenrood; J.A. Stegmann; W.D. Fleuscher; W.G. van den Oos; A.J. Pepler; D. van den Heever; C.M. van den Heever; D.B. Karemacher; D.J.A. Jordaan; H.M. van Rensburg; and D.J. Venter. Through the years the church building in Belhar has served as the seat of the Synodal Sessions of the Dutch Reformed Mission Church, as well as the Uniting Reformed Church in Southern Africa. This church was established in 1994 as a result of the first attempt of unification with regard to the Dutch Reformed Church Family. The renowned Confession of Belhar was also adopted in this very building in 1986. The Belhar Confession emphasises unity, reconciliation and justice and on this basis opposes racial and social segregation. Nevertheless, Dr Alan Boesak, Reverend Isak Mentor, as well as three lecturers from the University of the Western Cape, Professor Gustav Bam, Jaap Durand and Dirk Smit, were contributory in the recruiting of the Belhar Confession.

The current leader of the Uniting Reformed Church of Southern Africa in Belhar is Reverend Paulus De Wet and the current membership is around

400 members. The church associations include the Brigade, Praise and Worship Team, Christian Youth Movement, Church Choir, Tabernacle Youth Choir, and Women's Ministry. There are two ministers in charge; one on a full time and the other on a part-time basis. The church also embark on an outreach programme through engaging with NGO's like "Straatwerk" that support and helps less-privileged people and those living on the street. They also provide soup kitchens and food hampers to orphans. They are part of the pastors' fraternal in the Belhar community, where ministers meet to discuss issues facing the suburb.

3.3.2 Methodist Church Belhar (MCB)

According to elder Leonard John Williams (Interviewed 11 November 2014), the old Modderfontein Methodist Church closed its doors on 22 March 1980 and the new Belhar Methodist Church in Belladonna Way opened. The congregation, under the lead of the then Superintendent, Rev. Jacques Hartze, Reverend Roy van der Merwe and Reverend T. W. Pietersen, walked to the new church building. During the 1980s many people settled in Belhar and many decided to join the church. At the time there were four wards, namely Belhar A (4, 5, and 6), Belhar B (7, 8, and 9), Elsies River and Bishop Lavis. House visitations led to significant growth in the church and the congregations eventually changed from 1-16. Since then up until the present the congregation has only grown to 110 members.

Over the last three decades the congregation was led by great and wise ministers. In the 1980s the congregation was served by Reverend Hartze, Reverend Van der Heever and Reverend Lawrence. The congregation was led by Reverend J. Jooste and Reverend J. Samdaan during the 1990s. Reverend J. Sweet, Reverend M. Coventry, Reverend M. Wortman, Reverend J. Adams and Reverend N. Nomqolo led the church during 2000-2010. Reverend E. Kekana is the current minister.

Congregational growth went along with organisational growth, including the Sunday school, the Guild, the Young Women's Association, also known as the mothers of the church, as well as the choir. Mr J. Klein was the first Sunday school superintendent and Mr D. Alexander is the current

superintendent. In the 1980s the Sunday school grew to have 200 pupils and 28 teachers. The Sunday school continues to develop and grow. The Guild was first led by A. Smith and the Young Women's Association was started by Mrs M. Hartze and was led by Miss A. de Jager. The first choir leader was J. Klein. Over the three decades, the Sunday school enjoyed lovely excursions to various places, the Guild has had great interaction with other Guilds, the Young Women's Association has supported numerous bazaars and other fundraising events, and the choir has also led to the establishment of the Junior Choir, Male Choir, Praise and Worship Group, as well as a dance group.

The church has grown so much over the years that the church building could often not contain the capacity of people during special events. Under the leadership of Rev. J. Sweet plans were devised for the building of a church hall. Construction commenced in 2001. Many fundraising events and pledges made the building of the hall possible. Bishop Andrew Hefkie officially opened the church hall on 28 October 2006. The church celebrated its 30th anniversary in 2010. Today the Belhar Methodist Church continues grow spiritually and in congregational numbers is about 400 families.

3.3.3 Anglican Church (AC)

According to Reverend Cannon Xola Mlandu (Interviewed 10 November 2014), states that the All Saints parish in Belhar developed along with the residential area of Belhar. The occupation of the first residential dwellings occurred between 1969 and 1971, and these first residents of Belhar created the vision of establishing an Anglican Church in this town. The increase in residents resulted in the materialisation of this dream. St. John's in Bellville was contacted, and the growing Belhar community was now under the care of the Rector, Father Robin Burnett, and Father Michael Bester. All Saints Belhar was eventually established under the auspice of St. Johns, and the first elected chapel wardens were Henry Petersen and Mervyn Beyers.

The All Saints Anglicans in Belhar initially worshipped in residential homes, followed by Belhar High School and later at the Dutch Reformed Premises. It was decided that a multipurpose hall would be built, and a plot in

Denneboom Road was allocated to the church in 1977. The rest of the project was to be completed in three phases. Bishop George Swartz dedicated the completed hall in 1978, whereby Father Henderson was the first appointed priest. During 1982 the rectory was completed, and Father Allan Dennis was appointed as rector after parochial status was achieved.

In 1985, during the office of Father Anthony Langenhoven, the church building was eventually completed, which was consecrated by Bishop Patrick Matolengwe. All saints accepted Mary Magdalene as chaplainry. The current rector is Father Trevor Steyn, who was preceded by Father Joseph Humbles, Father Joseph Nolly, Father Michael Kuppan and Father Anthony Langenhoven.

The All Saints Belhar has fifteen areas and one lay minister assigned to a specific area for the purpose of devolving the ministry into the parish smaller units. The parish organisations include: Choir, Gospel Band, Liturgical Dancers, Sacristans, Screen Operators, Services' Guild, Sides Persons and Lay Ministers. The church responsibilities include: Soup Kitchen, Food Parcels, Shoe Box Ministry, Harvest Festival, Christmas Lunch, Toys for Joy, Holiday Club and Academic support group. Ministries include: Grief and Bereavement, Prayer Warriors, Anglican Women's Fellowship, Church Men's Society, Marriage Enrichment, Youth Ministry, seniors' Ministry Tuesday Ladies Flower Guild, Arts & Crafts and Narcotics Anonymous support group. Others are Sunday school, Bible class and Confirmation preparation, Baptism and First Holy Communion.

The current Rector of All Saints is Reverend Cannon Xola Mlandu and the assistant priest is Reverend Rodney Uren. The current membership of the church is about 800 members.

3.3.4 Baptist Church Old Belhar (BCOB)

Reverend Marlon Wareley (Interviewed 4 November 2014) is the current pastor in charge of Maranatha Baptist Church Suburb Belhar (Old Belhar). The church was originally started in 1973, in the house of Br. Da Silva (deceased) and Marie Da Silva under the leadership of Mr Blignaut. The

youth leader at the time was the late Brother Gussy Pretorius, with Sister Swano Irene as the B.W.D. leader and the first Sunday school superintendent. At this stage it was known as the Belhar Baptist Fellowship. The house shortly became too small and the congregation then moved to the garage in the backyard. The congregation continued to grow in their numbers and not very long afterwards, this space also became too small.

The denomination then moved to Belhar Primary School, where Reverend Clifford Forgas was asked by the church leadership to become the student pastor. It was always the desire of the church members to own their own church building. The church acquired a piece of land for R150 but the negative issue was that the registration cost was R150 higher than the piece of land. The registration of the church plot was made possible by the generous donation of Sir Cyril Black, an insurance Tycoon, who donated R12 000 towards the building project. The Baptist Union also contributed a total amount of R12 000 towards the building project, which made the dream of a church building possible. The initial cost of the building, however, amounted to R45 000 but they were planning to build the church with face-brick walls, which doubled the total cost to R98 000. In an attempt to reduce costs, the church decided to settle for normal bricks just to make the building a reality. The building project got underway under the competent leadership of Mr Madden, who managed to complete the building at a cost of R55 000.

On 5 February 1983, the church opened its doors as part of celebrations and 80th birthday wishes to Sir Cyril Black. He was the first person to preach in the unfinished Maranatha Baptist Church building. Maranatha Baptist Church was under the care of deacons with the late Brother Gussy Pretorius as church secretary and pastor Madden as treasurer. A call was then extended to Reverend D.J. Manuel as full-time pastor. This was a historical event, given that Reverend D.J. Manuel was not only the first person to pastor this church, but he was also the youngest person of colour to qualify as a Baptist minister at the tender age of 21. Reverend D.J. Manuel also supervised the building of the extensions to Maranatha Baptist

church. One of the saddest memories in the life of the church was when they lost four deacons over a period of two years.

When Rev. David Manuel was called to help out at Athlone Baptist Church, the church then extended a call to Reverend R. September as their senior pastor, while Reverend M. Wareley was appointed as the youth pastor in 2000. The church is thirty five years old and Reverend M. Wareley has served the church as pastor from 2007 until the present. The membership of the church is about 150 members and the church has been in existence for 36 years now.

3.3.5 Baptist Church Belhar Extension (BCBE)

Reverend Patrick Crowther (Interviewed 4 June 2015) is the minister in charge of the Baptist Church Belhar Extension. Just like many other churches, the Baptist Church Belhar extension started with very few members in the house of one of the dedicated elders at that time but later moved to the garage of elder Clement Isaac in the Belhar suburb. The church service and all its activities continued in the garage for a while, before a plot of land was acquired and the erection of the church building started in earnest. The building process continued for many years with the collective effort and support of members of the congregation. Some supported with finances, building materials donations and technical expertise, while others gave their valuable time. Because of the high level of commitment showed by members in ensuring speedily completion of the project, the building was completed and dedicated to God in 1985. The church has decided to celebrate her 30 years of existence in November 2015.

Reverend Patrick Crowther is the tenth pastor to oversee the affairs of the church, which he has done above average and to the admiration of members. The leadership of the church, however, was originally controlled by Maranatha Baptist Church in old Belhar. The church decided to break away as a result of church politics and leadership tussles over the years. Currently, the Baptist church in Belhar Extension does not have any allegiance or commitment to Maranatha Baptist Church as both churches are operating independently without any form of misunderstanding. At the

centre of the formation of the church was the fact that there was no Baptist Church in the extension area of Belhar. Currently, the church has 100 dedicated and committed members and several visitors on Sundays. The major thing that attracts people to the ministry is the praise and worship (gospel band music). The Baptist Church Extension has been transformed from its old style of praise and worship to a more contemporary style of church service with all the musical instruments and talented choristers in attendance.

Presently, the church is moving away from the old Baptist mode of worship to embrace the charismatic ways of worship. The traditional Baptist singing of hymns has been replaced with more contemporary style of praise and worship where members are allowed to express themselves in any manner suitable and presentable without judgement. This very factor has attracted many members to the church because they can relate more with the church's style of worship than the previous ways. The various community initiatives by the church have contributed immensely to the numeral growth of the church. Some are attracted to the church through these community driven programmes.

The leadership structure of Baptist Church Belhar Extension is much organised in the sense that the senior pastor oversees the affairs of the entire church with the sincere support of the Church Board, which includes two other pastors, ten elders, eight deacons and leaders of all the departments in the church. The Church Board and the congregation respect the minister as the leader because of the love he shows them and the love demonstrated in his service to the community. The Baptist Union Western Cape also allows the minister of a specific congregation to make some changes in areas of leadership, policy, constitution, praise and worship and other structures of interest in the church that is appropriate for the society. This mandate enables the present day church to be more people-oriented and focused on winning souls.

In the areas of community development, the Baptist Church Belhar Extension assists the community through profound establishment of "New

Beginnings Development Centre” in the community. The vision of this project was initiated through the wife of the church pastor, Mrs Helen Crowther, who was an educator and worked in the Health sector in the Human Resource Management Department. The school has been in existence for nine years now and has raised outstanding people in Belhar and its neighbouring community.

New Beginnings Development Centre is aimed at equipping mostly school dropouts in and around the community, together with matric learners who were not given a second chance to better their lives as a result of the inequality or societal imbalance. Because the founder has excellent health training and skills, the centre is also involved in the training of nurses and creating support systems. This was made possible due to the excellent experience the founder has acquired over the years, coupled with the church’s vision of supporting society and the country at large. South Africa is currently experiencing a shortage of qualified nurses. So, the centre is trying to stand in the gap for the Government. The centre is headed by a full-time pastor and theology degree graduate from the University of the Western Cape (UWC), who until his appointment was a pastor at the Baptist Church in Woodstock.

The school is open to all and sundry regardless of their faith inclination or beliefs. Muslims, Hindus, non-believers and Christians are welcome. The project does not have international donor agency or partnership from any non-governmental organisational funding. It is, in fact, managed by the pastor and the wife through their savings all the years. The school also offers classes by training learners on life skills, conflict management, substance abuse and early child pregnancy. This is a seven-week programme that will lead to another three months of practical work in the hospital. After that, students have an examination that leads to graduation. The school has graduated 6000 students since its inception over 9 years ago.

Baptist Church Extension Belhar offers community development by training the people in areas of hair dressing, as well as computer and office

administration. It runs programmes and counselling sessions for teenagers that are pregnant, individuals suffering from alcohol abuse, drug addict victims and other related ills of the society. According to Reverend Patrick Crowther, “the church should be seen as a place where community problems can be solved with love and not the structure that closes its door.” It also embarks on community free legal advice on every last Saturday of the month. The idea is to assist and advice people in the community that need help in legal matters through free consultations. In line with the Biblical instruction of “go ye into the world and feed the people”, the church also gives out soup on every Wednesday of the week to the Belhar community.

“There is a pastor fraternal where all the pastors meet once every month” according to Reverend Patrick Crowther. The fellowship of pastors in Belhar is very important and should be highly regarded because this is where issues of community development and discourse are highlighted, discussed and addressed. It should be a place of mutual relationship with other ministers in assisting one another and also looking for ways of tackling the issues that are consuming the community. The involvement at the pastors’ fraternal Belhar is very fragile to some ministers that are not interested in the organisation. Some of the ministers feel they did not want to get involved in the pastors’ fraternal because of the insinuation of political discourse, theological discourse or inferiority complex exhibited by ministers in and around Belhar. There are always a handful of churches scattered around the Belhar community and the Petersen High School is always the appropriate place for them to gather on Sundays as all the classrooms are always occupied on Sundays.

There is no engagement marks for ministers in Belhar coming together to build a conducive environment for community development; instead, some ministers are too reluctant to join the organisation. The small group churches should be merged together as one big church, but the pastors have constantly refused (Crowther, 2015). This reflects the level of envy, jealousy and discrimination among the ministers in Belhar community. The structure and building of more new churches should be a question to the

ministers or pastors in Belhar as the community is still struggling. Pastor Patrick Crowther maintains that most of the ministers in Belhar community don't see eye to eye as a result of personal differences.

The church engages with Sunday school teachers in taking the youngsters on a holiday camp. Furthermore, the church is also annually involved with a church in Border-ford west through evangelism and "outreach" programmes. The church usually conducts open air outreaches door-to-door in the Belhar community. Considering the number of churches in Belhar, it is logical to encourage against the fragmentation of churches in Belhar. There is a need for committed people and the congregations are not really exposed to the deeper things of the Lord; that is why they are running from pillar to post. Some members of the community have lost their religious identity and are not adhering to the Biblical teachings as a standard for life, but are rather more interested in personal and selfish gains. The Christian churches in Belhar need unity and working together in order to excel and spread the gospel of Jesus Christ.

3.3.6 The Roman Catholic Church (RCC)

Reverend Father Justin Chimba (Interviewed 11 November 2014) is the present parish priest in charge of St John and Pauls Roman Catholic Church Belhar. The church forms part of the archdiocese of Cape Town. In 1973 the parish was part of the Bellville parish because Belhar did not have parochial status yet. The worshippers at that time used to go to the Convent Hall near Robert Sobukwe Road, where they worshipped and prayed every Sunday. The congregations at that time were also busy with fundraising towards the building this particular church.

In 1975, St John and Paul Roman Catholic Church formed part of Dunoerfontein parish and later (around the 1st of February 1979) it was consecrated as a parish in (Belhar). The first parish priest that time was Reverend Father John Bed (he started in 1983). He served as a member in Belhar from 1979-1983. The next priest was Stephen Naido, who served the Belhar congregation from 1984 to 1986. Father Francois Rawlings also served the parish as lay minister from 1986-1993. In 1992 to 1997,

Reverend father Luis Pagia was the parish priest and Deacon Roman Johannes served with him for this period. From 1997 to 1998, he served the church as priest and afterwards stayed and served in other capacities until 2007. After father Faraid Brown (2007), Reverend father Moyes Rawson served the church; his period continued from 2007-2010. In 2011, the parish was vacant and Deacon Johannes took over the affairs of the parish for this period of time.

In June 2011 Reverend father John Chimba arrived from Namibia and was assigned as the parish priest of this congregation. He is currently the leader of St John and Paul Roman Catholic Church Belhar. From that period onwards, the church has been actively involved in fundraising towards the renovation of the church building and the priest's house on its own. When Father Chimba arrived, the church was struggling with membership but after much work in the areas the membership increased. There were about 1700 families in attendance after Father Chimba conducted the census. Presently, the church has grown to 2000 families, only referring to active members. There is cordial relationship with Father Chimba and other mainline churches, including Independent Pentecostal churches.

There used to be regular meetings with leaders from other denominations, but this was stopped by Father Chimba because it had a negative influence and clashed with his own parish meeting. The Catholic Church, however, also works closely with the Anglican Church in Belhar. Leaders thus invite each other to, for example, funerals, marriages and memorial services.

3.3.7 The New Apostolic Church (NAC)

According to Shepherd Cedric Hagglund (Interviewed 4 June 2015), the New Apostolic Church (NAC) is an international Christian church whose teachings foundation hinges on the Holy Spirit. Just like the early Christians, it was developed from the Catholic Apostolic Church in 1863 and was led by Apostles. The New Apostolic Church recognises the three very important sacraments of Holy Baptism, Holy Sealing and Holy Communion. Baptism with water is the first and fundamental act of the true God's grace upon a human being who believes in Christ. Thus, through the act of Holy

Sealing, the baptised believer is filled with the Holy Spirit. This occurs through prayer and the laying-on of hands of an apostle. The church believes that Christ will be coming to take home His bride, which in this instance is the Church. This understanding is held at high esteem in the church, as all members are taught to believe in keeping themselves “holy, pure, and ready to meet Christ when He comes”.

Another very significant element of the NAC Belhar is missionary work and love for fellow human beings. Members are taught to exercise “brotherly love in their conduct, even as Christ loved the Church”. Love in the life of a Christian and other religion alike cannot be over-emphasised, as it beneficial to the growth of the church and also creates a platform for more friendly evangelism. Members are meant to believe that they are responsible for their individual actions and inactions, regardless of the position they might be occupying in the church or society. This is something that the church preaches during most of its services. All the things that Christians are not meant to do are stated clearly in the Ten Commandments. So, it stands as a reference point for any Christian who is willing to take the path of righteousness.

Shepherd Cedric Hagglund is the minister in charge of the New Apostolic Church Erica West congregation Suburb in Belhar. It is one of the second church buildings of the New Apostolic Church (NAC), which is situated at the corner of Edison Drive in Belhar. It is worthy to note that there is another branch of the church close to the cemetery in Belhar. The church building was erected 22 years ago with very few dedicated members. Presently, the church has a membership of 1600 members who are fully involved in all its activities and are Holy-Spirit-filled with clear vision and direction of the mandate of Jesus Christ.

There are also other branches of New Apostolic Church in Belhar, however, with a total membership of 4000 members. This number was validated recently by a body instituted by the leadership of the church at national level. The need to establish a branch of the church in Belhar was spotted by some leaders from Maroofentien, Eersteriver and Dunoorfontein, who also

hosted the early services in their homes. This benevolence is not peculiar to the NAC, but is common to all new churches due to the fact that in most instances the members do not have the financial capacity to acquire a property for worship.

The philosophy, vision and mission of the church are based on reaching out to people regardless of colour, race or location without exclusion. The above teaching is the core reason why the church is multi-racial, even in the Belhar branch. Therefore, in order to win souls for Christ, which is the primary command of God to Christians, the church decided to establish a befitting television station called “NACTV”. This was an exciting initiative of the New Apostolic Church Cape Town with the sole aim of reaching out to many people. It was a progressive move to embrace technology as a tool through which to minister on a regular and more sustainable way. The church also organises open air crusades; distributes flyers and congregational evangelism once a year as part of its move to win souls for Christ.

The head of the church is “Jesus Christ” according to the senior pastor. But from the structural and administrative point of view, Chief Apostle Joan Luke (a French man) is the apostolic church worldwide leader situated in Switzerland, Germany. The church throughout the world have district apostles in district churches and in the cape, its Apostle Noel E. Barnes supported by various apostles in the areas, while Apostle Mark Hendricks oversees the affairs in Belhar. He is responsible for the Delft area, part of Bellville area and also for Springbok in the Northern Cape. The church also has what is called a Bishop Diocese or Bishop Area, which is supported by congregational rectors. Because the church believes in proper administration and orderliness, it also has 6 rector helpers and 26 priest ministers, deacons, coordinators, administrations, security, Sunday school and youth department. All these are put in place for the smooth running of the church’s programmes and activities.

The ecumenical relationship the church has with other churches in Belhar is very cordial and the church has open door policy for relations in terms of

support and sharing. The Seventh Days Adventist Church is one of the churches that enjoy a healthy working and fellowship relationship with the New Apostolic Church (NAC). There is a regular fellowship between these two churches, which is organised once a month. There are also strong indications that NAC's relationship with Pentecostal churches are not on good terms. This is because the church has failed to become involved in political issues and rather focuses on spiritual convictions.

Giving out soup and other food parcels on Wednesdays is another project that the church is very involved in, realising the significance and importance of the initiative. This exercise is always in full operation during the winter months and also sustained throughout the year. As part of its social responsibility in the community, the church is building the ever first multi-purpose church building in Delft with sport facilities and other recreational amenities. There is the urgent need for all the churches in Belhar to come together with a common voice to tackle issues of unemployment, high volumes of shebeens, substance abuse, low economic status and gangsterism. The Church needs to proffer workable tactics, policies and prayers on how best these challenges can be solved, or else the preaching of the gospel of Jesus Christ will be affected and hindered seriously.

This cannot be achieved by any one of the churches alone, but only in collaboration with the police and justice department in providing hatch sentence for offenders. Lastly, the Belhar community should endeavour to have a good relationship with God as the parents have a big role to play in training their children. Parents must be adequately equipped on how to train their children, as this will in turn transform the community for good. The ministers in NAC are not part of the minister's fraternal Belhar and are not invited to such kinds of gatherings.

3.3.8 Apostolic Faith Mission Belhar (AFM)

The AFM stands for Apostolic Faith Mission. The church started in 1908 and has been the first and largest Pentecostal church in South Africa. It was established in 29 countries in the world. It is the 5th largest religious grouping in the country. Dr. Isak Burger has been the leader of the AFM

church ever since 1996 (it was started by five American missionaries in Doornfontein, Johannesburg on 25th May 1908); this was when the White and Black branches were united. It is also part of the South African Council of Churches. The AFM is one of the oldest Pentecostal denominations in the country, with its origin in the Azusa Street Revival. The church started with the acceptance of all races until the beginning of apartheid in South Africa. This division, because of apartheid, ended in 1994. By 1996 all the AFM churches were united again. The AFM church consists of more than 1300 churches and more than 1.4 million members. In the Western Cape there are 46 AFM churches (Anderson 1997:229-232).

According to Jonas (Interviewed 18th February 2015), during the year 1977, a few families who were in membership with the AFM Church in Ravensmead had moved to Belhar. The family names were Seas, Beneke, De Beer, Jarrett, Garrett, Stevens, Lombaard, as well as the Samuels family, who were members of the AFM in Matroosfontein. The process of church planting was initiated under the capable leadership of Pastor Johny Swano, who was then the Pastor of the AFM of Ravensmead. Elder P.J. Swano was later nominated to be the overseer of the AFM in Belhar. A works committee was speedily gathered, which consisted of the following people: Elder P.J. Swano, A.de Beer, H. Seas, J.B. Samuels, R. Garrett, J. Jarrett, H.de Villiers and A. Furst. In 1977, the first home service was held at the home of Brother and Sister Ludolf in Vygieslot Belhar, where the presence of God was very evident. Here services were held for approximately 3 months.

During 1978, the home services for Sunday evenings were moved to Brother J. Samuels' house at number 21 Willow Way Belhar, as well as Brother R. Garrett's house at number 5 Geelhout Street Belhar. At the same time, God blessed and opened doors so that the services could be held at the home of Sister K. Saaiman located in Extension 13, Belhar as well. In the same year, permission was given to the assembly to continue services at Belhar number 1 Primary School. The services were held on a regular basis from 12th February, 1978 where the people enthusiastically lifted up the name of Jesus. A few months later, Gardenia Primary School consented that the

assembly could make use of their premises and on 4 June 1978 services were continued there. Communion was also served to the assembly on the same day by Elder P.J. Swano and Elder Kearns brought the sermon. The following were also initiated at the assembly in Belhar: Blessing of Children on 11 June 1978 included E. Du Plooy and Liezel van der Berg; Baptism Service on 4 July 1978 included P. Japhta, G. Japhta, Sister M. Ada, and Sister V. November; Introduction of New Members on 4 July 1978 included Brother G. Ada, Sister S. Mert, and Brother M. Lentoer.

The community hall of Belhar was also later made available to the assembly and there God added to the church beyond expectation. On 13 December 1981, the Assembly was officially ordained as the AFM Assembly of Belhar under the chair of Pastor J. Johnson, who was then the District Chairman. At this event, Pastor J.J. Louw brought the sermon. The concept of buying the land (where the church today stands) was discussed with the City of Cape Towns' Department Committee on a previous occasion. This process was initiated by the alliance of the District Committee with Pastor J.J. Louw as chairman, Pastor J. Johnson, and Elder P.J. Swano. The land was finally sold to the assembly at the price of R2.00. At this the members were filled with joy as Gods' influence was clearly present in this transaction. The first Building Committee consisted of the following members: A. De Beer (chairman), H. Seas, R. Garrett, J. Jarrett and Elder P.J. Swano. Additional Brethren also joined this committee, such as J.B. Samuels, J. Vergotine and G.H. Adams. Through the guidance of God, Mr P. Hendricks completed the building sketch and it was handed over to the committee.

In 1983, the following people were chosen to serve on the Church Board: Chairman: Pastor P.J. Swano, Executive chairman: Elder De Beer, Secretary: Elder H. Seas, Treasurer: Elder J. Williams. Other members included: J.B. Samuels, R. Garrett, J. Jarrett, H.de Villiers, A. Furst, Legetler and J. September. On Sunday, 15 December 1985, the side hall was relatively completed. With great joy the assembly could resume services there with the knowledge that this was a place of their own. At the opening of the hall, the ribbon was cut by Sister S. Jantjies. On 25 October 1987, a

ceremony was held by Pastor C. Collins and Pastor P.J. Swano for the revealing of the Cornerstone. Later, on 25 October 1992, the entire church building was completed and the ribbon was cut by Pastor and Mrs. P.J. Swano. Pastor P. Lapoorta, who was then the District Chairman, brought the sermon on this glorious occasion. At that time, leaders were chosen for different departments like: Ladies, Sunday school, Church band, choir Welfare and Evangelism groups.

The first pastor of AFM Belhar was P.J. Swano, who was the leader from 1985 until 2000. After him Elder Allen De Beer took over leadership from 2001 until 2005. The Council of the Church appointed the recent pastor to take over the leadership of the church from 2005 till today. The new leader is Pastor Lawrence Jonas. The church mission is to evangelise, win souls for the Kingdom of God, as well as to be involved in the community development, in welfare, for example through soup kitchens and grocery parcels to those who cannot afford to sustain themselves. This is also the vision of the AFM church worldwide. As the leader and vision carrier of the church, the onus rests on him to make a proper decision to be involved in the community and to really make a difference as the church out there. He met with all the community structures in Belhar, including the police, so that there is a relationship with these structures from the side of the church.

The church forms part of the pastors' fraternal in Belhar – 20 church leaders that meet once a month. This is very enriching because they have the opportunity to engage with leaders from different traditions. What attracts people to this specific church should be the fact that congregations make people feel welcomed (be interested in them) and most importantly is the solid word and good worship that they experience.

The membership of the ministry is about 571 worshippers and the church is still growing. The vision of the church is to grow up to 1000 members in the next 5 years. In terms of leaders there are setbacks at times, but the Church Board realises that it has to work with people that will not disappoint the ministry at all. Other leaders that work with Pastor Lawrence include 10

elders and 5 deacons. The ministry believes in the movement and gifts of the Holy Spirit, and believes that revelation comes through the Spirit. What is important to add is the fact that education is required before people can be ordained in the AFM.

3.3.9 Prophetic Mission Church (PMC) Belhar

Pastor Cedars Goliath (Interviewed 14 August 2015) is the leader of Prophetic Mission Church (PMC). The church started as World Mission Prophetic Ministries (WMPM) in 2001 but later changed its name to Prophetic Pentecostal mission when it was fully established. At the moment, the church is still having service in the school hall because of its inability to purchase a piece of land to put up its building. This has not stopped it from hosting outreaches in the rural area of Ceres and in the Koeburag farm area. The PMC, however, is concentrating on its mission of establishing more churches in different areas and is still struggling to get off the ground as a result of financial constraints and other logistics beyond the reach of the church. The church is involved in numerous activities in and around the community on a daily basis but because of the school programme, it only meets on Saturdays and Sundays to discuss other important things affecting the church and the entire community.

As part of its community engagement initiative, the church organised an open air service and prayer meeting in December 2014. People from all walks of life attended in their numbers with the sole aim of listening to the word of God and if possible, giving God a chance in their life. Interestingly, the Belhar community experienced absolute calmness as many souls were won and led to Christ during the outreach programme. Sadly, the church was unable to keep the new converts because of the lack of a building. Pastor Cedars was originally a minister at the Calvary Baptist Mission Church in Elsie's River but later felt that there was a calling of God upon his life and requested permission from the church authority to establish his own church. This request was not seen in a pleasant light by the leadership of the church at that time as a result of personal interests and reasons

which were not supportive of the expansion of the kingdom of God, but rather divisive.

At present, the church has two pastors, two elders and two evangelists who are actively involved in assisting the senior pastor in discharging some of the duties in the church. Pastor Cedar's wife (Anne Goliath) is also playing a remarkable and very supportive role in the growth of the ministry. Pentecostal Mission Church also has a youth ministry and children's ministry that take care of the youth's and children's affairs, respectively. Pastor Cedars believes in a humble approach in leadership and has instilled this trait in all the leaders in the church. The church has placed much emphasis on the word of God to the admiration of all the members and potential members alike. Some are in the church today because of the undiluted word of God given out at all of their meetings.

PMC helps in community development by reducing crime and keeping young people busy and off the streets of Belhar. This is achieved by engaging them in sports, skills acquisition and other recreational activities. It is also noted that the unemployment rate is too high and there is a shortage of skilled personnel in the society, and in Belhar in particular. Influential people in the society have not helped in this regard as they give job opportunities to those close to them or party affiliates even without possessing the required skills and competence at the expense of qualified people. Notwithstanding, the community is encouraged to acquire relevant skills that will expose them to the labour market. Community members are also advised to take advantage of the University of the Western Cape (UWC), which is situated at the heart of Belhar. The church nevertheless is championing this very course of getting more of the youth involved in studies and other skills acquisition opportunities as it has a very cordial relationship with the University.

The ecumenical relationship with other Pentecostal churches is very much important because no person has the monopoly of knowledge and as such, ministers will function better with others working together as a team. It is indeed obvious that churches and ministers of the word do need one

another to excel in their different callings. This is more evident in the Pentecostal churches as they regularly exchange pulpits. It also helps churches and ministers to have fellowship and share other relevant resources as the need arises from time to time. This is not the same among the so-called mainline churches because of leadership tussles, different doctrines and supremacy issues exhibited by some churches and ministers. This has made it difficult for PMC to become a member of the Belhar fraternal because the church only exists for the sake of the gospel and not leadership positions. Nonetheless, it is planning and interested in becoming a member in the future. PMC is more practical in demonstrating its prophetic gift to Belhar community in trying to help and improve the living condition of the people. Pastor Cedars states that “there is no healing without forgiveness”. The community had been polarised as a result of the type of abuse, crime rate, drug addictions, alcohol addictions, and teen pregnancy that the community has experienced over the years. PMC has decided to become the first point of contact for victims of any of the aforementioned societal ills that have consumed the community in recent times. Evangelism is something that PMC holds in high esteem, as it is in line with its mission and vision of spreading the gospel to the ends of the world. This is evident in the fact that the church organises regular outreaches and church evangelism in and around Belhar. The church is also looking at building a home for the elderly in the society, who in most instances are forgotten by the very society that is meant to protect and provide for them.

3.3.10 Shdmmhdh Ministry Belhar (SMB)

According to Apostle Dunn (Interviewed 24 July 2015) was the founder of Shdmmhdh ministry Belhar. The church was established in 1987 with the assistance of some leaders, elders and deacons, which are an integral part of the leadership structure of the church, saddled with discharging the duties of the church. It started more like a charismatic ministry but with kingdom principles that govern all its activities. The church has been serving the community in areas like soup kitchens, short drama, teaching the principle

of respect and honouring leaders. They also run a crèche during the day for children. According to Apostle Dunn, “a servant of God should be known to serve others and not the other way round”. The church is not about money, like Malachi chapter 3 says: “turn the heart of the fathers to the son and the son to the father”. The father must be in a position to provide for the son, even as the church must be in a position to provide for the members.

The ecumenical relationship of Shdmmdh ministry with other Pentecostals churches in Belhar and further afield is not likely because of church emphasis or movement in the Kingdom circle. Although the church tries to reach out to other Pentecostals, they are often ignored just to silence their presence. The relationship is not cordial because there are indications of jealousy, envy and leadership tussles. South Africa has recorded a high level of discrepancies among the churches in the country, especially the so-called mainline churches as a result of doctrinal differences, baptism, confirmation and supremacy. The church in this instance believes that a person should only be baptised when he or she is sensible enough to understand the concept of baptism. These are some of the differences facing the churches in Belhar. Shdmmdh ministry is involved with other churches that are kingdom-oriented and people-focused. The number of people in the church is not very important to the leadership of the church due to the belief that any church that focuses on the number of people in the church and pride on that will definitely create its own downfall. Relationship should be by heart and not by the number of people. The possibility of churches in Belhar coming together is very difficult as a result of the different doctrines and power tussles that exist among the ministers fraternal in the area. Apostle Dunn is no longer a member of the fraternal as a result of these differences and the fraternal inability to implement and execute agreed policies and programmes. He claims that the ministers are only interested in leadership positions and flaunting their affluence.

Parental respect and respect for others was strongly highlighted by Apostle Dunn. The Belhar community is been ravaged by societal ills, which is visible for everyone to see. The church is not doing enough to address these

issues and is rather focusing on things that will satisfy their personal interests and in most instances, to the detriment of the entire community. One of such issues is the worship of ancestors of which many ministers in the area have intentionally decided not to discuss or even talk about, because some of their members will be affected and as such leave the church. These members are influential and in some cases very affluent, thereby contributing financially to the church. The ministers are scared of losing such members but they understand deep in their hearts that such practice is against the Christian teachings, regardless of the denomination one may so claim or belong to. It is clearly stated in the Bible that the living has nothing in common with the dead. At the Shdmmhd church, elders, minister, leaders and other workers are selected based on their level of commitment and character. The Apostle Dunn later stressed the fact that there is no need for more churches in Belhar as the available ones are enough if only they will discharge their duties without fear or favour. Going by the number of churches in the area, it will be right to support the view of the Apostle. Most of the churches are operating just to collect tithes and offerings from the same members of the community that they so claim to help. So, it is obvious that the face of the church is changing rapidly with most of the core Christian values fading away very fast.

3.4 Conclusion

In this chapter I provided a brief overview of the town of Belhar. In addition, I offered a short history of mainline churches and other Pentecostal churches in suburb Belhar. There are other congregations or churches around Belhar that in one way or another show no interest in the study. In the chapter that follows I will discuss the spread of the Pentecostal movement in Belhar.

Chapter 4

Interviews with leaders of 12 new Pentecostal churches in Belhar

4.1 Introduction

In the previous chapter, a survey of all the churches in Belhar that were established before 2000 was offered, with an emphasis on the establishment, growth and history of these congregations. This chapter offers a study of the factors contributing to the growth of twelve new Pentecostal churches in Belhar since 2000. The information was based on interviews conducted with the twelve Pentecostal church leaders discussed in this chapter. Three aspects will be focused on, namely what led to the establishment of these independent institutions (church), what it is that attracts people to these churches, as well as a description of their ecumenical relations. The latter will be described in terms of their relationship with other Pentecostal churches in Belhar, other Pentecostal churches outside Belhar and finally, their relationship with other mainline churches in and around the community.

4.2 Lighthouse Family Church, Belhar (LHFC)



4.2.1 The establishment of LHFC

Initially, the Belhar Lighthouse Family Church was an integral part of the Lighthouse Church, which was a large, healthy congregation in

Voortrekker Road in Parow. As a result of transportation difficulties encountered by members at that time, however, the church decided to establish an independent place of worship. The challenge persisted for a number of years and made it unbearable for the members residing around the Belhar area. It was difficult for members to attend church activities from Belhar even when they were willing. The situation became worse as a result of economic and security reasons. This led to some members leaving the church, but at the same time, numerical growth occurred in the LHFC in Parow, because people all over the Western Cape Province started attending church activities there. The leaders of the church at that time had a Charismatic background, doctrine and training. When the congregation was founded in the early 1980s, the public transport system along Voortrekker Road was very efficient and the community was safe to live in. Later, the public transport system along this route (Belhar-Voortrekker) became unreliable and the members of the church found it difficult to attend church activities. Most of the members were still tied to the church at that point, but the high cost of transportation and the obvious transport challenges they faced pushed some to withdraw from the church. Others decided to stay at home, while some members decided to identify with other churches where transport was more convenient and affordable. Pastor Bertram Simpson (2015), who was a leader during this period, together with other notable leaders, agreed to decentralise the members by establishing other churches that would accommodate the different cultures and needs presented by members as well. Pastor Simpson further stressed that “it was a critical period in the life of the church, but the fact remains that the church was in serious need of a place of worship nearby to accommodate the different people in order to minister the Word of God”. It is worthy to note that the LHFC was at this point still a vital part of the satellite church in Parow.

As a result of the value that Pastor Simpson and the other distinguished leaders placed on the gospel of Jesus Christ, they decided to conduct Sunday evening services in Belhar. Interestingly, in the late 1990s, the church began conducting evening services in an old tyre dock building, very

close to where the church is presently built. The number of worshippers then started increasing rapidly, to the point where the need for a bigger building became obvious and undeniable. During this period, the church embarked on a series of prayer meetings and fasting, asking God for a more convenient building that would have the capacity to accommodate the current members of the church and potential members alike. The location where the church was eventually built, however, was initially allocated to a member of the community to build a crèche. “To the glory of God” and what the members believed to be an answered prayer, the man who was originally allocated the piece of land was unable to provide the necessary documents demanded by the municipality and as result, the land was re-allocated to the church. In the year 2000, the church acquired the land and started the building of what is now called the “Lighthouse Family Church” in Belhar. As a mark of commitment, members of the congregation were hired to erect the building in order to save cost. In 2007, the building was completed and dedicated to the worship of God with 700 members. The church is experiencing numerical growth “to the glory of God”, while also supporting community development programmes in Belhar. Presently, the church is autonomous, running its day-to-day affairs and taking full responsibility of the wellbeing of the congregation and the surrounding community without any feeling of indebtedness whatsoever. The LHFC received its name because it is centred on family affairs and wellbeing. Another decisive moment was in 2007, when the LHFC in Belhar decided to break all close ties with the Lighthouse Church in Parow, but to still maintain a very cordial relationship. Given the church’s interest in children and the community, the leaders decided to erect a building with a strong rubber floor that allows the children to engage in soccer, cricket, ball game and other sporting activities during the week. All of this was done in view of attracting children, youths and their parents to the church and offering them an opportunity “to hear the gospel of our Lord and saviour Jesus Christ”. There is the likelihood that the parents of these children will want to join and their children become members of the LHFC.

The LHFC is a well-organised and structured church, with elders, four pastors and cell leaders that help in running the day-to-day affairs of the church. These aforementioned workers assist in conducting church activities in various capacities and, in some instances, conduct Sunday service. The cell leaders are in charge of smaller groups within the church. These smaller groups create the platform for personal interaction amongst the members of the church, as every member must belong to one of these cell groups. The church is also in a trust where the senior pastor, Pastor Bertram Simpson, is the chief executive officer (CEO) by virtue of his position as the senior pastor. It is obvious that there is fragmentation in churches today all over the world, but the LHFC has not experienced such fragmentation, partly as a result of the structures in place. As a testament to the unity of the church, the church is built on the four pillars of evangelism, family commitment and apostolic intent, which have kept the members connected to one another and also given all a place to call home.

4.2.2 Reasons why people are attracted to this ministry

The ushers in the LHFC in Belhar are well trained and spiritually groomed on how to attend to worshippers, especially first time worshipers and visitors to the church. This can be seen in the manner they execute their responsibilities in church, which begins at the entrance door, with a lovely smile on their faces and a warm hug. Again, the congregation is people-oriented and friendly. After the normal church service, first timers are invited for a cup of coffee, tea or cold drink, with the sole aim of getting to know them better and to establish a personal relationship with each of them. At the centre of these special welcoming treatments is “soul winning for Jesus Christ”. Another very important reason why people are attracted to the church is because of the quality of preaching experienced in all their meetings by the members of the church and visitors alike. The Word of God from the ministers, according to a member that was interviewed but claimed anonymity, “is powerful and at the same time speaks to the needs, aspirations and yearnings of the people”. Most people believe that the church is a place where their spiritual and physical needs are met, a place

where they are fed physically and spiritually. People are also attracted to the church because of the baptism services organised by the church, which has the potential of shaping the morality of the people and meeting their spiritual targets of making eternal life after the life here on earth. Speaking in tongues, as indicated in the Bible as some of the signs that will accompany those that belief in the death and resurrection of Jesus Christ, is expressed in the church to the admiration of the entire congregation and first timers alike. The healing services organised during most of the church services, where people have reportedly been healed of various sicknesses, have by no small means attracted many to the church. It is evident that the harsh economic situation in the country is visible in the lives of many individuals in Belhar and as such, many are looking for any avenue to improve their lives. Consequently, many find themselves in the church today because of the fact that they are in search of greener pastures and believe that this church is the perfect place for that.

Another very significant factor is the fact that the church gives out clothes, food and other items to the Belhar community. This programme is well structured, coordinated and more than just a community-based development programme. According to one of the church elders, Albert Hill, “the church has already applied for an empty land close to the church building to build a community centre to enable people who have been abused by the society to stay and be taken care of freely”. He further stressed that “funeral rites can be organized to any member of the community regardless of their membership to the LHFC”. The church also has ministries like royal rangers, a ladies ministry, a single parent ministry, a couple ministries and a dance ministry, which are efficient and effective in enhancing the church mandate of spreading the gospel of Jesus Christ to the Belhar community and the rest of the world.

4.2.3 Ecumenical relationships

According to Pastor Bertram Simpson to maintain a healthy and ecumenical relationship with other churches in the area, the LHFC is an important part of the ministers’ fraternal in Belhar, which is where most of the churches in

Belhar meet monthly. This gathering gives them the opportunity for fellowship, to encourage one another and share expertise, amongst other things. In line with ecumenical relationships in Belhar, ministers who believe in the doctrine that Jesus Christ is the Way, the Truth and the Life come together once or twice annually to discuss challenges confronting the churches in the area and offer ways forward.

On the other hand, Elder Albert Hill (2015) claims that ecumenical relationships exist only amongst some of the leaders of other Pentecostals churches and not with so-called mainline churches in the area. He further stressed that the coming together of Christian churches is for conference purposes only and not to visit mainline churches because of the huge responsibility of leaders in the church. He also argues that relationship with the so-called mainline churches is less attractive, unless they would come to the LHFC. This raises the question of unity within Christianity and the Body of Christ in general. The ministers' fraternal members in Belhar only support one another during major crusades and outdoor evangelism programmes. The LHFC has a cordial relationship with the Logos Assembly Church in Belhar because they are both mission-oriented. Over the years, the LHFC in Belhar has developed a strong relationship with other Pentecostal churches in Belhar and other Pentecostal churches outside Belhar, while their relationships with the so-called mainline churches are weak. This can be seen in its determination to take the gospel of Jesus Christ to the ends of the world in collaboration with other churches outside Belhar. This collaboration has recorded significant successes in the rest of Africa, wherever help and support is needed, for example in Lesotho, Mozambique, Ghana, Swaziland, Kenya and Namibia. Some of this comes in the form of financial assistance, spiritual advancement and other material support. Ministers from different nations around the world are also invited to maintain a closer relationship and also spread the gospel to all the nooks and crannies of the world. It further opens up other opportunities for the establishment of more churches in the Western Cape and the rest of the world.

In line with the above, the church also organised a conference, termed the “World Mission Conference 2014” in collaboration with the Lighthouse Family Church and the Logos Assembly Ministry in Belhar. The conference started on the 5th of September and ended on the 7th of September 2014. This conference gave ministers the rare opportunity “to reach out to the lost souls in the world”, which happens to align with the great commission “to go into the world and make disciples of the nation, baptising them in the name of the Father, Son and the Holy Ghost”. In the words of James Hudson Taylor, the founder of the China Inland Mission and well-remembered missionary, “the great commission is not an option to be considered; it is a command to be obeyed” (Bacon 1984:34-35). The LHFC in Belhar therefore has a good relationship with other churches in Belhar and other Pentecostal churches outside Belhar, while its relationship with the so-called mainline churches still need much to be desired as a result of the fact that there is significant differences in teachings, dogma and mode of worship.

Ironically, the transportation challenge faced by members at the time was something that could have been handled with a more systematic approach by the leadership of the church. The introduction of buses and other modes of transportation would have been very appropriate and suitable in solving the problem. But due to personal interest, greed, and a lack of vision, they decided to break away instead. This is a common phenomenon amongst Pentecostal churches as a result of the obvious fact that the leaders want to be in charge of finance and have absolute control of all the affairs of the local congregation, without being accountable to any instituted authority or group (Heward-Mills 2007:18).

4.3 Breakthrough Christian Church, Belhar (BCC)



4.3.1 The establishment of BCC

According to Pastor Chris Ross (Interviewed 20 August 2015), Breakthrough Christian Church in Belhar is a Charismatic ministry similar to Living Faith Church world-wide, also referred to as “Winners’ Chapel” in Nigeria. Living Faith Church was founded by Bishop David Oyedepo and the church is operating as a Pentecostal church with much emphasis on service to humanity and the community in particular. Pastor Ross is the senior pastor and leader of the BCC in Belhar, but was initially an integral part of the church in Elsies River. He grew up in the Assemblies of God (AOG) church in Elsies River. The church at Elsies River was experiencing numerical growth at that point, but the vision and mission of the pastor began changing significantly to the dislike of some of the members, including Pastor Ross. There was mismanagement of church funds, coupled with a breakdown of church management structures, which later generated questions from all the committed members of the church.

As this was happening, Pastor Ross started praying to God, seeking direction on where his ministry should be heading. He was not the only

member feeling disappointed with what was going on in the church at that point, however, but other members were also disappointed and dissatisfied with the pastors' conduct, especially with the way in which the church money was being controlled. Regrettably, after Pastor Ross' period of prayer and fasting and the persistent dissatisfaction and discontentment of some members of the church in Elsie's River, together with some church members, Pastor Ross decided to start their own church in Belhar. This is now called BCC in Belhar. Accordingly, the establishment of this church was not as a result of a break-away from the previous church, but rather because of mismanagement of the former church. Financial misappropriation was visible to some members of the church, which they perceived as ungodly and a reckless attitude by the pastor. This feeling grew to the point where they could no longer function effectively in the church; hence, the establishment of BCC. In the words of Pastor Ross: "the Lord has called me into ministry through prayer and fasting towards his love and care for the Belhar community".

The BCC Belhar was officially established in 2002 after a series of prayer, fasting and asking God for direction. The choice of Belhar was informed by the fact that there was no church around the area that was connected to the people and it was one of the younger suburbs of the Western Cape. Again, in line with the church's vision to assist the people of the community, the Belhar community is a mixture of middle class and the very lowest class in the society, which made it a suitable area to build the church in. Presently, the ministry has 1000 dedicated members who are involved in all church activities. This number is growing daily, to the admiration of the founders and the entire congregation. To this end, the church is designed to build other churches around Belhar and hoping to extend it to other parts of the Western Cape in the future, followed by the rest of the world, as instructed in the Bible.

The church believes in having a firm structure, orderliness and continuity in leadership within the church and various ministries. Pastor Ross has the sole responsibility of appointing all church leaders, who must satisfy some

laid down criteria. These leaders are appointed based on their performance and commitment in the church with the help of the “Holy Ghost”. Leadership in the church starts from cell leader to supervisor, district supervisor and if found worthy, will be appointed as a church pastor. Other ministries in the church include the Breakthrough Youth, Young Adults, Kingdom Kids, home cells, seniors, Daughters of Destiny and School of David.

4.3.2 Reasons why people are attracted to this ministry

The pastor identified his calling early; he was a school teacher at a very young age with the help of the Holy Spirit that has guided and prepared him for any task whatsoever. Most of the people are attracted to the church because of the pastor’s eloquence, charisma, brilliant teachings and excellence in all church activities and programmes. The taxi drivers around the city are not left out in listening to his teachings even while on duty. Some of the drivers attest to the fact that listening to the pastor’s teachings in CD format helps to maintain their mental state and sanity of mind considering the hostile nature of their job.

The church’s mission and vision is centred on the family and community development as a very vital part of its activity and programme. Due to this understanding, the church is highly involved in different community development initiatives that help in implementing its mission and vision. There is a transformation centre where the church looks at the various social aspects of the community with the sole aim of trying to proffer solutions such as a feeding programme, providing clothing and looking after the less privileged ones in the community. The church is also involved in sports activities in and around the Belhar community just to engage the young ones and youths, who are in most instances involved in drugs, alcohol and other societal ills. These programmes and activities have contributed immensely to the transformation of the lives of many youths in the area. In the same vein, in collaboration with the government’s Department of Safety and Security, the church has holiday games that keep the youths away from joining those that will influence them negatively and

helps them to use their holiday period productively. These holiday games help improve the social life of the youths and the community, while it has attracted many to the church.

4.3.3 Ecumenical relationships

The BCC in Belhar has placed much importance on sharing ideas, knowledge, and fellowship with one another as instructed in the Bible. This is evident from the fact that Pastor Ross was the chairman of the Belhar minister's fraternal for ten years. He accomplished his responsibilities with zeal and commitment during this period, to the admiration of all. Because it was a tenured office, he handed over to a new chairperson to run the affairs of the ministers' fraternal in 2013. He also had a little Pentecostal fellowship called the Association of Related Churches (ARC) in the area, just to bring churches in Belhar together. This unusual platform gave other ministers the rare opportunity to discuss issues and share knowledge whenever necessary amongst members.

Pastor Ross claims that in trying to accomplish the above, some members showed traits that were inimical to the growth of the organisation. Lack of education was seen as a major stumbling block that hindered many from participating effectively in this forum. Pastor Chris Ross happens to possess a postgraduate degree from the University of the Western Cape, which is very rare amongst the ministers in and around Belhar at that time. Some of the ministers decided to withdraw from these meetings as a result of their lack of formal education and low self-esteem. The church (Body of Christ) has no mandatory requirements for individuals to fulfil before becoming a minister of the gospel of God, however, as anyone with the calling can decide to open a church anywhere, at any time. Ironically, the ecumenical relationship with the ARC collapsed because of the selfish interest of most of the members. Envy, lack of knowledge and jealousy also contributed in no small measure to the disunity in the ministers' fraternal. Pastor Ross has made tremendous achievements in his local church when he retired from the ministers' fraternal. He had learnt much while he was there and also had more time to concentrate on his local church.

As part of the church's strategy of sharing fellowship with other churches, the church annually organises six outreach programmes, captioned "Belhar for Christ Crusade". These outreaches are organised in big auditoriums, civic centres or open spaces in collaboration with other Pentecostal churches. This provides a golden opportunity for the gospel to be ministered to people in large numbers with little resources. There is always the possibility of establishing a church in the area where these outreaches are been organised. The members also carry out personal evangelism programmes and in some instances, the church conducts general church evangelism programmes where members go out in groups to minister around their vicinity.

According to Pastor Ross "there is a need to establish more Pentecostal churches in Belhar due to population growth". He also reiterated the fact that the Pentecostal churches are vast in terms of belief system, culture and faith healing. They believe in glossolalia, baptism of the Holy Spirit and the like, while the so-called mainline churches believe in infant baptism and other forms of worship (Anderson 2013:161). Some of the aforementioned beliefs have made the church differ with the so-called mainline churches, to the point of not worshipping together or sharing a common stage.

Undoubtedly, fragmentation has become an unavoidable development in the present day churches due to the complexities present. This phenomenon is not peculiar to any particular church, but rather cuts across all churches alike. Money and leadership quarrels are some of the major reasons why churches break away and split into smaller churches (Heward-Mills 2007 & 2008). The Breakthrough Church Belhar in this instance was established as a result of mistrust in the manner of how the church money was spent. I support their breakaway, but also think that proper discussion would have solved the problem if they were willing to build the church together.

4.4 Faith Christian Fellowship Church, Belhar (FCFC)



4.4.1 The establishment of FCFC

According to Pastor Quinton Ceto (Interviewed 8 May 2015), Pastor Alvin Martins and his wife, Minnie Martins, were the founders of FCFC in Belhar. They decided to establish their own church because of leadership tussles and the misappropriation of church funds in their previous church. The church started in the Martins' sitting room in Belhar, 17 Parkendorp Street, from where they moved to the community hall in Belhar, recording a numerical growth of 80 members within the first year. While the church was still worshipping at this venue, they started the World Changers Choir as a welfare organisation, which later contributed in part towards the funding of the piece of land the church had intended to acquire. It was the money generated by the church during this period that was used to purchase the piece of land in 2008 where the FCFC is located at present. The welfare organisation operates as an integral part of the church; the goal is to help community members who are struggling to make ends meet. Major shop outlets in the city have supported the venture in no small way, making this community project possible. The food parcels that these shops provide is distributed to the underprivileged, pensioners, destitute, orphans and the poor in and around Belhar. Interestingly, this project has touched many lives in the area with the prospect of changing many more lives in the future. The church is actually based on the four legs or pillars of FCFC, Community Development, Welfare Organisation and World Organisation.

After acquiring the land, the church began saving towards the church building, which is envisioned to accommodate 5000 seated members on the present land where a tent is erected. This proposed new auditorium will include a crèche, drug rehabilitation centre, book store and coffee shop. A project of this magnitude has the potential of addressing some of the challenges faced by the community and at the same time, makes transportation to church more convenient, thus discouraging community members to travel to Parow, Bellville, and other surrounding neighbourhoods.

The pastor has conditioned the entire congregation to “believe that it is possible to call things into existence through prayers and believe in the absolute power of God and realising that all things belong to God, and He is always willing to provide for those who seek His assistance at any time especially in a project like building a place of worship for Him”. With this consciousness, the entire congregation is busy saving towards the church building, knowing that it will be completed someday. In the manner of saving towards the church building, a lady from the Netherlands visited the church and decided to provide the church with a tent that has a seating capacity of 1000 people. Hence, the church is worshiping in the tent at present, with 250 dedicated members present in all their Sunday services.

It is very important to reiterate the fact that the pastor is very firm in dealing with the members of the church, especially those involved in the leadership. The church has deacons and elders who assist with church administration and the conducting of the different cell groups in various locations. There is also an evangelist and a prophet in the making. Pastor Quinton Ceto and his wife are the senior pastors, while his mother-in-law is the Apostle. This leadership structure was informed by the fact that the church was founded by the father-in-law, who is long passed away.

Presently, the church is working closely with some rehabilitation centres in Cape Town in providing social services like drug and alcohol rehabilitation. Other ministries include the worship team, youth ministry on Thursday nights, prayer meeting services or first fruit services on Monday nights,

devotion and teaching of scripture on Wednesday nights and the children's Sunday school on Sundays. Some of these ministries work in partnership with the same ministry in other churches in Belhar. The ten year plan of the church is to finish the building of the auditorium and to improve its contribution in terms of welfare in Belhar. There will be a well-built mega church where the congregation is going to host the entire community. This is envisaged to be the heartbeat franchise where the media, airwaves, North, East, West and South will be the church's platform. The church will be called the "Faith City" and other branches will be set up in other areas.

4.4.2 Reasons why people are attracted to this ministry

The significant reasons why some individuals are attracted to the FCFC include the church location (short distance) and the undiluted Word of God. Transportation is a major problem to some congregants, considering their social class and economic levels. Many members decided to identify with the church because they do not have any means of transport on Sundays and the church is situated close to the main road, which makes it convenient for those people that travel with taxis. Others, however, are simply there because they believe the minister preaches the Word of God with a high sense of commitment and understanding. They believe the teachings are balanced, as prosperity and spirituality are both preached and given equal attention, unlike some other churches in Belhar, where prosperity has taken over all of the teachings (Anderson 1987:72-83). There is also an intention to organise workshops that will assist youths in skills development and other challenges facing the community, together with baptism and new-convert classes, a deliverance section and moments of speaking in tongues.

Furthermore, the wonderful choir and mode of worship has also played an important role in bringing people to the church. On Sundays, members are made to dance and sing to their admiration as the talented choir is always ready and willing to give their best at any time. The beautiful and colourful church tent is another factor that has attracted many to the church; when they visit the local clinic next to the tent, people would always want to see what is happening inside the tent out of curiosity. Lastly it is also the

charismatic mode of worship that has offered everyone the opportunity to become a member, regardless of the colour of their skin, their orientation or social class.

4.4.3 Ecumenical relationships

As part of the church's vision, it is currently building relationship with other Pentecostal churches in the Belhar community and neighbouring areas. The pastor is always willing to attend any pastoral breakfast organised in the area and also gives his full support in whatever way possible. Hence, the pastor and his wife are constantly looking for ways to help the smaller churches in and around Belhar, but the church is not part of the pastors' fraternal in Belhar as a result of time constraints. The church is also in relationship with international churches like Kenneth Copeland Ministries (KCM) and Creflo Dollar Ministries in the United States of America. Pastor Ceto states that, "Dr Leon Docksin is my mentor and I have learnt a lot from him". The churches in Belhar only started identifying with each other in the last one and half years, when there was a mega march tagged "Belhar for Jesus". This march provided them with the rare opportunity to share ideas and teachings. They hope that such a march will become an annual event in Belhar with the help of the South African Police Force to ensure the safety of lives (Ceto 2015).

He further pointed out that "the evangelism vision of the church is designed with a global view of winning the entire world for Jesus Christ starting from Belhar". This is only deemed to be achievable in collaboration with other Pentecostal churches and so-called mainline churches around the world, but they are currently focusing on the surrounding communities like Delft, Wesbank and Bellville.

In an attempt to foster a good working relationship with so-called mainline churches, the church is engaged in an outreach where pamphlets are distributed to members of the community together with some so-called mainline churches in Belhar and at the same time, have explored other ways on how to assist the underprivileged in the community. This is because of the belief that churches are there to ameliorate the plight of the

people through the Word of God. As part of community development programmes in Belhar, the church is involved in the wider community initiatives like the anti-drug, anti-abortion, and anti-gangsterism campaigns, in collaboration with other Pentecostal churches in and around Belhar. Such collaboration will help reclaim the lost community of Belhar and the entire city, as expressed by Pastor Quinton.

4.5 Moria Gemeentes Church Belhar (MGC)



4.5.1 The establishment of MGC

The MGC in Belhar started in 1979 under the name Emmanuel Pinkster in the suburb of Ravensmead. Pastor John Nyirenda (Interviewed 16 March 2015) was one of the leaders of the church in Belhar and co-founder of the church when it all started in Ravensmead. The church started in a house with ten people, then grew numerically over a number of years but was not in a position to purchase its own building. At the time, the church used the community hall in Ravensmead as its place of worship but moved on to acquire its first building in 1990. Ironically, there was a disagreement over leadership and financial control amongst the leaders in Ravensmead and this resulted in a split in the church. As this was happening, the pastor started engaging in prayer and fasting, seeking for a proper name for the new church that would be established in Belhar. Finally, God instructed him to call the church “Moria Gemeentes Church”. Most of the members of the church at that point followed G.I. Foster to Belhar to start the new

church in 1998. Pastor G.I Foster had a solid Biblical background and was committed in spiritual matters, even to this day.

From a humble beginning, the branch in Belhar increased numerically and spiritually to the admiration and approval of the senior pastor and other leaders. Presently, the church has a number of other branches in South Africa: Okiep, Ceres, Upington, Outshoorn, Worcester and Namibia. There are 22 branches in Namibia and 52 branches scattered around South Africa. The church is very busy in building other new churches in other places. The church in Belhar has 500 committed and dedicated members at present. These members are active members who are saved, “baptised and serving the Lord faithfully with all their hearts”.

There are also full time workers that are usually sent out to evangelise anytime. This results in the number of people growing in any specific area, as the church has the vision to take the gospel to every person, regardless of their location. A church will always be established where there is reasonable numerical growth.

Concerning leadership in the MGC, the Apostle G.I. Foster oversees all the church activities and approves all decisions. Then there is the senior pastor Foster, the son of the Apostle. The senior pastor is assisted by the 20 elders in the church. The MGC is expanding gradually, although much growth has not been experienced lately. At the moment, the church is very busy getting all departments in place, especially in the youth wing and Sunday school.

4.5.2 Reasons why people are attracted to this ministry

Pastor Nyirenda claims that people are attracted to this particular MGC for a number of different reasons. Some are attracted because it serves as a spiritual house where members believe in the speaking of tongues. The church also believes in prophecy and God speaks to members about the future. Consequently, they strongly believe in dreams and visions. Many are therefore there just to see into their future concerning their career, business and family. Other factors that attract people are, for example, the teaching, and the fact that the church takes the things of the Lord very seriously and

sees itself as one big extended family. It is not always perfect people that go to worship in the church, but also people from a corrupt background whose lives were changed and saved. “There is also a former gangster general in the church that got his life transformed totally and goes out to encourage other people who are still living in sin to repent and surrender their life to the supremacy and Lordship of Jesus Christ” (Nyirenda 2015).

MGC also has a community development programme funded by the congregation with no assistance from any government department or agency. As part of this initiative, the church does outreaches through a soup kitchen, where it provides soup for the community in the area twice a week. It also makes grocery packets throughout the year to feed the elderly and those that do not have anything to eat in the community. The Sunday school children are also involved in a project where they fill up a box of necessities and then give it to children who are struggling in other areas. It often gives out food once in a year. In 2015 it was in Khayelitsha and also in some of the older farms areas.

There is also a project for youths in the church to reach out to other youths in the community without judging them (past life, dress-code), but to bring them back to Christ. There was further a youth gathering two years ago where people who are not part of the church were taken care of by other youth members, without judging their past life. The church is interested in any aspect that will help other people in the community live better. In the past, some leaders were sometimes discriminatory and not setting a good example, but nowadays, the mind-set of leaders is beginning to change. Pastor Nyirenda stressed that “the pastor within the youth bracket was privileged to visit Namibia for a conference where he had an opportunity to present a proposal (opening of can of worms) and one of the colleague asked if actually they were allowed to do such”. According to Pastor Nyirenda, “we are actually implementing most of those proposals as I speak to you right now, it’s not only about me only (am saved and do not worry about others), we need to reach out to others”. The Belhar community needs good leaders and role models in the community, however, who will assist in making it a

reality? This can also be made possible through workshops and sending the youths to college. Interestingly, the open air services have recorded a huge success. As a result, the church has decided to continue organising more of these type of outreaches as a matter of policy, even bigger and better in the future. Such programme has attracted many people from Belhar, as well as from outside of Belhar to MGC.

4.5.3 Ecumenical relationships

Pastor Nyirenda states that the relationship with other Pentecostal churches in Belhar is only in sharing venues for crusades. The senior pastor is not part of the pastors' fraternal in Belhar. The pastor is always open to engage with pastors of other churches in the area. This is important because it will help build relations, and relationships build people. At times, the MGC does support the functions of other churches in the community if they are invited to attend. Although the congregation has tried several times to build relations with the old church in Ravensmead, this has been to no avail. Accordingly, it is operating independently at the moment, with plans of spreading out later. The church therefore does not have any relationship with the Pentecostal churches in Belhar, Pentecostal churches outside Belhar or so-called mainline churches at the moment, but envisage such relations in the future.

The establishment of this particular church was unavoidable and necessary, considering the magnitude of the factors that led to the previous pastor withdrawing out of the church. The leadership challenge could have been handled properly but the misappropriation of funds was something I believe was unbearable. According to the pastor, he made some efforts to address the financial recklessness by the senior pastor, but to no avail. As such, he was left with no other option but to look for a more conducive church.

4.6 Edon Elohim Ministries, Belhar (EEM)



4.6.1 The establishment of EEM

According to Pastor Wayne Stoffels (Interviewed 12 March 2015), EEM in Belhar started in 2005 with no proper building for members to worship; hence, services were held in a nearby school building. This went on for a period of two years before the church moved to a new building, which they have been using for the past eight years. In the foundation stages of the church, Bishop Johnson Stoffels was the preacher, while his son (Pastor Wayne Stoffels) was responsible for the leading of the services. The church started with just twelve members who were family members and some members of the extended family, but has grown to more than 210 members within the space of ten years.

The EEM started with the sole aim of directing those who were not certain of their ministry calling to realise what their calling was through the help of the “Holy Ghost”. There was the firm belief that the church was not a place where believers meet to observe a good time or a night club. Rather, it is a hospital for people who need God’s healing and touch. With this understanding, members are busy expanding and building people for God’s work in and around Belhar. The Bishop has been in the ministry for 30 years in a denominational church called Apollon Assemblies of God, which

happens to be more of a Pentecostal type of church. He received a call from above (God), instructing him to start his church and he obeyed with ease, together with his wife. Ten years ago, the Bishop and his wife resigned their positions in the old church, hung up everything as a family and started the EEEM in Belhar. They did not turn their back on the former church and still maintain a cordial relationship with them up to the present. The church is registered; with everything working effectively. They have a full band playing in all of their Sunday morning services.

There are a number of different departments in the church that are saddled with the responsibility of helping the church achieve its vision and mission. This consist of the music department, the kids' church or Sunday school department, the youth department, the elders who normally get together every Wednesday and the intercession group that meets every Thursday. Pastor Wayne Stoffels is the senior pastor and makes sure that all departments are ran efficiently and effectively because of the firm belief that they serve a God that has structure and order and does things orderly. According to Pastor Stoffels, "Bishop Stoffels is the one who ultimately makes the important decisions pertaining to the future of the church (the vision carrier), then the four pastors are responsible for the running of the church under the leadership of the Bishop, then two elders and one deacon".

The Bishop's wife, who died early in 2015, was also a pastor. As a matter of maintaining her legacy and honouring her, a foundation was started called the "Heart of Gold Foundation". The foundation is doing very well in helping out in the community of Belhar with donations and gifts alike.

4.6.2 Reasons why people are attracted to this ministry

There are quite a couple of people that go into the EEM and when they leave, they appreciate the music played. This is evident in the electrifying "Spirit of God descending". According to Pastor Stoffels, "we are not looking for talent, but those with the Spirit of God in them". The worship leader and the music department often lead people using music as a tool, especially when it is well presented. The undiluted Word of the God has also attracted

people to the church, while “the light of God shines in their hearts”. The two most outstanding things that attract people to the ministry are the music and the Word of God. The church also believes in glossolalia, baptism of Holy Spirit healing and deliverance ministries (Anderson 2014:161). The cell group leaders are encouraged to invite people to their meetings, which often results in them ending up becoming members. Others are there because they want to be baptised, because the church believes in adult baptism services (the immersion of the person under water), speaking of other tongues and the prophetic ministry (God still speaks to leaders) (Alexander 2009:191-192).

The church’s involvement in community development programmes has also attracted some individuals to the ministry. Presently, they are involved in a number of projects initiated in and around Belhar. These include the training of suitable candidates for ministerial work (Biblical training) and educating people in terms of latest technology (for example computer classes). Others are helping children with stationery for school, payment of school fees for those that cannot afford it and providing food hampers for the elderly, who in most instances are not only members of the church, but also in the wider community in Belhar. The church also engages in counselling the people of the Belhar community, while the music department is also helping those youngsters who are interested in a career in the music industry and do not know where to channel their energies to. Lastly, the church operates a library where books are loaned to any member of the community and its environs.

4.6.3 Ecumenical relationships

Pastor Stoffels has been an integral part of the Belhar pastors’ fraternal for half a decade. As mentioned previously, this is a forum where ministers meet once a month to discuss the current state of affairs in the community. Seminars are also hosted by ministers from different churches with the sole aim of educating younger leaders on different social ills and how to adequately address them. The EEM in Belhar routinely interlink with some of the Pentecostal churches in Belhar, as well as in Mitchells Plain, where

the pulpit is exchanged and fellowship is shared together. The church in any community is supposed to boost the morale of people in the community and also help people move away from the dangers of the society. “The body of Christ need to unite; hence give way for transformation and revival amongst members and non-members alike” (Stoffels 2015).

Pastor Stoffels claims that in an attempt to enhance relationship with so-called mainline churches and establish channels for free flow of knowledge, the church is divided into cell groups. These cell groups assign certain responsibilities to its members to interact with members from the so-called mainline churches. This particular exercise has proved to be very efficient and effective in sharing knowledge with members from the mainline churches, who are always willing and ready to take up Pentecostals. To make this process easier, leaders, together with leaders in other Pentecostal churches, are assigned to different cell groups in different areas in Belhar. This is also an opportunity for members of the church who belong to these respective cell groups to invite friends or anyone who is interested to the meetings; thus, a great opportunity to engage with people and evangelise is offered. Presently, the cell group in the Bishop’s house has eight members with two zone leaders. These cell groups serve as platforms for members and potential members to share the Word of God amongst them and to other members of the community.

Pastor Stoffels argues that the church was established because he wanted to serve the community. But I might argue that his impact would have been felt more if he was with the former church while serving the community. This is because of the fact that he would have had access to more resources and more members, who would have helped him, execute all tasks.

4.7 New Birth Pentecostal Church (NBPC)



4.7.1 The establishment of NBPC

Pastor Jerome Leon (Interviewed 18 November 2014) states that “when we talk about the establishment or origin of the church (NBPC) it is important to talk about my calling to ministry”. He claimed that God called him when he was still in college. He clearly heard the voice of God calling him to ministry, but initially ignored it as a result of ignorance. Later, however, he became a youth leader in the Baptist Church. There were three elements that stood out in his calling, which included that God had called him to a leadership position in the church, and that God will always give His followers the Holy Spirit to guide them even as He gave Aaron to be the mouthpiece of the people. After receiving the vision, he then arranged an appointment with his leader in the Baptist Church to explain the vision that he had had when still in college. His leader was not in a position to help him regarding this vision, partly because of the fact that he did not have any form of formal education or did not want to get involved in such discussions.

Given that the leader was unable to offer a solution, he then proceeded to meet with other Pentecostal friends and explained the vision to them. They were willing to assist him concerning his calling. He also met with a Pentecostal leader in Elsie's River; this was indeed the correct thing to do when one is caught up in such situation. After many visits to the Pentecostal church in Elsie's River, he was faced with a decision. He was still a Baptist at the time, but had fallen in love with the Pentecostal movement.

The Baptist Church emphasises the Word of God more, while the Pentecostal churches focussed more on the Holy Spirit. The focus on Baptist principle regarding evangelical teaching says that “scripture alone motivates us to be spiritual people and scripture alone influence us to understand what Christ meant in His death on the cross, His burial and His resurrection” (Leon 2015). This evangelical teaching is close to the hearts of Baptist believers. Leadership can consult, but in relation to the decision making powers and authority based on the congregation’s approval on any decision made by leadership. Pastor Jerome Leon then decided to join the Pentecostal movement because of the leadership bureaucracy encountered in the Baptist church at that time. He then started his own church through the “guidance of the Holy Spirit”. The church is situated in Belhar extension with 200 members. It started in the year 2004.

The NBPC has a well-structured leadership arrangement that has aided its smooth operation. Pastor Jerome Leon is the senior pastor of the church, supported by other leaders. There is a church council, which comprises of one pastor, four elders and two deacons. The church’s understanding of mission is that it has to do with the operation of the church, including evangelism and is also about social responsibility through community development outreach. The church agreed on its inception that the leadership of the church was going to be based on equal distribution of power and responsibilities amongst its members. The church took this position because many churches today are experiencing difficulties because the pastor operates as a dictator, with other members being impoverished while the senior pastor is busy abusing the church’s funds (Heward-Mills 2007:19).

4.7.2 Reasons why people are attracted to this ministry

Research has shown that people are looking for solutions to their challenges in churches, especially in Africa (Anderson & Pillay 1997:240). In this particular instance, however, the church rehabilitation programme targeted at drug and alcohol victims has attracted a reasonable number of people to the church. This programme is done in collaboration with the Western Cape

Department of Social Services. Members of the community that are involved in the abuse of substances and alcohol are given the platform to interact with social workers on how to stop the use of these substances. Those with HIV/AIDS are not left out in this programme, but are provided with valuable information on diet plans and offered a support system if the church has sufficient resources at its disposal. These initiatives have in no small measure contributed in attracting people to the church. There is also a programme designed to assist young people, including young pregnant girls that have nowhere to go, who are assisted with obtaining employment through the church's relationship with some retail shops and outlets. This initiative has played a significant role in the growth of the church by targeting the youngsters to come and worship in the ministry. Normally, their parents follow soon afterwards. There is also a firm belief that the manner and way the Word of God is preached has shaped the lives of many in the community. The intervention programme for family support and developmental support through counselling has also been very attractive.

The NBPC was built around passion for community development and improvement. The church's initial vision statement was to reach out to God through community based programmes. Hence, its ten-year vision is to impact, empower and change the community of Belhar. At times, this is very difficult, but looking at what has been achieved in the last thirteen years, it is definitely possible. The church also believes that in an impoverished area like Belhar extension, it is important to have a church that offers hope. The church has decided that this year the spiritual progression will enhance positive growth with the idea that the whole community will grow with the ministry through open air services. This is also based on the church's vision statement that says "through Jesus Christ based on Luke 4:18 and Isaiah 61:1-2 that there is good news to proclaim to the people". It is an unavoidable fact that the church is making an impact in a hopeless community, which feels that there is no hope. The church is also liberating people out of abject poverty. All these community initiatives are pointed towards improving the livelihood of the community with the proper consultation with all stakeholders.

4.7.3 Ecumenical relationships

The NBPC forms an essential part of the Christian Network; this is an organisation that brings together the Charismatic or Pentecostal churches in the Western Cape. The aim of these meetings is for these churches to come together to discuss and pray about matters that affect the movement. Pastor Jerome is also part of the pastors' fraternal in Belhar, where members meet once months to discuss how churches can better run its gospel activities with a common purpose and a "vision of wining souls for Christ". In these meetings, members often share ideas, pray with one another and engage in other interesting discussions in relation to burning issues within the Belhar community.

The senior pastor does not believe that it is important to have a relationship with a so-called mainline churches because of the notion that mainline churches believe their doctrine is the truth and better than the Pentecostals. He argues that the so-called mainline churches should join the Pentecostal movement where signs and wonders are supreme. Again, there are many identity threats that are dealt with at the fraternal meetings and which are the cause of conflict and hindrances to the progress of the gatherings. Members of the so-called mainline churches always dominate the leadership positions of the ministers' fraternal, leaving others with no option but to feel inferior. There are so many divisions in the fraternal meeting and the question remains whose doctrine is correct? What is the right church and whose identity is correct?

Regrettably, the dream that NBPC had of all the churches coming together in Belhar is farfetched, as members can only be one in the Spirit. But the senior pastor of NBPC believes that it is possible to overcome the challenges that the Belhar community is facing at the moment and calls for commitment in building a better society for all.

This fact suggests that the establishment of this church was necessary, but might not have been the case in Belhar, because there were many Pentecostal churches in Belhar at the time. The pastor took time to discuss the vision he had with his senior pastor but was ignored. He was then left

with no option but to look for a way to exercise his divine call. A call from God in most instances is detrimental and destructive if not obeyed, as shown in the Bible (Jonah 1-4).

4.8 Open Doors Full Gospel Church, Belhar (ODFGC)



4.8.1 The establishment of ODFGC

According to Pastor Joseph Miller (Interviewed 9 March 2015), ODFGC was started in a garage in 1999 by Pastor Swartz due to a disagreement over leadership positions and financial mismanagement in his previous church. Upon his retirement, there had been several other leaders, including Pastor Joseph Miller. The church worshipped in a garage for four years before the need to purchase their first piece of land became undeniable. Later they moved to a house close to where Kentucky Fried Chicken (KFC) is operating in Belhar, close to Robert Sobukwe Road. After that, the church moved into a school in Belhar, where they worshiped for two years with hope, excitement and the vision for a better tomorrow. This happened because the church was not in a position to build a sanctuary at that moment. Thus, they built a tent on the empty piece of land they have earlier acquired and worshipped God with enthusiasm and a high level of commitment for a period of five years. Thereafter, “the Lord blessed” the congregation with the building that they are using at the moment. All this transformation and the

building of the new church building happened when Pastor Miller was the leader of the church, but with the assistance of other pastors and leaders.

During this period, the church had only 87 “dedicated and Holy Ghost filled” members. It was only through the grace of God that the church experienced numerical growth and soon grew to 270 members. These 270 members are the people that are fulltime members and have contributed to the development and growth of the church. The church is also in the process of expanding its building to the capacity of 800 seats, which will cost the church R80, 000 on completion. There is a plan to put up a conference hall by the side of the building.

The congregation is divided into five prayer zones, headed by an elder and two deacons, who will assist in programmes and administration responsibilities. This is also good to limit the responsibility placed on the senior pastor. The ministry at the moment has only one pastor, who is assisted by elders and deacons. This is a good structure that has worked and the church has gained a lot of success through the leadership.

4.8.2 Reasons why people are attracted to this ministry

The church has experienced an influx of people into the ministry at different times, especially during Sunday services as a result of various reasons. Some have never attended church before, while others are from so-called mainline churches like the Roman Catholic Church, the Methodist Church, Anglican Church and the Uniting Reformed Church. The people coming from these so-called mainline churches complain that those churches are too boring and that they really enjoy the worship and the Word of God in the ODFGC Belhar. According to Pastor Miller, “I just want to add that I don’t steal members from so-called mainline churches, I do encourage people who want to join to first discuss this with their respective leaders”. The church is busy at the moment setting up an online streaming service so that any person, regardless of their geographical location at any point in time, can go online and listen to their recorded Sunday church services. Other church pastors are invited at regular intervals to mount the pulpit to share the Word of God with the rest of the congregation.

The church is also involved in marriage counselling and guidance and from time to time invite lawyers to give advice on legal matters to the community. The church's five year plan can be summed up as follows; to fix up the church building properly and expand the church building to accommodate more people and to develop and equip the youth for the ministry.

Pastor Miller claims that it is important to note that the church believes in the gifts of the Holy Spirit, prophecy, glossolalia, healing and deliverance ministry. He further stressed that "it is important as Pentecostals to make sure that the members are spirit-filled and that they understand the operation of the gifts". This aspect is part of the church's three months training of all members. Similarly, it is also encouraged that those that are called by God for ministry actually obtain a University degree before being ordained as pastors.

4.8.3 Ecumenical relationships

According to Pastor Miller, "I was invited once to join the pastors' fraternal in Belhar but there were no communication afterwards and I think it will be good initiative to join the meeting". He has not been in contact with the pastors' fraternal in Belhar, but supports the invitation of such. This will help pastors within and around the community to come together and have fellowship and share ideas, as well as supporting one another's ministry. The relationship with the Roman Catholic or Anglican Churches, according to Pastor Miller, is very cordial at the moment and he hopes that it will remain the same in the future. He comes from a Roman Catholic background and could have been a monk, but eventually joined the Pentecostal movement.

Pastor Miller is not currently part of the ministers' fraternal in Belhar because it consists of a lot of independent churches. He has been invited but not been officially given the invitation. The church has a target of 600 members in the next ten years. There is also a baptism service and confirmation services. Furthermore, there is a need for the coming together of churches in Belhar, as it is often seen during combined service. The pastors in most of the Pentecostal churches are normally camouflaged by

means of sitting in front of the altar for people to recognise their presence. The coming together of churches in Belhar will definitely impact the growth of the gospel and community positively.

One of the things that the church is focussed on now is outreach programmes, where youths from various churches take centre stage by encouraging other young people who are consumed by drugs to quit. There is also an open air service to educate people and preach the Word of God. There is the firm belief that it is the youths that can make a significant difference in Belhar. As a matter of church policy, a special team of experts are invited to the church regularly to counsel the married couples, single parents, single men and women in the church. In most instances this is done in collaboration with leaders from so-called mainline churches.

The ODFGC is a community-focused and driven ministry. In order to reach out to the community, the following departments in the church helps to achieve its programmes and activities, including the youth department, the worship team, the dance group, Sunday school, Bible study group, men's group, women's group and gospel band group. Seminars, workshops and brainstorm sessions on marriage issues are organised at various times at the church auditorium, where speakers from other churches will be invited to speak or address the attendees. Presently, marriage experts are assisting about 30 couples in the programme with information that will guide them on their marital journey. The church is also looking at starting a hospital ministry and prison ministry in the near future, which they think must be done with other churches in and around Belhar.

The establishment of this church was timely and necessary. This is because the pastor was no longer comfortable or flowing in spiritual things in his former church. Financial misconduct is something that most individuals find very difficult to handle, especially in a church environment.

4.9 City of Grace: Living Waters Ministries (CGLWM)



4.9.1 The establishment of CGLWM

Bishop Raymond Olckers (Interviewed 13 April 2014) was raised in the Catholic Church but later joined the Pentecostal movement where he “accepted the Lord Jesus Christ as his Lord and Saviour” and have been in the ministry since 198 – that is 30 years ago. Unfortunately, he is just coming out of a 13-year long battle with the Full Gospel Church (FGC) over the ownership of the building that they are presently occupying in Belhar. The FGC claimed that the building belongs to them because of what the constitution says, but according to Bishop Raymond Olckers, they never worked for it. It was the congregation of CGLWM that placed all the hard work and efforts in bringing the place to its current position. It was established that “if you become a pastor in the FGC, you work under their control, but you have to go out and start your own church”. Consequently, the CGLWM started their church in Belhar in a tent on the same plot where the church is erected on the moment. There was no youth ministry at the FGC, but one was later initiated by Bishop Raymond Olckers after a series of travels to all the FGCs in the Northern and Western Cape to implement them.

He argues that several conventional churches, even Pentecostals churches such as the Apostolic Faith Mission (AFM), Full Gospel Church (FGC), and Assemblies of God (AOG), are seeking to keep people in bondage. Their

constitution has the potential of keeping people in bondage by keeping well-structured and laid down laws. They ran what can be called a “property scam” according to the constitution of their legal aid. Ministers from the rural areas with divine calling are dispatched into the city to ‘win souls for Christ’, but the church will claim ownership of anything that such a minister will ever labour for because the church claims he/she is under their canopy and tutelage (Olckers 2015).

According to Bishop Olckers, “the reason why I moved away from the FGC was because I felt they were keeping me in slavery”. The system exercised full control, yet they are not involved in the building and development of the church. The building CGLWM that is presently being used belongs to the people attending the church and the immediate community. This has been achieved through a court case where its independence was officially confirmed and granted. The Sunday services are held in the church building, which cost members 15million rand to construct. Presently, the church is headed by Bishop Olckers, who happens to be the senior pastor, supported by some elders and deacons. These elders help in executing the various church programmes, while the deacons assist with ministration and preaching when the senior pastor is not around. The senior pastor can equally assign any responsibilities to anyone he sees fit and capable. The church also has a youth ministry, gospel band team, choir, spiritual dancers, men and women groups and many home cells groups across the Belhar community. The membership is 400 families.

4.9.2 Reasons why people are attracted to this ministry

According to Bishop Olckers, the manner in which the Word of God is preached and taught in the church has been one of the major reasons why people are attracted to the ministry. Others include the sport activities organised by the youth ministry, which was indicated as an obvious reason why many come to the church. Prayer and worship is very crucial in the church and it has proven to be a major tool that has the potential of attracting more people to the church. The church believes in the spiritual gifts of healing, deliverance, glossolalia, prophecy and signs and wonders.

He further argues that “there is a strong belief that if you help the community then you are helping God, because man cannot see God but can see fellow man”. So, in line with the above understanding, the church is involved in community programmes geared towards people’s upliftment and community improvement. Food parcels, together with clothes, are handed out to underprivileged, elderly, and children in and around the community. The church also conducts regular counselling and career guidance for the learners who are members of the church, which also extends to any other member of the community. The youth ministry organises sport competition programmes where able youths compete favourably. Drug and alcohol addicts are helped regularly by experts and in most instances, given a new leaf of life.

4.9.3 Ecumenical relationships

According to Bishop Olckers, as a matter of policy and importance, the CGLWM conducts regular open air services that attract large numbers of people in collaboration with other Pentecostal churches in and around Belhar. These events happen once in a year, with the intention of having it twice annually in the future. Flyers are also distributed on a regular basis on the streets by members of the church. The church is also involved in mission to other countries of the world that flow in supernatural anointing. It is also planning to establish churches in Namibia, Zambia and Botswana. As parts of the church’s strategic moves, it has also built a big new church opposite Belhar medical centre, with an estimated value of around 25 million. This is a milestone in taking the gospel to all areas of the Belhar community. It has a good relationship with Pentecostal churches in and outside Belhar, while not forgetting to maintain a cordial relationship with so-called mainline churches. The senior Pastor got his training from the Roman Catholic Church.

Generally, there was an expression of discontentment and lack of fulfilment by the pastor, making the environment not conducive for both physical and spiritual growth. Breakaway from the previous church was necessary, however, because his spiritual growth was tempered and distorted. But the

establishment of a new church was not well thought of because of the huge number of churches around this particular church. He would have joined another church in the area that had the same doctrine and teachings, but he rather decided to establish his own because of personal gains.

4.10 Philia Community Worship Centre, Belhar (PCWC)



4.10.1 The establishment of PCWC

According to Pastor Godfrey Adams (Interviewed 15 February 2015), the PCWC in Belhar was established as a result of misunderstanding and leadership tussles that erupted at the Apostolic Faith Mission (AFM) church in Belhar. This happened when a pastor in the church was given a mandate to lead the church after the passing away of the senior pastor (Pastor Swana) of the Apostolic Faith Mission. It was obvious that the church at that point could not function without a senior pastor or leader and therefore needed someone to replace him. So, the church elders decided to choose a youngster that had been preaching powerful message but was still in Bible school at the time. Unknown to the leaders, the young preacher at the time was admired by young girls in and around the church, but lacked the wherewithal to handle the situation appropriately. This singular reason and admiration by these girls led to him becoming involved in immoral behaviour, which the leadership of the church board was not adequately prepared to handle in a Godly manner. Because of the way the situation was

handled, some members of the church, including Pastor Godfrey Adams, were disappointed and decided to walk out of the church during one of its evening services. There was mixed reaction by members. Some were crying and weeping, while others decided to show him love by giving him all the moral and spiritual support needed to pull through the situation. The afore narrated situation forced the church to split into groups, as Pastor Adams' cell group came to the decision that they would not want to go back to the church at the time, but they would be more than willing to attend the cell group meetings. Pastor Adams agreed to this and felt that temporarily this could be a solution to the problem at the time. This developed to the point where there was the general feeling that it was important to go back to the AFM church and reconcile after the division, but the AFM church did not accept the apology because they thought that they have stayed away for too long and even started a parallel church. The home cell group of 30 people were not willing to compromise their position, arguing that it was God's calling to start a new church. After a period of prayer and fasting, the members concluded that God has confirmed that they should start a new church where people would be given the opportunity to worship God in Spirit and truth, while contributing meaningfully to the community through community development initiatives. The church is presently worshipping in a building they purchased in 2004 and also observing numerical growth to the admiration and excitement of the members. Current membership is above 210 dedicated worshippers.

Pastor Adams is the senior pastor of the church in Belhar, assisted by four other pastors and a prophet that are responsible for services in the church and also to run the home prayer groups. There are also ordained elders and deacons to assist in the church programmes. The leadership in every department is effective and in good shape. The church has experienced some leadership challenges, however, where some of the pastors in the church thought they were better than the others or even the senior pastor. This was evident in an incident when a prophet was appointed as one of the leaders, but unknowing to the leadership that he had another agenda in

mind. The prophet was only interested in the management of the financial part of the ministry but the senior pastor refused him because the church needed positive attitude and input toward the “will of God”. The senior pastor had to stamp him out and the next Sunday he sent a letter of his resignation. Some of the congregation that came with him left, while some stayed with the church.

4.10.2 Reasons why people are attracted to this ministry

Pastor Godfrey Adams claims that the congregation strongly supports evangelisation in all its programmes because “soul winning” is at the centre of its operation. It hosts open air services once a month in the community to attract people to the church. This initiative has been very successful over the past years. “Philia” simply means brotherly love and the vision is to uplift the people. It is the church’s responsibility to assist the community when there are emergency burial ceremonies, especially of gang members. Pastor Adams declares “when the Holy Spirit comes upon me I just speak because often I know nothing but the Spirit speak through me”.

Again, the vision and mission of the PCWC is achieved by sharing fellowship with certain Pentecostal churches in and around Belhar. Proper communication with God is necessary because it will definitely channel the church in the right direction. The relationship with other so-called mainline churches is often unhealthy because of the fear of stealing sheep. The church is busy establishing churches in Delft and Mitchell Plain and also organises conference, concerts and worship teams. The church also has a lot of teachings and house to house visitations to encourage people to be part of its great movement. There is a good worship team, Holy Communion services, baptism services and confirmation services. The church periodically conducts open air service where flyers are printed and distributed in and around the Belhar community. These services attract a lot of people from the neighbourhood, who in most cases are looking for God and hoping to obtain salvation. People give their lives to God and have been saved in large numbers during these services.

4.10.3 Ecumenical relationships

Pastor Adams is an integral part of the Belhar ministers' fraternal. The intention of the group is commendable, but in some instances members experience problems because things are seen differently. Most of the pastors that form part of the fraternal in Belhar, including Pastor Adams, are seen to be sceptical about certain things that are being encouraged by the fraternity. One of such example is when ministers of different churches are encouraged to have fellowship with one another but their members are not allowed to enter into fellowship with other churches because of the fear that members will be stolen or will jump ship. The fraternal meeting's objective is to have ministers become full members of the affiliation by attending meetings and conferences and give 10% of their money. But the church is struggling financially at the moment. Accordingly, it cannot identify with them fully and there is too much red tape with the so-called mainline churches. There are three categories within the fraternal: affiliation, association, and full membership. At the moment, the church is enjoying its independence and hoping to maintain it as such even in the near future. The church therefore does not have the best relationship with Pentecostal churches in and around Belhar, not leaving out its awful position with the so-called mainline churches.

The leadership tussle in the church could have been settled amicably if Pastor Adams had been willing at the time, but he rather decided to establish his own church. He could even have stayed with the (AFM), but went to another branch in order to avert splitting. The pastor left the AFM Church because of greed, lack of patience and poor understanding.

4.11 Logos Assembly of God, Belhar (LAOG)



4.11.1 The establishment of LAOG

According to Wiggins & Le Fleur (Interviewed 25 August 2015), the LAOG Belhar started in Kensington in 1986, about 29 years ago with two families as a home cell meeting. The leader of the church then was Pastor James Valentine. The other family that joined this particular grouping was the Judge family, while Elder Biggs was responsible for the Belhar area. At this stage, the church only had four families as members of the church. Later, the number of families increased to three; two from Belhar, and the leading elder, who later became the pastor of the church (James Valentine was the first pastor of the church). They came with other families, usually meeting at 94 Street Bellmore in the home of elder Biggs in Belhar.

Pastor Albert Wiggins states that after a few months of serving the Lord in the home of the elder in Belhar, the families decided to apply for a classroom at Vandcor Street in Belhar. God was good to them and made it possible for them to acquire the classroom applied for, which later became their place of worship in the school hall. The church grew to 40 permanent members in the first year, with regular services being observed and the different ministries started in earnest. The ministries were only children's ministry, youth ministry and women's ministry. All these different ministries or departments and the activities of the church all happened in the classroom because of limited space. The children ministry was a challenge, but

continued to make it through as the rest of the church continued to have their service in the classroom.

The present site of the church was previously a dumping site, but was used as a venue for a campaign. The church acquired their first piece of land 15 years ago and started building not long after that. Later, they purchased another vacant piece of land where the church is built at the moment. It took the church about 11 years to complete the building they are using as a place of worship now. Church services started in the building while it was still incomplete with a staggering membership of 60 individuals.

In terms of the leadership of the church, Pastor Wiggins is the current leader, while Pastor Elvis is the second in command. It also consists of elder Biggs, elder Anderson, elder Jeff, elder Judge and other families that came from Kensington but stay in Belhar like Brother Naverthken. Basically, leadership consists of the founding member, including a board of deacons, the church treasurer, and the secretary, which are mere titles for administrative purposes. These leaders were selected by the initiative of the senior pastor of the church, together with the church board members done through commitment and dedication in pursuing the mission and development of the church. Meanwhile, the mode of appointment also depends on the levels of leadership skills, like ushers, youth pastors, elders and deacons. Certain criteria are used in the selection process, such as the evaluation of a person's character before they are dedicated to the household to serve. At the moment, the church has 200 members with an average church attendance of about 300 on Sunday mornings.

4.11.2 Reasons why people are attracted to this ministry

Pastor Wiggins maintains that people are attracted to the LAOG because of the impression that the church endeavours to proclaim biblical truth and honour Christ as head of the church. People need to have practical experience of God that needs to sustain them and the truth will liberate them. The transparent activities and conduct of the senior pastor, church elders and all ministers in the church has in no small measure attracted many people and kept them in the church. Truth, righteousness,

transparency, accountability, humility and encouraging unity is advocated in the church at all times. Another interesting reason why people are attracted to the church is the mode of worship and the undiluted Word of God that is been preached on Sundays.

He further argues that the church has shown a great deal of involvement in the development of Belhar. They give out soup every Wednesday of the week, and offer computer training classes and life orientation skills training to members of the community every second week of the month. The church has also been assisting in paying for drivers' licence classes and other costs associated with it for some who have shown their inability to pay in certain instances. It is also believed that they have a responsibility to facilitate the spiritual and holistic upliftment of the community. This is done by means of teaching the people the principles of God based on scripture that has the potential of helping them. It is worthy to note that the church in this instance serves the community beyond its members through facilitating service by the dedication of children, funerals and weddings. There is a ministry established that serves the elderly on Thursday church service, which is not exclusive, but open to anyone who is interested.

Moreover, the students are not left out, as the church has a special ministry designed to help matric learners and other students through their education. This initiative has shown an improvement in the performance of the students who are part of the programme. There is also a community outreach programme that provides spiritual and social assistant to all and sundry. Because the children are central to the church's operation, a children ministry is established to direct them to sources that can assist them in addressing societal ills like substance abuse, drug abuse, early sex and abortion. Spreading the "gospel of Jesus Christ" is very important and "soul wining" is crucial to the church. This is demonstrated in the fact that the church has a school of ministry where people are equipped for mission ministry. Some of these operations are in Malawi, Mozambique, China, Zambia, Swaziland, Lesotho and DRC Congo (Wiggins 2015).

Lastly, the vision statement of the church is “to edify God and people through extension in serving the community”. With this firm position taken by the church, it has acquired a piece of land close to the church where an early child development and counselling centre will be built, together with a senior retirement home that will take care of the seniors in and around the community. Accordingly, some are attracted to the church because of its community development programmes and people-centred approach.

4.11.3 Ecumenical relationships

Pastor Wiggins alludes to the fact that the LAOG firmly believes in sharing knowledge and expertise amongst believers and ministers alike. They believe it is important to connect with other so-called mainline churches, but have the feeling that Pentecostals want to operate separately and at times, when they do afford to meet and engage with these other churches, it ends up in disagreements. Pastor Wiggins is part of the ministers’ fraternal in Belhar. This meeting is held monthly and gives ministers the rare opportunity to talk to leaders in other churches. There is also the need for the coming together of churches in Belhar for fellowship, but often this is not happening. Arguably, the unifying goal is elusive; whether it should be possible or not, what you find is that some of the churches are trying to fellowship together, while the Pentecostal churches are busy having some challenges with the so-called mainline churches. Pastor Mark Le Fleur stresses that Pentecostals churches always want to keep or stick to their own; they are comfortable with their own doctrine. They like speaking in tongues and dancing in the church while so-called mainline churches will definitely find it non-Christian to do any of the above things. So, there are always differences in having fellowship together.

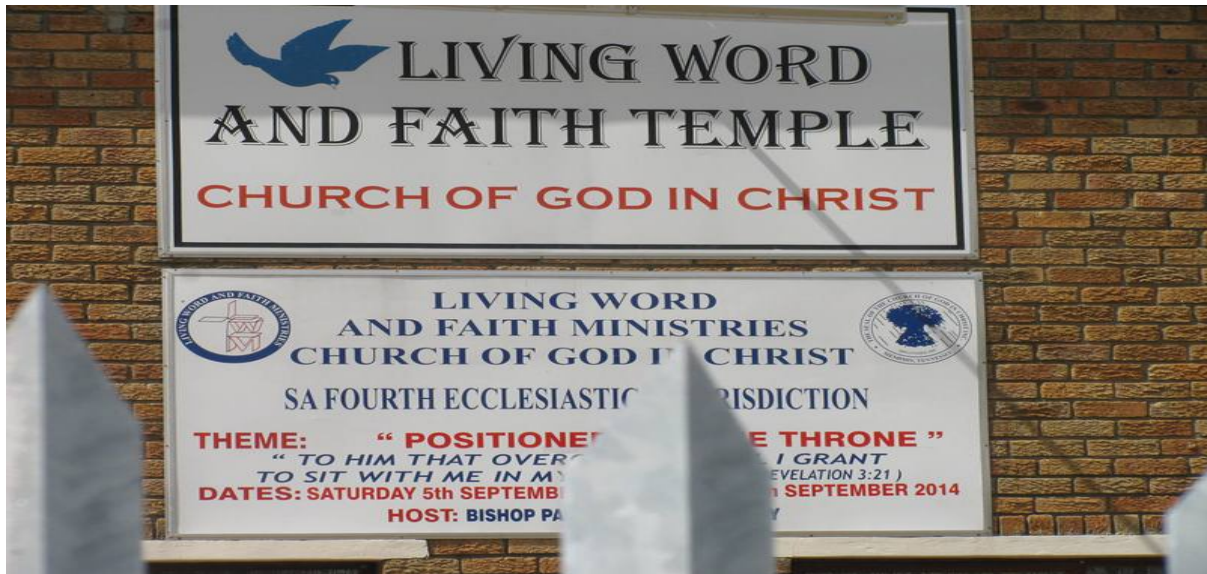
Interestingly, LAOG, Belhar relates with different churches in the area, Pentecostal and non-Pentecostals alike. Nevertheless, it is part of the ministers’ fraternal where leaders fellowship, have meals together and brainstorm on ways to collaborate in addressing some of the needs in the community. In this body there are few Pentecostals churches like the AFM, FGC and some other so-called mainline churches. The ministers of LAOG,

Belhar frequently reaches out to most of the ministers in other churches to attend the meeting of ministers' fraternal, but found some reluctant amongst the so-called mainline churches (Le Fleur 2015). Arguably, the menace of gangsterism and drug abuse in the community can be solved at the level of the pastor's fraternal. There is the possibility of churches coming together in Belhar and achieving great results. One such example is the LAOG in Belhar and Lighthouse Family Church, who are having a shared mission conference for the second time in Belhar.

Pastor Le Fleur notes that the church is deeply involved in mission. The senior Pastor worked very hard to maintain good relationships with churches in Mozambique and Malawi and other organisations like operation mobilisation and open doors. The senior pastor, with other willing volunteers, goes to Mozambique and Malawi frequently for evangelism and building projects, amongst other things. The church basically partners with the existing churches to build other churches, to train leaders and to strengthen their social programme. The church is very well involved in local evangelism in and around the Belhar community. Some are done through distribution of flyers and word of mouth in collaboration with other churches that share the same vision in Belhar.

Distance and relocation was the striking factor that led to the establishment of this LAOG in Belhar. On a serious note, its establishment was necessary, considering the fact that the founders were not able to afford the transport fare to church activities from Belhar to Kensington. The founders obviously made their decision partly on economic grounds, which are justifiable and commendable.

4.12 Living Word and Faith Temple Ministries (LWFTM)



4.12.1 The establishment of LWFTM

The LWFTM is led by Bishop Henry Malloy (Interviewed 13 August 2015) and was established in 1982 when the "Lord called him" and his wife, who were busy "seeking the face of God" because the former church was also a Pentecostal church. They were initially members of AOG in Eerste River, Cape Town. He decided to host Sunday service in his house any time the members living around his neighbourhood were unable to get transport to church and eventually asked permission from the AOG to start the church in his house. They ignored him. After a series of prayer and fasting, the Lord spoke to him and his wife to begin their own church with specific instruction on when and where to erect the building in the area. The area where the church building is presently was formally called the "self-help" area. Three months later, a crusade was organised and a tent erected in the area (gospel tent), with many people being saved afterwards. The worship in the house continued until they managed to obtain a community centre in Belhar and subsequently started observing a service on Sunday evenings. The activities of the church were properly structured with Bishop Malloy as the minister and founder at the same time. Services were conducted at first in a tent on the empty ground where the church building is erected.

Furthermore, the LWFTM building was started on in earnest and by 1994 one section was completed. The congregation moved into another part that was completed due to cold weather and other natural elements. The entire church building was completed and dedicated in the year 2000. Beginning from 2004, the church has experienced substantial growth to the extent that a decision was made to branch out to other areas, like Delft, West Bank and Kuilsriver. As a matter of policy, the churches come together every second month for a combined service. The leaders in the ministry got by from the church and were raised up also as deacons and later on, elders. The church has three pastors at the moment and in November 2013 Henry Malloy was consecrated as the Bishop. There are areas of the church that are directly under the Bishop's leadership and are increasing numerically, while the other pastors are working under the Bishop's supervision or directions.

Presently, the church has more than 200 members and is still growing by the day. The leadership structure is very cordial amongst the various heads of departments. There are also certain rules and regulations, which serve as principles in the day-to-day running of the church activities. There is a superintendent in case of crisis if the Bishop is not around, while members are encouraged to imbibe the Spirit of oneness and unity amongst the leaders in order to "work in the Lord's vineyard". The regular leaders' meeting is open for discussion to assist one another in building a strong congregation.

4.12.2 Reasons why people are attracted to this ministry

Bishop Malloy claims that community development has been a major reason why some individuals are attracted to the church. Most of these programmes revolve around the youth and children, by reaching out and teaching them about the dangers in the society, like drug abuse, alcohol abuse, teenage pregnancy and gangsterism. The church is also involved in a feeding scheme that reaches out to poor people in the community. They further donate food parcels and clothes to the underprivileged and elderly.

He further argues that some found themselves in the ministry because of the sound biblical teaching from the pulpit. That informed the name of the church, “Living Word and Faith Temple Ministries.” God has laid it upon the minister’s heart to stay with the Word and preach the Word. The church does not work by giving hand-outs; they concentrate on the Scriptures. People are interested in knowing God in truth and spirit and having a firm relationship with Him. Members enjoy the fellowship, praise and worship, spiritual dancing, music, singing in the choir and youth camping, women’s service and conferences.

The church also believes in the full operation of the gifts of the Holy Spirit, i.e. speaking in tongues, the interpretation of tongues, healing, deliverance and prophecy (Kay 2009:49). The church leadership is very strong and there might be a little schism in the area of evangelism, where leaders have their own opinions, ways and means. In recent times, some evangelists in the church have attempted to cause confusion, but the church has always instructed them to work under the supervision of the leadership of the church. This is as a result of the understanding that, if anyone tries to run on his own, the devil is going to attack him and such experience is evident in the church. An evangelist in the church was actually communicated to through a letter, letting him know that he is henceforth on his own because he did not want to work under the supervision of his spiritual leader.

4.12.3 Ecumenical relationships

Bishop Malloy is part of the ministers’ fraternal Belhar and maintains close relationships with other churches in Belhar and leadership on a higher level in the Cape Peninsula, which includes top leaders of other Pentecostal churches. This is a good platform where ministers come together once in a month and also arrange meetings, share services and conferences. The possibility of churches coming together in Belhar in fellowship, to improve and enhance each other is really difficult, unlike other areas like in Durban, KwaZulu-Natal, where pastors work full time and are more willing to associate with one another and work together. Most of the pastors in Belhar are on a paid employment basis, because not all the churches are financially

stable enough to take care of ministers. That makes them more occupied in the work place than the church work. The church often arranges seminars to address or reach out to youths on societal ills crumbling the community.

The church, in collaboration with some other Pentecostal churches in and outside of Belhar, organises outreach meetings, open air services, gospel tent meetings and special meetings in the church, where deliverance, healing and evangelism services are conducted. According to Bishop Malloy, “there is no need for establishment of more churches in Belhar and fragmentation of churches occur because of differences in area of doctrinal principle, work procedure, mode of worship and leadership qualities.” Some leaders concentrate more on evangelism, others teaching, some are more prophetic, i.e. operational and functioning of the Holy Spirit, while other pastors and leaders feel a little threatened that people can be diverted if another minister is allowed to minister to their members in the area (stealing of sheep). There is competition for members in the Belhar community. There are also perceptions and beliefs that certain members can be easily convinced to leave their church and identify with another church within the area (Malloy 2015). This has compelled some pastors to contact one another to find out whether that particular member may have diverted to another church. This has caused a whole lot of problems and some may be disciplined if they go to another church. Some pastors also abuse their leadership position in order to secure their selfish interests. As spiritual leaders, love, humility and service should be the guiding light on the Word of God as the supreme truth. In the next ten years, LWFTM has envisaged significant numerical growth and leadership. So, due to the fear of losing members, the senior pastor has limited the church’s engagement with other Pentecostal churches in and outside Belhar, with a huge embargo on so-called mainline churches because of the differences in doctrine and teachings.

Considering the economic status of most of the founding members of the church and their inability to afford transport fare to church even when they have expressed the willingness to attend is enough reason to establish a

church closer to them. I suggest, however, that they could have identified with another church within the area rather than opening their own. Accordingly, the idea of establishing this church was flawed and lacked substance in all regard.

4.13 Pentecostal Church of Jesus Christ, Belhar (PCJC)



4.13.1 The establishment of PCJC

According to Pastor Ferdinand Alexander (Interviewed 13 August 2015), the PCJC started at the school building in Lotus River with few people in 1982 during the apartheid era. At that point, the church had just five families who decided to move to Belhar due to oppression, which was institutionalised during the period. There was widespread segregation, brutality and injustice based on racial lines. In the midst of all these challenges, the few members decided to host the first service at Pastor Cloete's house, where they had to move to the garden in order to accommodate people and make it more conducive for worship. The church worshiped in the house for more than ten years and later moved to the ground where the church is at present. Regrettably, they lost their first pastor to death in 1996. The church has experienced a lot of negative things and transformation since its inception. Some of their senior pastors and pioneers were lost to the cold hands of death, including Pastor Cloete's wife.

After this another couple, Pastor Joseph Williams and his wife, was ordained, but they also died shortly afterwards.

The current leader, Pastor Ferdinand Alexander, was ordained after the death of Pastor Williams and his wife. Looking at the church, they seem to have put all the negative experiences behind them, as they have more things to be thankful for than to regret. Pastor Alexander is the third pastor of the PCJC, Belhar. The church purchased a piece of land in Belhar and started building in 1996. But it was Pastor Charles from Lotus River, who was with the church from 1996 through 2008, who completed the church building. He enjoyed much support from members of the church, especially the youths while building the church. During this period, the youths were always present on Saturdays to assist in putting up the structures of the church, which still stands today. The church is grounded on the old beliefs of Christianity, where members must pay tithe, women's hair must be covered and members should be dressed properly. The church was fully established in 2000 and has a current membership of about 215 people. The church has indeed established a lot of people and pastors in and around the Belhar community, including Pastor Quinton Ceto, whose church is close to the hospital in Belhar. Pastor Ceto was a member of the Pentecostal Church of Jesus Christ and his father-in-law a pastor in this church before his death (Alexander 2015).

4.13.2 Reasons why people are attracted to this ministry

Pastor Alexander states that the church is very diverse in its membership, which implies that people are attracted to the church for various reasons. Some are attracted to the church building with its green roof, as it is central or in the heart of Belhar. It is close to the Stellenbosch Arterial Road and the R300, which makes the church easily accessible from any direction of the city without much difficulty. The power of the Holy Spirit is highly demonstrated and felt by members, the choir singing is excellent, the atmospheric condition is conducive to worship and full of signs and wonders. The church also operates an open door policy, where anyone is allowed to be part of the church without the discrimination that is evident in

some churches today. Some flock to the church because they want to know what is happening in their life, as the church encourages prophecy, speaking in tongue, dreams and visions. The pastors, on the other hand, have shown a high level of humility in their conduct. A family actually indicated that they were in the church because of how one of the pastors assisted them while they were stranded. Lastly, the church conducts funerals and weddings to individuals who are not members of the church, which is a clear demonstration of its willingness to assist the community in any way possible.

Her further claims that in terms of community development, the church plays a significant role in reaching out to those in need and has an open air service to preach the Word of God. The church is open to the community in general and not specifically for the congregants alone. They initially had a crèche in the church building during the day, just to help the community. Presently, the PCJC in Belhar has five branches, namely in Belhar, Lotus River, Mitchell Plain, Strandfontein and Bonteheuwel. The church also runs a soup kitchen and provides blankets and clothes to the elderly and underprivileged members of the community. The church is operating in the community so it must give back to the community by reaching out to them in any way possible. Some of the leaders live and grow in the community and therefore their hearts are in all areas of the community. The church visits any area of the community without complaints of the environmental disasters or poor sanitation, but rather to assist, show love and care. They give and share what they have in the church with or to the community with much joy and happiness. The church is looking at expanding the ministry in the next ten years, building a bigger soup kitchen, empowering more people and fighting the abuse of substances in and around the area. There is also a plan to empower the youths in the community by building computer training centres, where talented and willing members of the community will freely be trained on computer skills.

4.13.3 Ecumenical relationships

Pastor Alexander argues that the need for churches in Belhar to share fellowship with one another cannot be overemphasised, considering some of the progress made by churches and its relevance to community development in the area. Regrettably, the pastor is not part of the ministers' fraternal in Belhar. This is due to the fact that the church places much emphasis on "soul wining" and the empowerment of members of the community. The church will prefer to speak to a gangster whose soul and repentance is dear to God rather than to sit around a table having coffee with some titled men of God. "The agenda of the pastors' fraternal is not pleasing to the church because all they discuss is about empowering themselves, money and positions" (Alexander 2015). Division amongst the ministers is also another very striking factor, as they tend to differ on certain issues, like the way the Word is interpreted and the type of clothes members wear could trigger schisms, fragmentations and the starting of new churches if not properly handled. Notwithstanding, the senior pastor and elders of the church are of the opinion that "the church must throw away title, differences, policy, attires and church names in order to achieve fellowship together; pastors in the areas should work towards oneness of purpose". However, they believe there is no need to establish more Pentecostal churches in Belhar but there is always invitation out to other Pentecostal churches and vice versa.

He further emphasises that mission and evangelism is one aspect of the outreach programme in which the church is working closely with other Pentecostal churches in and outside Belhar over the years. The church has a sister church based in America, of which members occasionally visit the church in Belhar to minister to the youths in the community, those in the squatter camps and the poorest of the poor. The sister church also assists them financially, while using the opportunity to minister the Word of God as well. In line with the church's mandate of wining souls for Christ, they embark on personal and group evangelism where members are given flyers to share with anyone that they come across in the streets, neighbourhood and their places of business.

Oppression and racial segregation is something most people cannot handle because of its nature. This church was established as a result of an oppressive system that the founders found themselves in during the apartheid era. These are situations that will definitely stand against any individual with a divine calling to preach the gospel of Jesus. They could have collaborated with another church in the area that has the same doctrine as theirs, rather than opening their own independent institution.

4.14 Conclusion

This chapter provided a study of the factors contributing to the growth of twelve new Pentecostal churches that emerged in Belhar between 2000 and 2013. Poor leadership was seen as one of the significant problems that most of the churches encountered which also led to breakaways and the establishment of new, independent churches. This problem is not peculiar to this group of churches alone, but cuts across all churches, regardless of its initial orientation, doctrine or mode of interaction (Heward-Mills 2008:19). This research has shown that the senior pastors of these new established Pentecostal churches in Belhar are autocratic in their operation and in most instances, operate above the church's laid down vision and mission. The elders, who form part of the church board, are only there for administrative purposes and are not allowed to influence major decisions in the church. The senior pastors of some of these churches were seen to have displayed a high level of financial irresponsibility without adequate accountability and transparency, to the dissatisfaction of some members within the leadership structure of the church. Lastly, power tussles, coupled with differences regarding the mode of worship are divisive in most of the churches investigated, but if those involved are willing, these differences can be resolved amicably.

Chapter 5

Factors contributing to the establishment of new Pentecostal churches

5.1 Introduction

This chapter offers a comprehensive identification and analyses of common factors contributing to the establishment of new Pentecostal churches in the suburb of Belhar. In order to achieve this purpose, I will draw from parts of the discussions with leaders of churches in Belhar that were established before 2000. I will also draw from the interviews with the twelve leaders of newly established Pentecostal churches in suburb Belhar after 2000, as documented in chapter four. Studying the case studies, the common factors that contribute to the continual fragmentation of Pentecostals churches in Belhar include leadership quarrels and the desire to exercise independent charismatic leadership, patterns of worship, including glossolalia, which distinguish such churches from so-called mainline churches, specialised ministries of healing, exorcism and deliverance, conflicting demographic patterns amongst members, the prosperity gospel and money matters.

Christianity is complex in history, structure, doctrine and practices. Denominations in the South African context range from mission churches (mainline churches established by Western missionaries), Pentecostal churches (including a whole range of charismatic churches and ministries) to African Independent or Initiated Churches (AICs), which are either more traditional in outlook, Pentecostal or both. The fastest growing of all are churches of Pentecostal descent (Asamoah-Gyadu 2005:128). Pentecostalism is a global phenomenon with a large following in North America, Latin America, Asia, Africa and other parts of the world. Reasons for the growth of Pentecostalism in Africa include firstly, the emphasis on the flexibility of the spirit, which enables it to easily transplant itself onto any cultural context; and secondly, an emphasis on the workings of the Holy Spirit, especially the power to provide deliverance, not only from sin, but also from demonic attacks, demon possession, and poverty through healing

and prosperity promises; and thirdly, spontaneity and communal participation in worship (Asamoah-Gyadu 2005:129).

The growth of Pentecostalism in Africa poses major missiological challenges for mainline churches and evangelical denominations (Kalu 2002:122). Whereas some evangelical and Reformed churches are experiencing a nosedive in terms of church growth, new Pentecostal churches are established and growing in numbers on a daily basis in the same context. They have in some instances managed to pull a substantial amount of numbers from mainline churches, while other believers choose to embrace charismatic practices without leaving their churches (Burgess & Van der Maas 2002:11). In South Africa, as in the suburb of Belhar today, for instance, such churches have managed to attract many young people from mainline churches and the like through their spontaneity and dynamism in worship, which includes contemporary music and dance. Apart from those who join churches of Pentecostal descent, it should also be noted that there are those who leave churches of Pentecostal descent, citing the lack of in-depth biblical teachings in the Pentecostal context. Critics of these fragmentations vary from outright rejection to mixed acceptance of all manifestations of the Spirit. Pentecostal or Charismatic breakaways have also increased recently, due to the fact that Belhar ministers cannot uphold most of the factors that contribute to the continual fragmentation of churches in the suburb.

5.2 Independent Charismatic leadership

In South African history, the initial growth of the Pentecostal or Charismatic trend was amongst the oppressed Black people and poor White Afrikaners reeling from the aftermath of the Anglo-Boer war of 1899-1902. African leaders were not given the freedom to really emerge in the early years, however, as leadership was kept firmly in the hands of White members, resulting inter alia in the separation of the independent Zionist Church from the Pentecostals. The tragedy was that African leaders were only leaders in their localised constituencies and could not partake on a national level. In South Africa, the speedy proliferation of independent Pentecostal churches

would probably not have occurred at the pace it did if the white Pentecostals had allowed Africans (black members) to develop their leadership abilities to the full. Some of the Pentecostal groups that suffered this denial of leadership include the Assemblies of God church (AOG), Pentecostal Holiness Church and United Apostolic Faith Church, just to mention a few. But the main reason for the gradual estrangement that developed in this country between Zionists and Pentecostals and the schisms that resulted from it seems to have been manifest distrust of Black leadership on the part of their White counterparts. It is also worth noting that there was no shortage of efficient and anointed Black leadership; men like Elias Letwaba, Edward Motaung, the Lekganyanes, Nicholas Bhengu, Richard Ngidi and many other preachers, prophets and pastors of multitudes of people were qualified to be appointed to leadership positions (Anderson 1992:30; 2000:56; 2013:79).

In the Belhar community, Pastor Bertram Simpson (interviewed 5th February 2015), leader of the Lighthouse Family Church, explained certain criteria that the church used in choosing its leaders. The church liturgy enables laity in the congregation to fully participate in the church life on a broader scale. These are people who have shown commitment and zeal in serving God within the context of the ministry. In most cases, the recognition of leadership in the congregation takes place during the first three years after a person has given his or her life to the Lord. The experience of Holy Spirit Baptism, together with the confirmation of speaking in tongues, serves as evidence of empowerment by the Holy Spirit to engage in the work of the ministry and would be enough to allow an individual to engage in ministry. This is based on Acts 1:8, where Jesus Christ assures the disciples of the endowment of the Holy Spirit for them to receive the power to be His witnesses while they wait in Jerusalem. The progression to youth pastors is validated by the evident work of the gifts of the Holy Spirit in a person. The leadership recognises this and responsibility is therefore given and people are assigned certain tasks, such as being

leaders of cell groups, choir, youth, musical team, men and women's fellowship and in many instances, to establish other churches.

5.2.1 Poor leadership

As a result of poor leadership, Pentecostal fragmentation has been on the rapid increase in recent years in the Belhar community. The Pentecostal churches have been experiencing such continual breakaways because of the desperation of the leaders of those institutions. The Pentecostals churches are known for splitting on a regular basis according to this study. Nearly 80% of them started as a result of breakaways and splits in their ranks. Based on the study and interviews conducted with various church leaders in Belhar, one can boldly ascertain that break-ups of Pentecostal churches whose leaders opt out of a given Pentecostal church or so-called mainline church to start their own independent ministry is alarming and on the rise.

Mainline church leaders indicated that most of the Pentecostal churches started impromptu without strong leadership being in place. The leader is usually a Charismatic person who takes the lead or is appointed because of his or her influence in the congregation. As the members begin to settle down, the reality of the need for strong and God-honouring leadership begins to exert a strain on the newly founded congregation. In order to retain authority, the leader opts for authoritarian leadership to maintain his work and any member who dares to raise concerns with regard to matters of governance and financial accountability is regarded to be challenging the God-given authority of the "man of God". The leader believes that as an individual called by God and given the vision, he knows what to do and the direction to lead the congregation, while the other leaders are not recognised as key role players in establishing the work of God.

5.2.1.1 The ego-centric desire of leaders

The desperate desire of some Belhar Pentecostal leaders to enrich themselves as a blessing of those in the kingdom is viewed in a hierarchical manner. In other words, those who are seen to prosper more are considered the "point men or women" in the congregation or ministry. Most of the

resources donated to the church are inclined to benefit the man or woman of God, while those who labour with them are considered to be lower in the hierarchy. The senior pastor would live in a better house, drive a better car(s), and enjoy holiday incentives, as well as many gifts from the members, while the rest of the workers are seen to help the pastor fulfil the vision. Those who abhor this kind of greed and selfishness may instigate and lobby for the pastor or worker to be marginalised and to successfully move him or her out of the ministry. Nevertheless, the problem often continues. This is unlike in the case of mainline churches, where leadership seem stronger, to the extent that the leader is looked after by dioceses or church overseers. This selfish desire and tendency on the part of ministers in Belhar is unbearable.

5.2.1.2 Uncontrolled ambitions

This is a common phenomenon amongst young emerging ministers, who feel that the current leaders are out of touch with reality and that there is a need to alter the status quo. These young ministers are frequently impatient and arrogant. They are everywhere in the Belhar community and do not want to submit to any structure or form of leadership. These pastors exist in a survival mode and have to do anything possible to survive. The operational moves of such people are to dislocate members from their congregations, aligning them with themselves and when the time comes to leave, they know they will have followers.

During my interviews, I notice that Christian churches with such a background are common and spread across Belhar. In most instances, they meet in schools, mostly Pentecostal churches with very few members. An example is the “Petersen High School” in Belhar, where more than 20 churches meet in different classrooms every Sunday morning. It is an embarrassment when one enters the school premises and hears similar songs being sung in different classrooms. The time during which the sermons are delivered is chaotic. It is as if everyone is competing to be heard because of the proximity of these churches to each other. The quest is to stand out and be the man or woman of God that the leader has envisioned

him-or herself to be. In most cases, the consequences of immaturity and ego gratification may be failure and moral decadence.

5.2.2 Leadership quarrels

The leadership of Christian churches in Belhar is usually characterised by clashes amongst members, congregations, and leaders themselves. They often accuse one another of sheep stealing. The political framework played amongst these leaders is quite often portrayed in most of the ministers' fraternal meetings, conferences or the fellowship of members. It is evident through the interviews of various leaders of churches in Belhar that some of the leaders of the Christian churches are not part of the pastors' fraternal. Some of the ministers claimed that the reasons behind non-participation in the ministers' fraternal were because of the policies and political paradigms being played in such a gathering. For instance, a minister of a small congregation might not be accorded the same position as that of a minister of a bigger congregation and may be refused certain recognition in meetings. On the other hand, the regular members challenged their claims as ignorant and inferiority complexes also lead to them opting out of such gatherings.

The Apostolic Faith Mission Church (AFM) had experienced leadership tussles in recent years. It is prevalent amongst those leaders who actually break away from the ministry to form other independent Pentecostal institutions (Adams 2015). Pastor Quinton Ceto of Faith Christian Fellowship Church also experienced a breakaway from another Pentecostal Church of Jesus Christ Belhar. These breakaways have posed a very important question as to what extent the church of God should continue its division amongst the Christian community today. Such phenomena were applicable in the Belhar community, with movements from church building to civic centre or halls, to classroom and to family house and vice versa. The search for good leadership power should be the major factor contributing to the emergence of new Pentecostal churches in the suburb of Belhar.

5.2.3 Lack of training or qualifications

Ministers from the mainline churches in Belhar have strongly criticised most of the Pentecostals leaders. They indicated that most of the Pentecostal leaders are not qualified to minister because of their poor educational background. One of the leaders of mainline church believes that most people who patronise those churches are ignorant of the fact that a patient cannot visit an unqualified doctor for health matters. This also raises the credibility of the kind of trust most of the congregations have in the leaders of this newly established Pentecostal churches to be compared with a medical doctor scenario. The desperation where society finds itself in seeking quick solutions to the common calamity or fundamental issues of life often made some of these men and women fall victim to these so-called new generation pastors. The Belhar community is one of the suburbs with high rates of crime, teenage pregnancy, alcohol and drug abuse and other societal ills, whereby the search for greener pastures in a secularised environment are not often easily realised (Crowther 2015).

According to Reverend Patrick Crowther (2015) of the Baptist Church Belhar extension, who has established a free training school for the community, the community has shown little or no interest in taking this unusual opportunity. It is also noteworthy that two big universities and a college surrounds the community, but still the community has failed to make use of these institutions to equip themselves. The Pentecostal churches are also working towards building a better society, but at the same time, exploiting the community as highlighted in the interviews. It is interesting to note that during the course of the interviews, most of the ministers were very eager to enrol to study for a degree in Theology to equip themselves with a better and holistic understanding of biblical text and other knowledge.

The pastoral training, which is meant to prepare the leaders of the church and community, is in fact designed to raise leaders exclusively for congregations rather than the communities. Theological training amongst Pentecostals in particular has not been adapted for the Belhar people. The greatest challenge for the Pentecostal movement with regard to theological

training is the balancing of the need to acknowledge the benefits of mainline and Reformed theology, while living out the Pentecostal convictions and being taught without being filled with prejudice. The movement will never attain self-expression and theologising of the kind that the Nigerians, Koreans, Europeans, Latin Americans and Chinese have achieved, until its members adopt the contextual approach of theological process as an integral part of leadership development in the institutions of training (Burgess & Van der Maas 2002:121).

South African Pentecostalism is rooted in the spontaneity of the working of the Holy Spirit and equally, the response of the faithful. This may constitute a tragedy of minimising or marginalising the gravity of its inclusion in theological training of pastors. The reality of the matter is that the working of the Holy Spirit in a believer is the governing embracement of Pentecostalism, yet there are other fundamental factors affecting the church and the people it is compelled to serve.

5.3 A different pattern of worship compared to mainline churches

The AFM in Belhar is a Pentecostal church; its liturgy and worship reflects the ecstatic and experiential practices found in similar other churches world-wide. For instance, shouting, antiphonal singing, simultaneous and spontaneous prayer and dance are still commonly found in the worship services (Blumhofer 1993:3). The order of service is similar to other Pentecostal churches such as the Assemblies of God (AOG), Full Gospel Church (FGC) and other newly emerged Pentecostal churches in Belhar. There is no formal order of service, but most churches follow a routine of congregational singing, an offering or tithe collection, prayer, a sermon and an altar call. On occasion of services, the congregants may operate in various spiritual gifts such as a message in glossolalia, a prophecy and words of wisdom or word of knowledge as inspired by the Holy Spirit. During the congregational singing part of a service, a believer's attitude of worship is often expressed through raising their hands in the air. Regular services are generally held on Sunday mornings in every Christian church in Belhar.

During the week, there are sometimes prayer or small group meetings and other types of gatherings.

5.3.1 Deliverance

Deliverance is an old practice that was practiced even before the birth of the Church. Jesus Christ was fond of using the practice during his earthly ministry. This is the practice whereby individuals or communities are set free through the expulsion of demons or evil forces that have either afflicted the victims with infirmities or deteriorated the community's social progress. This has been evidenced by delay in marriages, joblessness, miscarriages, divorce cases, and lack of progress in most communities where witchcraft and other traditional practices are made to dominate peoples' lives. Deliverance concerns the means by which someone who is possessed of a demon (evil spirit) is delivered or set free from the bondage of the disobedient spirit. Deliverance ministries, common in many Pentecostal circles, believe they have been given the supernatural ability by God to discern the influence or possession of demons in the lives of other people (Gifford 2004:85-86). Some leaders in the Pentecostal movement are convinced that unusual manifestations of supernatural power, such as the alleged deliverance from demons and miracle healings must be incorporated into successful evangelistic efforts. Several times during Jesus Christ's ministries work, He cast out demons on people (Matthew 4:24, Mark 3:22, Luke 4:41) and even gave his disciples the power to do so.

On the contrary, Roman Catholics, who are considered the world's largest Christian body, have developed special rituals and methods they use to perform deliverance and free an individual of demonic influences known as exorcisms. These are usually performed by a priest or other official in the clergy. "Exorcisms" involves the casting out of demons from an individual or group and ordering such spiritual forces to move out of the individual or community to their new abode as requested by the demons or decided by the exorcist. This also happens during most deliverance services (Anderson 2000:221-233).

Most Pentecostal ministers prefer the term “deliverance” to exorcism. This practice has probably declined over the years, but is still very prominent in West African countries such as Ghana and Nigeria, where prayer camps has been set up specifically for the purpose of providing a place for the exorcism of victims of witchcraft (Onyinah 2002:19). The rise of the Pentecostal movement has been accompanied by a surge in interest in topics related to demons within some Protestant groups. Such demonic-centred deliverance ministries have become common in many Pentecostal circles. Some involved in such ministries commonly use the term “demon possession” to specifically indicate that they are convinced a particular person is being controlled or manipulated by an evil spirit (Gifford 2004:87-90).

Some Pentecostals churches in Belhar believe that every mishap and illness is the work of Satan or his evil spirits, while others attribute only certain types of mental illness to Satan. In the Belhar suburb, Apostle Dunn (2015) of Shdmmdh ministry believes that exorcisms are also commonly related to spiritual warfare, an intense prayer activity where it is believed (Ephesians 6:12) that believers actively engage and resist the spiritual forces of wickedness that control individuals, communities, cities and nations. During this time of prayer, congregations will sometimes fast for several days with different instructions by the minister in charge of the church. These practices are mostly significant, both in so-called mainline and Pentecostal churches in the Belhar suburb, where different congregations have their own methods of delivering demon-possessed individuals.

5.3.2 Baptism

Baptism is a sacrament of admission and adoption in the Christian Church, almost invariably with the use of water. It has been called a sacrament and an ordinance of Jesus Christ. In some denominations it is also called christening, but for others the word “christening” is reserved for the baptism of infants. Baptism has also given its name to the Baptist churches and denominations (Kay 2009:40-42).

In many Pentecostal churches today, adult baptism has become a more important issue than the gift and life in the Spirit. Cecil M. Robeck and Jerry L. Sandidge of the Assemblies of God ministries concluded that the most serious doctrinal differences dividing Catholic Charismatics and Protestant Pentecostals lies in the area of sacramental theology. This is also applicable to Catholics and Pentecostals churches in general (Robeck 2003:164-171). Walter J. Hollengweger (1997) argues that adult baptism by immersion and infant baptism by the sprinkling of water are often seen as two sides of a debate. Some even demand rebaptism if the mode was in their view not correct or if it took place before conversion. Some dip the candidate only once, others thrice. The condemnation of infant baptism is not equally strong in all Pentecostal churches. Pentecostal churches believe water baptism is an ordinance, a symbolic ritual used to witness to having accepted Christ as personal saviour. In most churches, the type of baptism is by submersion. Furthermore, the necessity of a second Baptism or a special outpouring from the Holy Spirit is relevant in Pentecostal circles, while the so-called mainline traditions claim the necessity of salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament (Arrington 1981:1-10). This pattern is also applicable to most of the churches in Belhar community, whereby the search for a true or proper manner of baptism is still a challenge amongst mainline, Pentecostals and other churches.

5.3.3 Confirmation

This is a sacrament of initiation in several Christian denominations normally carried out through anointing, the laying on of hands and prayer for the purpose of bestowing the gift of the Holy Spirit. In Christianity today, confirmation is seen as the sealing of the covenant created in Holy Baptism. In some denominations, it also bestows full membership in a local congregation upon the recipient. Most mainline churches believe that confirmation “renders the bond with the Church more perfect because while a baptised person is already a member, reception of the sacrament of confirmation is necessary for the completion of baptismal grace”. The roots

of confirmation are found in the New Testament (Acts 8:14-17). In the Gospel of John, Christ speaks of the coming of the Holy Spirit on the Apostles (John 14:15-26). Later, after his Resurrection, Jesus breathed upon them and they received the Holy Spirit (John 20:22), a process completed on the day of Pentecost (Acts 2:1-4). After this point, the New Testament records the apostles bestowing the Holy Spirit upon others through the laying on of hands (Ojo1998:26; Omenya 2002:21).

The information gathered from the interviews in the Belhar community shows that this practice is mostly common in so-called mainline traditions and very rare Pentecostal churches. It is also seen as yardstick or tool to participate in the Holy Eucharist. It was also noticed that some of the Pentecostal churches in Belhar normally serve Holy Communion to children, unlike in mainline churches where a certain age bracket is often required. The mainline traditions usually believe that the candidate must pass through confirmation classes before receiving Holy Communion.

5.3.4 Liturgy and worship

Most Pentecostal worship has been described as a gestalt made up of prayer, singing, and sermon, the operation of the gifts of the Spirit, altar intercession, offering, announcements, testimonies, musical specials, scripture reading and occasionally, the Holy Communion. Spittler (1994:103-116) identified five values that govern Pentecostal spirituality. The first is individual experience, which emphasises the Holy Spirit's personal work in the life of the believer. Second was orality, a feature which might explain Pentecostals' success in evangelising in non-literate cultures. The third was spontaneity; members of Pentecostal congregations are expected to follow the leading of the Holy Spirit, sometimes resulting in unpredictable services. The fourth value governing Pentecostal spirituality was otherworldliness or asceticism, which was partly informed by Pentecostal eschatology. The final and fifth value was a commitment to biblical authority, and many of the distinctive practices of Pentecostals are derived from a literal reading of scripture.

Nonetheless, prayer plays an important role in Pentecostal worship. Collective oral prayer, whether glossolalic or in the vernacular is very common while praying; individuals may also lay hands on a person in need of prayer, or may raise their hands in response to biblical commands (1Timothy 2:8). The raising of hands is an example of some Pentecostal worship practices that have been widely adopted by the larger Christian world. Pentecostal musical and liturgical practice have also played an influential role in shaping contemporary worship trends, with Pentecostal churches such as Hillsong Church being the leading producers of congregational music. In some Pentecostal churches, expressions such as spontaneous dancing in the Spirit are primarily found in crusades or special prayer meetings, being rare or non-existent in the main services (Evans 2006:74-79). In the Belhar community, both so-called mainline and Pentecostal modes of worship have their differences and must be respected.

5.4 Spiritual ministries

For Pentecostals, the “gifts of the Spirit”, especially healing, exorcism, speaking in tongues and prophecy, are proof that the gospel is true and contains good news for all of life’s problems. The message proclaimed by these Pentecostal preachers of receiving the power of the Spirit to meet human needs was welcomed in societies where a daily lack of power was keenly felt (Cox 1996:23). The main attraction of Pentecostalism in the area of Belhar is still the emphasis on healing and deliverance, prophecy, etc. Preaching a message that promises solutions for present problems by Pentecostal preachers is readily available and accepted by the congregation. The emphasis on this gift by the ministers of the Word is seen as the most characteristic feature in addressing the common calamity of life. It is also prevalent that some of these pastors go beyond their calling, therefore putting the life of their congregations in danger. Most of those ministers claim that they operate through the five-fold ministries, when in actuality only God can give those gifts as His wills. These spiritual gifts include:

5.4.1 Healing

Most Pentecostals agree on the possibility of healing through prayer and faith in the name of Jesus Christ. Prayer for divine healing is perhaps the most universal characteristic of the many varieties of Pentecostalism and perhaps the main reason for its growth in the developing world (Brown 2011:34). Pentecostals use the Bible to explain the central emphasis on the experience of the working of the Spirit with the gifts of the Spirit. They also understand that the “full gospel” contains good news for all life’s problems where Christ is the central Saviour, Healer, Baptiser and Coming King. In some Pentecostal churches, like the African Independent Church (AIC), the healing offered to people usually heavily relies upon various symbols, especially sprinkling with holy water, a sacrament providing ritual purification and protection, or anointing with oil and the laying on of hands with prayer (Anderson 2014:225).

The Bible also justified symbolic healing practices; Jesus used mud and spittle to heal a blind person, Peter used a handkerchief to heal and Old Testament prophets used staffs, water and various other symbols to perform healing and miracles (Anderson 2000:137). Sundkler (1961:88), writing about Zion churches in South Africa, says that people receive their healing message as a gospel for the poor because people believe themselves to be healed. The gospel is seen as a potent remedy for their experience of affliction. Early Pentecostal missionaries such as Lake in South Africa, Burton in the Congo, Berg and Cook in India, and especially the later healing evangelists expected miracles to accompany their evangelism (McGee 1999:648). As McGee points out, they prioritised seeking for spectacular displays of celestial power; signs and wonders, and healing and deliverance from sinful habits and satanic bondage. The signs and wonders promoted by newly established Pentecostals have led to the rapid growth of Pentecostal churches in many parts of South Africa. Healing has been a major point of attraction for Pentecostal churches. Pentecostal churches also distribute prayer cloths on account of Acts 19:11–12, where people were healed when given handkerchiefs or aprons worn by Paul the Apostle. This practice is

described by Duffield and Van Cleave (1983:119), who argue that many Pentecostal Churches today have followed a similar pattern and have given out small pieces of cloth over which prayer has been made, and sometimes they have been anointed with oil. It is understood that the prayer cloth has no virtue in itself, but provides an act of faith by which one's attention is directed to the Lord, who is the Great Physician, as seen in Belhar community today.

Pentecostals have often thought that it was sinful to take medicine or receive care from doctors. It moderated their views concerning medicine and doctor visits; however, a majority of Pentecostal churches continues to rely exclusively on prayer and divine healing. For example, doctors in the United Kingdom reported that most of Pentecostal HIV/AIDS patients were encouraged to stop taking their medicines and parents were told to stop giving medicine to their children, which is equal to exposing lives to risk.

This is often prevalent in the Pentecostal churches where emphasis on the Word of God is mostly paramount. There was one event of such visits on a Sunday at a Pentecostal church in the Belhar community, where the minister prayed by anointing each and every attendant with the anointing oil. Some Pentecostals perceived HIV/AIDS as a punishment from God for sin, however, regardless of how it was contracted. Sometimes the sin concerned is the worship of ancestors. This was gathered through discussion with one of the members of a Pentecostal church in Belhar, who strongly believes that HIV/AIDS is a punishment from God to humankind because of the obvious sin in recent times. It should be said, however, that the kind of congregants referred to often feel besieged by the extent of social and moral decay in their surrounding communities and punitive views about HIV/AIDS are not surprising.

5.4.2 Glossolalia

Glossolalia primarily became associated with the Pentecostal movement during the twentieth century. The holiness preachers, Charles Parham and William Seymour, are credited as co-founders of the movement. It was

Parham who formulated the doctrine of initial evidence. After studying the Bible, Parham came to the conclusion that speaking in tongues was the biblical evidence that one had received the baptism of the Holy Spirit (Alexander 2009:60).

In 1900, Parham opened Bethel Bible College in Topeka, Kansas, where he taught initial evidence. During a service on the 1st of January 1901, a student named Agnes Ozman asked for prayer and the laying on of hands to specifically ask God to fill her with the Holy Spirit. She became the first of many students to experience glossolalia, coincidentally in the first hours of the twentieth century. Parham followed within the next few days. Parham called his new movement the Apostolic Faith. In 1905, he moved to Houston and opened a Bible school there. One of his students was William Seymour, an African-American preacher. In 1906, Seymour travelled to Los Angeles, where his preaching ignited the Azusa Street Revival. This revival is considered the birth of the global Pentecostal movement. Witnesses at the Azusa Street Revival wrote of seeing fire resting on the heads of participants, miraculous healings in the meetings, and incidents of speaking in tongues being understood by native speakers of the language (Alexander 2009:62).

Parham and his early followers believed that speaking in tongues was xenoglossia and some followers travelled to foreign countries and tried to use the gift to share the gospel with non-English-speaking people. These attempts consistently resulted in failure and many of Parham's followers rejected his teachings after being disillusioned with their attempts to speak unlearned foreign languages. Despite these setbacks, belief in xenoglossia persisted into the latter half of the twentieth century amongst Pentecostal groups (Robeck 2006:91).

The revival at Azusa Street was a turning point. It resulted in many new Pentecostal churches as people visited the services in Los Angeles and took their newfound beliefs to communities around the United States and overseas. During the 1960s, the Charismatic movement within the mainline Protestant churches and amongst Charismatic Roman Catholics would

adopt some Pentecostal beliefs, and the practice of glossolalia would spread to other Christian denominations. The discussion regarding tongues has permeated many branches of Protestantism, particularly since the widespread Charismatic Movement in the 1960s. Many books have been published, either defending or attacking the practice (Anderson 2004:4).

As Pentecostal beliefs are not monolithic, however, there is no complete theological agreement on speaking in tongues. It is agreed that speaking in tongues is a spiritual gift that can be manifested as either a human language or a heavenly supernatural language in three ways. The “sign of tongues” refers to xenoglossia, wherein a person speaks an actual language the individual has never learned. The “gift of tongues” refers to a glossolalic utterance spoken by an individual and addressed to a congregation, typically of other believers. Lastly, “praying in the Spirit” is typically used to refer to glossolalia as part of personal prayer. Many Pentecostals adhere to Paul’s words in 1 Corinthians 14, which established guidelines on the public use of glossolalia in the church at Corinth (Kay 2009:49-51).

The gift of tongues is often referred to as a “message in tongues”. This use of glossolalia requires interpretation, so that the gathered worshippers can understand the message. There are two schools of thoughts concerning the nature of a message in tongues. One school of thought believes it is always directed to God as prayer, praise or thanksgiving, but is spoken for the hearing and edification of the congregation. The other believes that a message in tongues can be a prophetic utterance inspired by the Holy Spirit. In this case, the speaker delivers a message to the congregation on behalf of God. In addition to praying in the Spirit, many Pentecostal churches practice what is known as singing in the Spirit (Kay 2009:52). Pentecostal churches in the Belhar community do believe in the gift of tongues and exercise them as well.

5.4.3 Tongues and interpretation

Within Pentecostal circles there is the belief that speaking in tongues serve two functions. It is the initial evidence of the baptism with the Holy Spirit

and in individual prayer, serves a different purpose than tongues as a spiritual gift. All Spirit-filled believers, according to initial evidence by proponents, will speak in tongues when baptised in the Spirit and thereafter, will be able to express prayer and praise to God in an unknown tongue. This type of tongue-speaking forms an important part of many Pentecostals' personal daily devotions. Pentecostals believe that the private use of tongues in prayer (i.e. prayer in the Spirit) "promotes a deepening of the prayer life and the spiritual development of the personality". From Romans 8:26–27, Pentecostals believe that the Spirit intercedes for believers through tongues; in other words, when a believer prays in an unknown tongue, the Holy Spirit is supernaturally directing the believer's prayer (Duffield & Van Cleave 1983:341-342).

Ironically, not all Spirit-filled believers possess the gift of tongues. Its purpose is for gifted persons to publicly "speak with God in praise, to pray or sing in the Spirit or to speak forth in the congregation". There is a division amongst Pentecostals on the relationship between the gifts of tongues and prophecy. One school of thought believes that the gift of tongues is always directed from humanity to God; in this case, it is always prayer or praise spoken to God but in the hearing of the entire congregation for their encouragement and consolation. Another school of thought believes that the gift of tongues can be prophetic; in this instance, the believer delivers a message in tongues, a prophetic utterance given to a congregation under the influence of the Holy Spirit (Duffield & Van Cleave 1983:343).

Pentecostals agree that all public utterances in an unknown tongue must be interpreted in the language of the gathered Christians. This is accomplished by the gift of interpretation. This gift can be exercised by the same individual who first delivered the message (if he or she possesses the gift of interpretation) or by another individual who possesses the required gift. If a person with the gift of tongues is not sure that a person with the gift of interpretation is present and is unable to interpret the utterance him- or herself, then the person should rather not speak. Pentecostals teach that those with the gift of tongues should pray for the gift of interpretation.

Pentecostals do not require that an interpretation be a literal word-for-word translation of a glossolalic utterance. Rather, as the word “interpretation” implies, Pentecostals expect only an accurate explanation of the utterance's meaning. Speaking in tongues is not universal amongst Pentecostal Christians, however in 2006, a 10-country survey by the Pew Forum on Religion and Public Life found that 49% of Pentecostals in the United States, 50% in Brazil, 41% in South Africa and 54% in India reported that they never speak or pray in tongues (Samarin 1972:128). Most of the Pentecostal churches in Belhar, especially the newly established churches in the interviews, show the relevance of speaking in tongues and interpretation of tongues in their mode of worship. One example is the Lighthouse Family Church, where such mode of worship is very practical. This is not applicable to so-called mainline churches in the Belhar community (Simpson & Hill 2015).

5.4.4 Prophecy

The term “prophecy” has several meanings in contemporary Pentecostal usage, most of them unrelated to the common understanding of prophecy as a “prediction of the future”. As Robeck (1980:26-35) explains, the commonly held understanding of prophecy as a predictive word of future events and therefore as foreknowledge, has ancient precedence but it does not provide an adequate basis for understanding this gift. Prophecy more commonly includes a component of forth-telling or the conveyance of a message with or without the predictive element. Some Pentecostals are still fascinated with premillennial eschatology and the imminence of the end-times. For most believers, however, prophecy casts a much wider net than the doomsday predictions that may be found on many Internet sites when the search engine is pointed toward “prophecy”.

Prophecy, commonly regarded as involving foretelling or prediction, must thus be understood in a broader context. Those involved in the Pentecostal subculture are likely to profess that prophecy is an action of the Holy Spirit using a human vehicle to speak a divine word. Prophetic revelations may

come through visions, dreams, impressions, divine coincidences or verbal proclamations. It is recognised as functioning to edify, encourage and comfort; to provide correction and warning; for direction and as an agenda for prayer. Although belief in the prophetic is integral to the Pentecostal movement worldview, there are major differences in the intensity and nature of its practice. For many Pentecostals, it has been somewhat routinized and limited to confirming existing religious reality, with perhaps only an occasional experience of prophecy as foretelling (Robeck 1980:45).

Pentecostal theologians Duffield and Van Cleave (1983:111-118) describe the gift of prophecy in the following manner: Mostly often in the operation of the gift of prophecy, the Spirit heavily anoints the believer to speak forth to the body words that are not premeditated, but words the Spirit spontaneously supplies in order to uplift and encourage, incite to faithful obedience and service and to bring comfort and consolation. Any Spirit-filled Christian has the potential to prophesy, as with all the gifts and sometimes prophecy can overlap with preaching where great unpremeditated truth or application is provided by the Spirit or where special revelation is given beforehand in prayer and is empowered in the delivery. For Pentecostals, prophetic utterances are fallible, i.e. subject to error. Pentecostals teach that believers must discern whether the utterance has edifying value for themselves and the local church. Because prophecies are subject to the judgement and discernment of other Christians, most Pentecostals teach that prophetic utterances should never be spoken in the first person (e.g. "I, the Lord") but always in the third person (e.g. "Thus said the Lord" or "The Lord would have..."). Apostle Dunn (2015) of Shdmmhdh ministry Belhar in interviews claimed to be a prophet that speaks the mind of Christ concerning events and what the future holds. He has been in this field for many years and most of his congregations have testified to good news.

5.5 Conflicting demographic patterns amongst members

The conflicting strategies that lead to the emergence of newly Pentecostal churches in Belhar might be the strong agitation to pursue independent

institution of financial worth. The Pentecostal movement is prone to adopt dubious theologies in order to consolidate either their positions or their influence. The teachings with regard to giving, submission and authority have been developed into contentious issues. Leaders have elevated themselves to such an extent that they are beyond question regarding matters of morality, authority and financial integrity. This has made teaching on finances and giving take a different route within the community.

5.5.1 Pentecostal: Prosperity theology

Prosperity theology, sometimes referred to as the prosperity gospel, wealth gospel or the gospel of success, is a religious doctrine that financial blessing is the will of God for Christians, and that faith, positive speech and donations to Christian ministries will increase one's material wealth. Based on non-traditional interpretations of the Bible, often with an emphasis on the book of Malachi, the doctrine views the Bible as a contract between God and human beings; if individuals have faith in God, He will deliver his promises of security and prosperity. The doctrine emphasises the importance of personal empowerment, proposing that it is God's will for his people to be happy. Atonement (reconciliation with God) is interpreted to include the alleviation of sickness and poverty, which are viewed as curses to be broken by faith. This is believed to be achieved through donations of money, visualisation and positive confession and is often taught in mechanical and contractual terms (Miller & Yamamori 2007:160).

It was during the Healing Revivals of the 1950s that prosperity theology first came to prominence in the United States, although commentators have linked the origins of its theology to the New Thought movement, which began in the nineteenth century. The prosperity teaching later figured prominently in the Word of Faith movement and 1980s televangelism. In the 1990s and 2000s, it was adopted by influential leaders in the Pentecostal movement and promoted by Christian missionaries throughout the world, sometimes leading to the establishment of mega-churches. Prominent leaders in the development of prosperity theology include E.W. Kenyon, Oral Roberts, T.D. Jakes, A.A. Allen, Robert Tilton, T.L. Osborn, Joel Osteen,

Creflo Dollar, Kenneth Copeland, Reverend Ike and Kenneth Hagin (Synan 1992:289-290).

The prosperity theology has been criticised by leaders in the Pentecostal movement, as well as other Christian denominations. These leaders maintain that it is irresponsible, promotes idolatry, and is contrary to Scripture. Some critics have proposed that prosperity theology cultivates authoritarian organisations, with the leaders controlling the lives of the adherents. The so-called mainline churches has consistently opposed prosperity theology as heresy and prosperity ministries have frequently come into conflict with other Christian groups, including those within the Pentecostal movement (Farah 1980:18 ; Fee 1976:118-121).

Chu enVan Biema (2006:21-23) propose that prosperity theology promotes the idolatry of money and that Jesus' teachings indicate a disdain for material wealth. Church leaders are often criticised for abusing the faith of their parishioners by enriching themselves through large donations. Prosperity theology has been opposed for not adequately explaining the poverty of the apostles. For instance, some theologians believe that the life and writings of Paul the Apostle, who is believed to have experienced significant suffering during his ministry, are particularly in conflict with prosperity theology. The spread of the prosperity gospel coincided with another important change, a dramatic upward shift in the class profile and international orientation of some converts to Pentecostal churches.

Anderson argues that characteristic features between township Pentecostal churches and African Independent Churches are least evident in the mega churches of the prosperity type. These churches have a markedly American flavour, which has been a feature of Pentecostalism amongst white congregations. Consequently, they have more in common with similar churches in the world than with township Pentecostals in South Africa. There are, however, wide variations in the way in which the prosperity message is conveyed. Pastor Ray McCauley of the South African Rhema mega-church holds that prosperity is granted to Christians in order for them

to be able to help others. This contrasts with cruder forms of prosperity theology, which rather simply declares that poverty is a result of sin and lack of faith, while health and wealth are a sign of God's blessing (Anderson 2007:101). The propagation of the prosperity gospel has spread through the churches in and around the Belhar community and has been seen as a business institution. The prosperity message should be to build the church and not to destroy it.

5.5.2 Pentecostal: Money matters

The continual growth of Pentecostal churches and the fact that many Pentecostals acquired unprecedented financial resources soon showed up in large and expensive church buildings. Pentecostals were increasingly seen in leadership positions in industry, business, finance and education. A number of them have become millionaires. They began to show up in places where they had not been seen before. For the first time, there were Pentecostal lawyers, medical doctors and university professors (Synan 1992:221–222).

Anderson (1999:89–107) pointed out how severe, painful and difficult it must have been for Black Pentecostals to experience rejection from their White Pentecostals counterparts in South Africa. To a certain extent, the growth and development of Pentecostalism can be accounted for within the theories regarding cultural transformation and development. The one aspect that is attracting more attention, however, is related to the issue of financial matters. Thus, the important point regarding the growth in numbers, social status, big church buildings, institutions and missions all over the world, directly relates to the issue of money. Billions of dollars or South African rands are moved around, preached about, given as tithes and offerings, collected and used in various ways. Apart from Ray McCauley, other pastors who are referred to include Vusi Dube, Barnabas Lekganyane, Mosa Sono, Vimbeni Shembe, Clayton Modise, singer Reverend Benjamin Dube, Jerome Liberty, Fred Roberts, Prophet Paseka Motsoeneng, and Apostle Simon Mokoena. Some of their actions and the results of their messages are described as lavish lifestyles, complete with bodyguards. Another comment refers to one who travels in style, in a fleet of white Mercedes-Benzes with a

crew of bodyguards. This is also prevalent in Nigerian Pentecostalism, for example, a preacher who owns a private jet, while most of the so-called members live in abject poverty. In the Belhar community, leaders of most of the newly established Pentecostal churches' history show that financial controversy is often the prevalent cause of the breakaway of those pastors from their original churches.

5.6 Pentecostal fragmentation

Interesting aspects regarding the Pentecostal fragmentations were captured through observation and interviews with leaders of Pentecostal and so-called mainline churches on the factors contributing to the emergence of newly established Pentecostal churches in Belhar. The inability of mostly Pentecostal churches to reconcile and forgive one another when there is a leadership crisis in the ministry is lacking, instead, they break away or split to form another independent institution. The ecumenical relationship of Pentecostals churches and so-called mainline churches in the Belhar community is very fragile. To address these issues, it is important to recount the Catholic and Pentecostal dialogue of 1972, where the Assemblies of God professor of theology Cecil M. Robeck, quoted by Walter J. Hollenweger (1997), says:

Not to carry reports of the international Roman Catholic or Pentecostal dialogue in Pentecostal periodicals may be good Pentecostal politics. But the question needs to be asked whether it helps or hinders the kingdom of God. Pentecostals and Roman Catholics owe it to themselves to learn as much as they can about one another since they both claim to be part of the same Body of Christ. Pentecostal has hardly begun to realize the enormity of change that has taken place among Roman Catholics since the Vatican II. For Pentecostals to continue to respond to Roman Catholic with descriptions based upon time-worn stereotypes or ungracious over-generalizations is to insist upon the continued presence of specks in Roman Catholics eyes without due

consideration to the logos in Pentecostal eyes. To withhold information which might help to remove both specks and logos is to participate in the perpetuation of misunderstanding.

The ecumenical significance of relationship that would actualise established coming together of Christians in prayer and common witness will lead to the question why these newly established Pentecostal churches emerge. Is there still a possibility of Christian churches in Belhar coming together? The ecumenical relationship of the Pentecostal and so-called mainline churches has collapsed, as the leaders of those institutions have testified. Which way forward? Ernst Conradie (2013) argues that fragmentation of Christianity remains unsettled, “where proliferation of churches continues in order for every spiritual need through delivery of religious goods and services according to preference. It is worthy to note that at almost every street corner in South Africa’s cities one can find signposts to some or other church where one can pick and pray to one’s heart’s content”. This phenomenon is not only applicable to Pentecostal churches in Belhar, but cuts across South Africa and the world at large.

5.6.1 Present Pentecostal trends

My research has shown that there has been a tremendous increase in the emergence of new established Pentecostal churches in Belhar in the past ten years. It is clear to note, however, that the growth in the number of churches does not translate into an increase in followers. Before the year 2000, the movement grew rapidly in numbers and so did the number of churches being established. The proportionate growth in both was evenly spread. More churches were founded because more people were being evangelized and disciplined around the suburb. Church buildings were enlarged as a result of many being exposed to mass Pentecostal crusades and prayer meetings, while the theologies in so-called mainline churches were being shaken. Leaders in the Pentecostal movement agree that churches have been established since 2000, but the amount of church planting undertaken does not match the numerical growth, because of the following reasons:

Firstly, church multiplicity: A large congregation not wanting to inconvenience its members who travel far to attend church services and other activities will often start a church in another part of the city to accommodate them. People who become members of such a congregation are already members of the same church. As a separate congregation, it apparently adds to the number of congregations of the main church. Numerically, however, nobody has been added to the Church as a result of evangelism.

Secondly, spiritual migration: The Pentecostal churches that started after the year 2000 were established as a result of spiritual migration (people moving from one congregation to another, searching for greener pastures). As a result, most of them struggle with sustainability because of the constant fluctuation of members from within the movement and other so-called mainline churches.

For instance, the AFM Church Belhar started during the early 1990s and within a few years had followers of about 2000 people (80% coming from other churches). By the end of the year 2000, the church began to lose members, struggling to fill the first ten rows of the church at present (Jonas 2015). Another example is the Faith Christian Fellowship Church, which is a fragment of the Pentecostal Church of Jesus Christ Belhar, where the leadership tensions triggered such a breakaway. The so-called mainline churches are losing its members (especially youths) rapidly to the Pentecostal churches in the area (Ceto 2015). It is also gathered that most of these youths are being attracted to this movement because of the contemporary ways of worship and not because of evangelism and discipleship. The question is where these people, who were already believers, came from? As much as there has been a response to the call of salvation, the number of people who have responded compared to the influx of members from other churches, makes it possible to say there is more spiritual migration than there are people being saved.

5.6.2 Church Splits

This is a common occurrence in the Pentecostal movement in and around Belhar. Leaders who are disgruntled, especially with the leadership style of a congregation, often break away to establish their own independent churches. When they leave as leaders, followers who believe in them and their vision accompany them. A split is not a church being planted, but a division of members and does not constitute numerical growth.

The number of Pentecostal churches that have emerged as a result of breakaway members has been on the increase since 2000. It is therefore logical to say that there has been a growth in the number of new established Pentecostal churches since 2000, but not proportionate to numerical growth. During the past ten years, the Pentecostal movement has lost the passion for evangelism and gained serration in recruiting from amongst its ranks for church growth. It is an approach of “freely we have received” and “freely we give”, as believers move from one church to another in search of solutions to their numerous problems.

5.7 The future of the newly established churches

It is of great concern to ascertain the impending trend of newly established Pentecostal churches in Belhar. It is very obvious to relate to this wave as a series of observations and research have shown that in the future, paradigm shifts may lead to the survival of the fittest. It was also gathered from the observation of the so-called mainline churches that most of the congregations are losing members, unlike the Pentecostals, who are more attracted to new members. The Pentecostal churches are faced with the following challenges at present:

5.7.1 The quest for financial survival amongst pastors

The Pentecostal trend has entered an age of financial survival and a large number of pastors in the movement may go to any length to create wealth for personal use. It has become a money making venture for some. Pastor Jerome Leon (interviewed on 18 November 2014), of New Birth Pentecostal

Church Belhar, mentioned that certain pastors in the movement boldly declare that if you do not know how to obtain money from the congregants, you will remain poor. To ensure that this does not happen, skimming (being crafty) has become part of church ministry. Messages on prosperity, including the prosperity gospel, are focused in that direction and people are coerced to part with financial resources in return for their blessings. He further notes that the preaching or sermons have become need-based; they are about people doing certain things for God and giving in a certain manner in order to have their needs met.

5.7.2 Leadership crisis

The Pentecostal movement is challenged to develop a leadership that embraces Biblical principles as the basis for leading God's children and also being in the forefront as the light and salt of the community. The movement has fallen short in training capable leaders, given that this has been neglected. The current kind of leadership is not coached or mentored and is beset with a lack of desire for continuity in effective leadership. In ministers' fraternal, gatherings like conferences, seminars and workshops are intentionally not tailored for the development of leaders, seeing that there are other important issues on the minds of the current leaders. These matters includes issues such as prosperity, prophetic utterance, schools of ministry, apostolic schools, and healing schools, with little focus falling on the development of the community in their totality.

5.7.3 Lack of mentoring for emerging leaders

It is observed that the Pentecostal circle in particular is rocked with moral and financial scandals. This is a reflection of the lack of true coaching and mentoring of ministers. Mostly, the young entrants are hasty and feel that they must minister independently and be successful without being accountable to anybody, as seen in Belhar. Most of these pastors have never even studied towards an undergraduate degree. It is a scandal for the movement and a negative legacy for the emerging leaders. If this is the state of the movement at present and a model for the future, then crisis is

imminent. A generation of leaders will be raised who may despise proper training and be swayed in the conviction that all one needs is the anointing.

The current leaders in the circle bear the responsibility to raise a generation of pastors who are well informed, well connected with their communities and properly educated with the understanding and application of scriptures in their environment; men and women who are articulate regarding matters of importance in their communities.

5.8 Mainline leaders' thoughts on Pentecostals

In the past two decades the Pentecostal wave has been embroiled in all kinds of controversy within the so-called mainline and outsiders. Besides interviewing leaders in the movement, it was imperative that the thoughts of those who are not part of the movement are noted to provide balance to this research. The focus will be on specific issues such as their views with regard to leadership, finances, education, ecumenical relations and community development. The following is an elaboration of the answers furnished and remarks made by the interviewees responding to those questions:

Leaders within the mainline churches view the leadership in the Pentecostal movement as not being committed to the proper training that would help them develop their character. Reverend Patrick Crowther (2015) of the Baptist Church in Belhar, with reference to some of the leaders in the movement, observes their level of understanding of the Word of God with concern. He reckons that above all of the skills, natural abilities and exposure, leadership in the body of Christ has its success in the learning, understanding and living out of the Word of God.

It is observed, however, that there is little effort made to pursue in-depth study of the Word of God amongst the Pentecostals. This is evident in the kinds of theological institutions they are trained in, if any. It is also evident in the manner in which they relate Scripture to the real issues that people face. For instance, an exception was made to the teaching on prosperity. There is no doubt that God would want to enrich human beings as His children in all areas of their lives, but the so-called mainline ministers were

taken aback when the message of prosperity is designed to enrich the shepherds themselves.

This has tainted the image of the gospel. There was a concern that some ministers have embarrassed themselves by falling into sexual immorality, which was interpreted as a lack of accountability and shallowness in the understanding and application of the Word of God in a leader's life. Lack of leadership structure was also highlighted as each pastor is independent and continues to minister without any form of accountability. The Pentecostal movement was seen to be in need of well-trained leadership.

The elders in the so-called mainline churches stressed the need to hold pastors of the Pentecostal churches accountable for their actions and inactions. In support of the above school of thought, Shepherd Cedric Hagglund of the Old Apostolic Faith Church (interviewed 4th June 2015) argues that for many of these pastors the mission of being on your own makes it difficult for them to be corrected in times of error, as no human being is perfect. They also bemoaned the fact that Pentecostal leaders have shown a lack of understanding for the needs of the community they live in. These Pentecostal pastors set up community projects to enrich themselves instead of the community. There was also an indication of arrogance and disrespect, which is eminent from the money contributed by members as tithe, seed sowing and offering being used for personal purposes. The other worrying issue is the level of education of most of the pastors. The sources of broad based educational information are from other more established Pentecostal preachers from West Africa and the Western countries. There appears to be an indifference to take the time to educate themselves with their immediate surroundings and acquire tools that will make them serve the people of the Belhar suburb better.

Bishop Henry Malloy (2015), a postgraduate degree holder of Living Word and Faith Temple ministries in Belhar suggests the need for proper theological schooling and training for many pastors, especially those from the Pentecostal movement. Furthermore, there was concern over some of the

prevalent teachings that result from the lack of proper training. If not controlled, these teachings will definitely lead to problems in the movement. While there is a need to establish more churches in the area, the proper training of ministers is seen as a panacea to tackle the frequent collapse of churches that has characterised the body of the Church in recent years.

To have a complete and balanced view of the subject matter, some individuals outside the Pentecostal were consulted to better understand their observations. There is a belief that Pentecostals are hypocritical, a viewpoint that has arisen as a result of the many sexual scandals amongst the pastors, as well as the manner in which the pastors enrich themselves. Nevertheless, there is an agreement that there are those who are genuine and live according to the true gospel. They also believe that the healing and deliverance that take place are real and have seen people who have been healed from illnesses after being prayed for.

Generally, the sentiment is negative, especially from so-called mainline churches. They view the pastors as “sheep stealers” who take people from other churches; they reap where they have never sown. The claim is that most of the people in the Pentecostal movement come from the so-called mainline churches; therefore they cannot be trusted. Leonard John Williams (2015), an elder at Methodist Church Belhar, believes there is no need for people to leave the Church for a Pentecostal church. He embraces the teachings of the movement but does not believe one needs to move out in order to enjoy the relationship one has with God. It baffles him to notice how Pentecostal pastors are restlessly looking for people who they can recruit to their churches, although he admits that there are pastors from the movement he honours because of their exemplary lives and the fact that he relates well with them. Nevertheless, it is also significant to note at this juncture that the so-called mainline churches believe that their knowledge of the power of God surpass any other. However, disappointingly, this was not expressed in the way they dealt with the questions and spiritual problems of their members in the Belhar community.

5.9 Conclusion

Most of the factors contributing to the establishment of new Pentecostal churches in the suburb of Belhar are also prevalent in other Pentecostal churches further afield and globally. It was evident that the Pentecostal movement in South Africa shows no signs of ebbing, as more young people are aspiring to be ministers. According to Allan Anderson (2003:207), this is driven “...by the primary emphasis on being sent by the Holy Spirit...” that is released through different avenues, such as prophetic utterances, visions and words of discernment. These manifestations are not taken lightly. As long as the movement stays true to the working of the Holy Spirit in this manner, the likelihood of it vanishing from the so-called mainline in the community is wishful thinking. If that is the case, the movement has a vital role to play and a contribution to make to the benefit of the church. This belief can be achieved in the following ways:

Firstly, the message must retain a holistic approach i.e., the gospel of Jesus Christ is characterised by the focus on salvation from the depravity of human lives and the schism between them and God. He is “...the way the truth and the life...” (John 14:6 NIV) and He made it clear that there was no other way to God the Father except through Him. Christ declared firmly that God was interested in returning humanity to himself through Him: “For God so loved the world that he gave his one and only son, that whoever believes in Him shall not perish but have eternal life” (John 3:16).

Secondly, Pentecostals have been unapologetic in their approach to the matters of boldly renouncing sin, showing people the opportunities for repentance and the forgiveness and acceptance of God. According to the movement, it is within the plan of God that people also experience deliverance from the oppression of the evil one. Those who follow Christ are empowered through the enablement of the Holy Spirit to reach others with the gospel of Jesus Christ by means of the demonstration of spiritual power.

Given that people in Belhar are also faced with other problems besides spiritual struggles, thirdly, it is also necessary to consider how the

movement positions itself to be significant and relevant to the people. Its members must ensure that the socio-economic problems in their communities are effectively addressed. The movement needs to realize that in order to uphold the integrity of the church and the credibility of those involved in the community development, effective monitoring and financial accountability is necessary. The movement needs to be the “salt” and “light” of the earth within the difficult circumstances it encounters. In doing so, the love and care of God is demonstrated to His creatures, even though they might not belong to the movement. Furthermore, it would be helpful if the leaders in the movement would have a better understanding of the challenges being faced by their members and communities, empathetic to their pains, losses, struggles and seeking ways to become agents of change. Being involved in HIV/AIDS related programmes is good, but does not reflect the full potential of the movement. Young people who are unemployed need to be mentored and coached for real life challenges. Women who want to accomplish something with their lives are waiting for an institution such as the Pentecostal movement that is well placed in the community to bring such hope. This can be achieved by applying proper planning skills, coupled with the help of the ever-present Holy Spirit. They have a significant role to play at the moment and in the future, as Allan Anderson say: “The Pentecostal experience of the power of the Spirit should constitute a unifying factor in a deeply divided church and world, the motivation for social and political engagement, and the catalyst for change in the emergence of a new and better world...” (Anderson 2003:8-11). The need for the Christian Church in Belhar to come together should be fostered urgently and all vices of division in the body of Christ should be shunned.

Chapter 6

Proliferation of Pentecostalism

6.1 Introduction

According to Statistics South Africa, Christianity is the dominant religion in South African society, with almost 80% of the population professing to be Christian in 2001. No single denomination predominates, with mainstream Protestant churches, Pentecostal churches, African Initiated Churches (AICs), and the Roman Catholic Church (RCC) all having significant numbers of adherents. Importantly, there is significant and sustained syncretism with African Traditional Religion amongst most of the self-professed Christians in South Africa. The following table shows the breakdown of Christian adherents according to the 2001 Census (the 2011 Census did not ask about religion). Of the total national population of 44.8 million, 35.8 million or 79.8% identified as members of a Christian denomination.

Table: Christianity in South Africa

Denomination	Adherents	% of Christians
Methodist	1,722,076	4.8%
Dutch Reformed	1,130,987	3.2%
Anglican	832,495	2.3%
Lutheran	691,237	1.9%
Presbyterian	508,825	1.4%
Baptist	226,495	0.6%
Congregational	508,825	1.4%
Other Reformed	226,495	0.6%
Total Mainstream Protestant	11,423,217	31.9%
Pentecostals or Charismatic	3,422,217	9.6%
African Pentecostal Mission	246,190	0.7%
Other Pentecostals	5,609,070	15.7%
Total Pentecostals	9,279,009	25.9%
Zion Christian Church	4,491,932	13.9%

Other Zionist	1,887,147	5.3%
Ethiopian	880,414	2.5%
iBandaIamaNazaretha	248,824	0.7%
Other African Independent	656,644	1.8%
Total African Independent	8,644,961	24.2%
Roman Catholic	3,181,336	8.9%
Orthodox	42,251	0.1%
Other Christian	3,195,477	8.9%
Total	35,765,251	

South Africa is not operating in isolation, as there has also been a massive explosion of Pentecostalism globally within the last half-century. In Latin America, the explosion could be traced to the 1960s, while the African experience has been dated to the 1970s. Different waves of Pentecostal activity have also been identified within the two continents; there has been a shift from classical or traditional Pentecostalism to a new Pentecostal experience or what has been called “neo-Pentecostalism” (Martin 2002:122). Whether “classical” or “neo-Pentecostalism”, a common thread that runs through Pentecostalism is the experience of a new life articulated in personal narratives of conversion and the transition from an “old” life to a “new” life. This “new” life is controlled by the Holy Spirit, which is manifested in glossolalia, pneumatic gifts, charismata, and in diverse miracles. Again, the distinctions between “classical”, “modern” or “neo-Pentecostalism” illustrate the responsiveness of the movement not only to local changes, but also to processes of “modernity” and the globalisation of Christianity (Adeboye 2005:439-440).

This chapter offers a reflection of what attracts people to Pentecostalism in Belhar, South Africa, Africa and globally. Secondly, it will also be examined what leads to the formation of new churches in Belhar, South Africa, Africa and globally. Thirdly, the kind of ecumenical relationships maintained amongst the churches in Belhar and further afield is investigated. Lastly, the chapter will present a proper assessment of the fragmentation of Pentecostalism and wider Christianity.

6.2 What attracts people to Pentecostalism in Belhar, South Africa, Africa and globally

Presently, it is common knowledge that Pentecostalism is growing numerically, especially in Sub-Saharan Africa, where a reasonable percentage of the population live below the poverty line (Miller & Yamamori 2007:20). The research conducted with the twelve pastors in Belhar, however, indicated that this growth is also experienced in Belhar, South Africa, the African continent and globally, with similar causes. People are attracted to these Pentecostal churches for various reasons. Miller and Yamamori (2007:21-23) state that “Pentecostalism often attracts people who are suffering from what sociologists refer to as “anomie”. This is a situation where individuals are relocated from rural to urban regions. Life was stable and ordered, social norms were perfect, relationships were traditional, and desecrations of social norms were dealt with directly through ostracism, physical punishment, or other community-agreed forms of social sanction in their places of origin. In big urban metropolitan areas, the situation is relatively different, with isolation and lack of norms being actual problems. Employment is usually unstable, accommodation is dangerous and evils like gambling, prostitution, drugs and alcohol are normally widespread. Consequently, many people within the metropolitan area are attracted to Pentecostalism because they believe that it brings order, strength, and courage to people who are living unwarrantable lives. To their credit, Pentecostal churches often function like stand-in extended families. Normally, bigger Pentecostal churches have cell groups that function as support systems for members during periods of need. Inside these churches it is also possible to have a social part, an identity, as someone who is valued and needed. Some Pentecostal churches, especially large ones, have structured programs to assist people in need. When one is a member of an organised church community, the problem of anomie is therefore, at least partly, ameliorated.

According to Miller and Yamamori (2007:17-19), “the engine of Pentecostalism is its worship, whether in a storefront building with bare fluorescent tubes hanging from the ceiling or in a theatre with a

sophisticated sound system, the heart of Pentecostalism is the music". Christians express so many emotions when singing. These emotions are conveyed through tone, style and instrumentation. The lyrics also give expression to feelings; the pain, the joy, the hope for new life. Indeed, it is even difficult for middle-aged Christians to enter a Pentecostal service without exhibiting a little foot drumming. Is this psychological compensation? Or is it full-bodied ecstasy, something to which all human beings might aspire? Pentecostal worship, however, is more than music. As highlighted in chapter 4, healing is often linked with worship. It is dramatic and stylised from time to time, but more often it is level-headed, prayerful, and intimate. Presently, there is no means of quantifying or knowing how often, if at all, supernatural healing happens. Certainly, sometimes healing is a product of the placebo outcome. But many people have obviously had experiences that they interpret as the product of divine intervention. For them, this places and strengthens their spiritual commitment.

The music in Pentecostal churches has attracted people to various Pentecostal churches in Belhar, as expressed by Pastor Ceto Quinton (2015), who said that "the numerical growth we are experiencing in our church in recent years is partly credited to the type of music we play on Sunday services, our instruments, and praise and worship session".

According to Pastor Chris Ross and Pastor Wayne Stoffels (2015), Pentecostalism as a movement has a mission and vision that is centred on the family and community development. This is evident in their involvement in community driven programmes and initiatives, as expressed in the previous chapter, where some Pentecostal churches have been providing personal or family support services to the Belhar community and the wider neighbourhood. As a result of this belief, the church is decidedly involved in various community development initiatives that help in implementing its mission and vision. In Belhar, this was demonstrated in some churches by establishing a transformation centre where the church looks at the various social aspects of the community with the sole aim of trying to proffer solutions. Feeding programmes, provision of clothing and looking after the

less privileged ones in the community is also happening in Belhar and around the globe by Pentecostal churches. Pentecostal churches are at the same time involved in sports and recreation activities in Belhar, South Africa, Africa and globally. These are done in communities just to occupy the young ones and youths who are in most instances involved in alcohol, drugs and other societal ills. These programmes and activities have contributed hugely to the transformation of the lives of many youths globally. In the same vein, some Pentecostal churches in Belhar, in partnership with the governmental Department of Safety and Security, have organised holiday games that keep the youths away from identifying with those that will affect them negatively and helping them use their holiday period productively. These holiday games help to improve the social life of the youths and the communities, while it has also attracted many to the church. The training of appropriate candidates for ministerial work (Biblical training) and educating people in terms of latest technology (for example, computer classes) have further attracted many people to the Pentecostal movement globally. Others are helping children with stationery for school, payment of school fees for those that cannot afford it and providing food hampers for the elderly, who in most instances are not only members of the Pentecostal faith, but simply members of the wider public (Ross 2015; Stoffels 2015).

They further maintain that the social welfare of members in the form of pastoral care is another factor that contributes to the flourishing of Pentecostal churches globally. Pentecostal pastors are indeed exceptionally good in pastoral care. The moment a convert enters their churches, he or she is handed over to a team of follow-up specialists who give personal attention and care to new converts. The better care in Pentecostal churches is also seen in the readiness of the prophets or pastors to spend a lot of time with each disadvantaged or needy individual. Most of the Pentecostal churches have a particular member, called a worker, evangelist or elder, whose duty it is to visit and admonish new members of the church.

Another reason why people are attracted to the Pentecostal churches is the contemporary mode of worship and moreover, the Biblical teaching of the

ministers in most of the newly established churches in Belhar. These reasons why people were attracted to Pentecostals churches in the Belhar community are also applicable in Africa and beyond (Wiggins 2015).

Subsequently, young people are attracted to some of the Pentecostal churches as a result of the freedom they allow in matters of dress. In such churches, dressing is according to the disposition of the members. Women and girls are free to come to church in the attires of their choice and without head ties or scarves. As it concerns the clergy, the Pentecostal churches also have a simple and free attitude to dressing. There is no such freedom in the majority of the so-called mainline churches. This makes some young people, who have some sense of pastoral call or ambition; decide to rather join Pentecostal churches (Miller & Yamamori 2007:25).

Another very striking factor is the role of women in the new churches, which is both interesting and intriguing. It is nothing close to what obtains in the mission churches, but is closer to how women functioned in the AICs. In the new churches, women receive a great deal of visibility; they are integrated in the decision-making processes and exercise a certain degree of power and authority. Some church founders are women and there are cases where wives of deceased church founder or owners have succeeded their late husbands. The spouses of church founders are usually the second-in-command in the hierarchy of power and authority. It has turned out that wives of pastors also serve another purpose in the spouses' ministries; they protect the family's estate and control most of the financial dealings in the church. Some churches purposely create products that cater for the interests and needs of women in order to proselytise specific segments of the population. Knowing the power of women to attract men into religious organisations, some churches deliberately exploit this in giving women pastoral duties so that men would be drawn into the fold (Diara & Onah 2014:398).

The pursuit of material prosperity appears to be the greatest factor that contributes to the promotion of Pentecostalism today, especially in developing countries. Many who swarm to Pentecostal churches are people

looking for prosperity, and being conscious of this fact, many of their ministers have turned into prosperity preachers. Many leave the so-called mainline churches with the single motive to form their own churches where they will not only be chief executives, but also financial controllers; most of these people choose the Pentecostal mode of church life for easy attraction of the masses. Due to the low level of economic emancipation in South Africa and Africa at large, many people are attracted to Pentecostal churches in pursuit of economic freedom. They are made to believe that it is only God that has the supreme power to bless any human being with material wealth. So, if anyone wants to be economically emancipated, he or she would have to associate him- or herself with one Pentecostal church (Anderson 2005:66-92).

The practice of spiritual gifts and emphasis on the activities of the Holy Spirit, especially divine healing, is another factor that attracts people to Pentecostal churches. People are generally impressed by the extraordinary things they see in such churches, which are not present in the so-called mainline churches. Such things include prayer with the speaking in tongues, healing and deliverance services, prophecy or vision, etc. When visitors to such churches see these things, they soon become convinced that there is something in the new movement, and as such, they are encouraged to stay on (Bonke 2007:18).

Other spiritual factors that attract people to Pentecostal churches include inspiring worship services, evangelical activities and Pentecostal doctrines (Graham 2008:21). There is no doubt that worship services in most Pentecostal churches are not only entertaining, but also inspiring. The use of choruses for worship, which is prevalent in Pentecostal churches, is often more inspiring and attractive to many than the use of hymns in so-called mainline churches, especially as everybody does not know how to sing hymns. Of all the Pentecostal factors of church growth, miracle working, miracles of healing in particular, seems to be the strongest reason for which people join the new movements. This is, in fact, one of the major sources for

the successes of Pentecostal ministries in the contemporary society (Gifford 1998:88)

According to Andrew Chesnut (1997:135), in Latin America, Pentecostalism has attracted the poor and beyond. But more recently, it has also begun to appeal to middle-class professionals such as doctors and lawyers, who have formed their own denominations in Brazil and Guatemala, amongst other countries. The emphases on “inner healing”, individual responsibility and prosperity theology are especially attractive to these more affluent Pentecostals. In the case of the poor, they are especially attracted to prosperity theology, also known as the health and wealth gospel. It gives people hope that they can move up the economic ladder, regardless of their present circumstance.

However, some people, particularly men, are attracted to Pentecostalism in Brazil because they are struggling with substance abuse or other problems. Pentecostalism promotes healthy lifestyles and serves as the largest detox centre for Latin American men. Men who join these churches often stop hard drinking or gambling. Some of the pastors of Pentecostal churches claims to offer a baptism of power, which enable a person to overcome the threatening world of unpredictable ancestors, spiteful sorcerers and inherently dangerous witchcraft. The newly established Pentecostal churches are progressive in that they emphasise Biblical principles, more generous welfare provision, anti-poverty strategies and affirmative action for economically disadvantaged people. They are also inclined to support charity. The community is attracted to these churches because of the emphasis on the power of the Holy Spirit and beliefs, especially manifested through faith healing, prophecy, exorcism and speaking in tongues, etc. (Chesnut 1997:138).

There is also a further argument that Pentecostal churches often function like surrogate extended families. Normally, large churches have cell groups where members are surrounded by people who care for them and their families. Within these churches, it is also possible to have a social role or identity, as someone who is respected and needed. Some Pentecostal

churches, especially large ones, even have formal programs to assist people in need. When one is a member of a cohesive church community, the problem of anomie, thus, is at least partially solved. People are also attracted to Pentecostal churches because of the neighbourly love they see expressed, both formally and informally. The new face of Pentecostalism is the social ministries that churches are launching in response to a holistic understanding of the Christian faith. While these acts of mercy and compassion are usually not obviously intended to attract new converts, they are clearly affecting the perception of Pentecostal identity. Some groups associated with Pentecostal churches practice “random acts of kindness” toward their neighbours simply because they believe “Jesus taught an ethic of unconditional love”. Other Pentecostals are more programmatic and strategic in designing social ministries. Either way, many converts maybe attracted to joining with people who are living altruistically (Miller & Yamamori 2007:24).

6.3 What leads to the formation of new churches in Belhar, South Africa, Africa and globally

In the Belhar suburb, the formation of new churches, especially Pentecostal churches, is rapidly increasing. It was gathered from the interviews of twelve newly established Pentecostal churches that the leaders of this ministry formed their churches because of leadership crises, financial misappropriation, doctrinal differences, modes of worship, and the desire to be autonomous churches. Ironically, the phenomenon still persists amongst those new Pentecostal churches currently in Belhar, South Africa, Africa and further afield.

Du Plessis (1977:13) and Poloma (1989:130-134) argue that the apparent inability of some Pentecostal church leaders to appropriately discern or to allow for the freedom of the Spirit within the larger institution as leaders have sought to temper the challenges of individualism. At the same time, the personal quest for power has discouraged more entrepreneurial leaders, who find it difficult to work in and through established structures. Ultimately,

this has led to breaks in relationships and the establishment of new ministries and networks. At times, the lack of adequate communal discernment at the local level results in congregational splits. When the communal discernment process at the leadership level in the church rejects any individual or even a group as lacking legitimacy, it often results in splits and new ministries. It can even result in tragedy. The activist approach of many Pentecostals to “being” the Church in the world has frequently outpaced itself and any desire to grow a well-developed theological tradition that could aid in both the visionary and discernment processes.

New churches are formed all over the world at an alarming rate, as indicated by David Du Plessis (1977:13). On the basis of the interviews with the twelve pastors in Belhar during this study, however, it is obvious that the reasons for the formation of new churches in Belhar occurred as a result of leadership squabbles, individuals’ desire to exercise independent charismatic leadership, patterns of worship including glossolalia that distinguish some churches from others, especially so-called “mainline churches”, specialised ministries of healing, exorcism, conflicting demographic patterns amongst members, the prosperity gospel and money matters. The interviews with these pastors (chapter 4) gave a clear picture of the reasons why new churches are formed in Belhar, which in all cases fell under one of the aforementioned categories. Leadership squabbles seemed to be the most frequent condition, as over 80% indicated that the pastors actually had quarrels with their previous churches over leadership position. The second most frequent reason was financial misappropriation by the leadership of the previous church. It should be noted that these factors are not peculiar to the churches in Belhar only.

In South Africa, Pentecostalism made its entrance in 1908, soon after the 1906 Azusa Street event. Three of the largest Classical Pentecostal churches are the Apostolic Faith Mission (AFM), established through the direct missionary activities of Azusa Street missionaries; the South African Assemblies of God and, the Full Gospel Church of God (Anderson 2014:114).

The South African Pentecostal movement was mistreated in apartheid South Africa. Its initial incorporation and acceptance was short-lived. Black people were denied fundamental human rights in the same churches where they were given the “freedom” in the spirit. In response, many African Pentecostals decided to settle with the Africa Initiated Churches (AICs), where they found spiritual comfort. The South African formation of new churches undoubtedly has its roots in a denied, marginalised and underprivileged society struggling to find dignity and identity (Anderson & Pillay 1997:240-241).

In Africa, the autonomous churches are Christian organisations in Africa, formed as a result of African ingenuities. The African Independent Church (AICs) movements are part and parcel of the Independent Church movement in Africa. Several scholars in Christianity and Mission studies have given various explanations for the emergence of African Independent Churches. The main reasons, which appeared glaringly in the literature, are political, being the racial bias and theological dominance of so-called mainline churches, economic imbalances that reared migrant labour movements, a fundamental yearning for a gospel that addressed indigenous people’s socio-cultural needs, and theological explanatory differences in religious spiritual world views (Amanze 1998:88; Oosthuizen1968:17).

Furthermore, there are many factors that aided the formation of new churches that occurred since the 1970s in Africa. In most of sub-Saharan Africa, this era was characterised by increased inclusion into the liberal market ideology, as well as globalisation processes characterised by traveling and mass communication. According to Allan Anderson and his co-authors, this newer form of Christianity “is fast becoming one of the most significant expressions of Christianity on the (African) continent, especially in Africa’s cities” (Anderson, Bergunder, Doogers, & Van Der Laan 2010:1-2).

In Nigeria, for example, this was a period characterised by post-civil war deprivations and an increased spiritual quest for salvation and solutions to social and personal problems. The expansion of education also provided an

important infrastructure that facilitated the emergence of an educated elite eager to appropriate what it considered as “the goods of modernity”. The new Pentecostal churches espouse particular doctrines that mark them out amongst other groups of Christians. They believe they constitute a special people of God who alone are saved, while the rest of humanity is doomed to perdition. Of special importance is the teaching on the baptism of the Holy Spirit and external manifestation of speaking in tongues. This is both a spiritual and social marker, setting members apart as God’s elected people (Diara & Onah 2014:395-396). There are also certain important social characteristics of the new churches espousing the theology of prosperity and abundance. There is a discernible American influence in both theology and organisational structure and practice in these churches. The prosperity gospel has also been seen in the theology of Pentecostal churches. While many of the founders of these churches claim divine authorisation for establishing what now seems more like an economic empire than a religious organisation, they unabashedly look to principal prosperity preachers and televangelists in North America as their mentors, often clearly copying what they think to be responsible for the “successes” of these American mentors. Attempting to understand the new religious landscape of Africa without critically assessing the influence of American preachers and the roots of the message they propagate to Africa is impossible. Gifford is unequivocal about the American roots of prosperity message in Africa, even as Matthews Ojo insists the prosperity gospel has an African roots. Ojo is clearly not correct in this respect, because many African proponents of the prosperity gospel, such as Idahosa, E. A. Adeboye of the RCCG, Oyedepo of Winners’ Chapel clearly state their indebtedness to their American mentors (Diara & Onah 2014:397-401).

In some other African countries, however, a new form of Christianity has blossomed, changing the social, religious, economic and political landscape. On a global scale, the various causes of rapid formation and the spreading of Pentecostal and other churches are varied and different ranging from leadership ambition to various other factors, such as the pursuit of material prosperity, good pastoral care, freedom in matters of liturgy, and emphasis

on the activities of the Holy Spirit namely, divine healing, miracles and gifts of the Holy Spirit, etc. (Ojo 1998:25-40). These causes can be divided into four categories, namely political, economic, social and spiritual factors.

6.4 Type of ecumenical relationships maintained in Belhar and further afield

The ecumenical relationships of Christian churches in the Belhar community are not very cordial. Amongst other things, the ministers' fraternal, which was set up as a platform that would bring all the leaders together, is often characterised by political discourse. During the course of this study, in attempt to understand the ecumenical relationship that exist between the Christian churches in Belhar and further afield, it become obvious that most of the leaders are only interested in functioning independently and in isolation. The leadership of Christian churches in Belhar is usually characterised by clashes amongst members, congregations, and leaders themselves. They often accuse one another of sheep stealing. Some of the leaders of Christian churches in Belhar suburb show little or no interest in the activities of the ministers' fraternal meeting, conference or fellowship in the community. It is evident through the interviews of the ministers of various churches in Belhar that some of the leaders of the Christian churches are not part of the pastors' fraternal. Some of the ministers claimed that the reasons behind non-participation in the ministers' fraternal were because of policies and political paradigm that had been played in such a gathering. For instance, a minister of a small congregation might not be accorded the same position as that of a minister of a bigger congregation and may be refused certain privileges in meetings. Contrary to this view, the regular members of the fraternal, who in most instances are pastors of big churches, challenged their claims as ignorant so that an inferiority complex led them to opt out of such gathering. According to Pastor Chris Ross, the leader of Breakthrough Christian Church Belhar (BCCB), who initiated the Pentecostal Ecumenical fellowship called the Association of Related Churches (ARC) in Belhar in 2010, the reason for the formation of this ecumenical body was mostly to bring Pentecostal churches

in Belhar and further afield together. The ecumenical relationship with the ARC later collapsed, however, due to the personal interests of the majority of the members. Envy, lack of knowledge and jealousy also contributed in no lesser measure to the disunity in the ministers' fraternal. The Belhar ministers' fraternal has been fragile since its inception because of the indifference of most of the Christian leaders in the area.

Furthermore, the fragmentation of the Pentecostal movement in South Africa, Africa and globally has posed a great challenge to Christian unity, not only within Pentecostal spheres, but also within the larger Christian body. Ecumenical bodies such as the World Council of Churches (WCC), South African Council of Churches (SACC), National Interfaith Council of South Africa (NICSA), Evangelical Association (AEVB) and the National Council of Pastors of Brazil and the Christian Association of Nigeria (CAN) and Pentecostal Fellowship of Nigeria (PFN) have not been able to impose overall unity on the different groups. The presence of more than one ecumenical body within the same region itself creates opportunities for ample politicking and inter-group squabbles. Even within a particular group, there are cleavages. The high occurrence of splinter groups (break-away churches) has not helped matters either. It further appears that the Pentecostal democratisation of access to spiritual power sometimes boomerangs when individual Pentecostals kick against the authority of their spiritual mentors by claiming they also have enough "spiritual capital" to start their own ministries (Larbi 2002:143-144).

Furthermore, the emergence of the National Association of Evangelicals in the United State of America (USA) and the World Evangelical Fellowship (now Alliance) in the 1940s, the testimony of the Latin American Pentecostal churches that joined the WCC and especially the pioneering work of Pentecostal David du Plessis have provided a Pentecostal openness to limited ecumenical contact. Since 1972, Pentecostals have been in dialogue with the Pontifical Council for promoting Christian unity of the Catholic Church. Since 1993, they have been represented at the annual meeting of the Secretaries of Christian World Communions. An international dialogue

was established between Pentecostals and the World Alliance of Reformed Churches in 1995, and another between Pentecostals and the WCC, through the Joint Consultative Group authorised at the Harare assembly in 1998. A new dialogue has been established with members from the Lutheran World Federation in 2005. Groups that participate in the Charismatic Renewal and have maintained membership in their historic denominations have often formed positive relationships with the older classical Pentecostal churches (Anderson 2014:254-256).

Pentecostals need to draw closer to themselves and to their sisters and brothers in older denominations. In a time when there is much greater openness to the working of the Spirit, many Pentecostal organisations are re-evaluating their relationships with national and international church bodies. Various dialogues amongst these bodies suggest change may be on the horizon. The Society for Pentecostal Studies provides one of the most inclusive forums in North America for creative scholarship and conversation between Pentecostals and Charismatics. Recently, Pentecostals participated in a series of exploratory interdenominational conferences, culminating in an international conference on the Holy Spirit, healing, and reconciliation, which was held in Athens in May 2005. For the first time, many Pentecostals were full delegates in a major interdenominational conference. The involvement of Pentecostals in such events could pave the way for dynamic changes in the international face of Christianity and promote the healing of relationships amongst believers who have a shared loyalty to Jesus Christ (Anderson 2014:255-259; Martin 1990:121).

Furthermore, some of the largest Pentecostal churches are not associated with any denomination and are part of the growing movement of independent churches that are “networked” together but do not aspire to be organised along denominational lines. The World Christian Encyclopaedia estimates that the number of independent churches has more than doubled in the last thirty years. Many of these churches see denominational structures hindering their growth, even though they typically sprout daughter churches of their own and hence may be in the early stages of

denominational formation. The overall context for understanding Pentecostalism is the demographic shift occurring in Christianity more generally (World Council of Churches 2014).

The Christian churches are introductory to the suitable expression of ecumenism. But most of the churches that have traditionally leant the lion's share of institutional support to organisations like the WCC, with regard to promotion, personnel and finances, are based in Europe and North America. On the other hand, the rapidly growing Christian churches of the South have been accustomed to putting their ecumenical focus on local and regional needs. The churches with wide ecumenical obligations of international scope, the Orthodox, Catholic, Anglican, Lutheran, Reformed, Methodist, Disciples churches and the rest, find themselves engaged in a multitude of unfamiliar relationships with emerging Pentecostal and charismatic communities, including African Initiated Churches, mega-churches and congregations influenced by traditional evangelical missionaries from the West. For their part, many Pentecostal, charismatic, evangelical and Catholic communities in the global South are exploring ways of relating to ecumenical entities with which they have little historical links, but with whom they are in agreement regarding the Christian social agenda (World Council of Churches 2014).

In the framework of the shifting balance of global Christianity, the ecumenical movement has come to recognise that representatives of churches in the North must learn to listen more carefully to what theologians of the South are saying. In the same way, southern Christians must discard the propensity to stereotype northern cultures, listening instead to the real voices of people from churches in Europe and North America (World Council of Churches 2014). In May 2014, a WCC-sponsored Conference on World Mission and Evangelism (CWME) was held near Athens. At the conference itself and in preparatory events leading to the Athens CWME, the Roman Catholic and Pentecostal communities were better represented than at any previous such gathering. Catholic, charismatic and evangelical non-members of the WCC regularly participate

in the work of the Council's team on mission and evangelism (World Council of Churches 2014). This conference was one of the attempts to bring the Roman Catholic Church together with the Pentecostal movement.

Subsequently, there are innumerable examples illustrating the cultural and religious indebtedness of Nigerian, Ghanaian, Tanzanian or even South African prosperity church founders to American televangelists such as Kenneth E. Hagin and his Rhema Bible Training Centre, Kenneth Copeland, Fredrick K. C. Price, T. L. Osborn, John L. Meares, T. D Jakes, etc. Many African preachers are also graduates of some of the American Bible schools; their American mentors are also frequent visitors to Africa, where they have superstar statuses amongst both the African new Pentecostal leaders and their followers (Bonino 1999: 120-123).

One important feature of these churches is their unmistakable “American Heritage” of the prosperity message and emphasis on faith healing. In African cultural worldview, religion and healing are inextricably linked. An important function of religion is to bring restoration in the face of brokenness or damage to humanity’s body, relationships and social and spiritual networks. The pastors of these new churches believe that they have been endowed by God to bring physical healing to their followers as a proof of the validity of their preaching. Notwithstanding, the proliferation of new churches has attracted competition amongst leaders, who thus make efforts to carve out a position that will serve through a well-defined or streamlined set of products. Faith healing and deliverance churches form a special strand of Pentecostalism, which has endeared itself to a large segment of the African population. Anderson (1991:72-83) claims that this feature of Pentecostalism, which makes it an alternative to the mission churches, partly accounts for “widespread conversion to Pentecostalism”.

6.5 Fragmentation of Pentecostalism within the wider context of Christianity

From a Pentecostal perspective, the terminology used to describe Pentecostal churches over the years has been varied and diverse, owing to the various

views which people have had about the Pentecostal movement from its inception. Amongst the first terms used were “schismatic movements”, “break-away groups”, “separatist churches” and “fragmentation”, amongst others. With the passing of time and better understanding, people’s opinions about Pentecostalism began to change and more positive terms for Pentecostal churches came about, such as “prophetic”, “spiritual”, “faith healing”, and finally “Pentecostals”. Hence, around the world Pentecostal churches are variously known today as prophetic, faith healing or Pentecostal movements. Most of the early terminologies were used to denote the fact that the Pentecostal churches are in most cases the outcome of a separation of groups of members from the orthodox or so-called mainline churches, such as the Roman Catholic, Anglican, Presbyterian, Methodist and Baptist churches or Pentecostals themselves. Therefore, one of the most widely used of all terms is “separatist” or “fragmentation” of churches. Pentecostal churches spring up mostly in areas where the Christian religion has been in existence before. The “Protestant” denominations have tended to contribute more towards the promotion of Pentecostal churches than the Roman Catholic denomination. Perhaps this is because the “Protestant” churches are freer, both in their teaching and practices and especially through the translation of the scriptures into the other languages (Johnson, Barrett & Crossing 2010:29-36).

South African Pentecostalism has its roots in a marginalised and underprivileged society that are still struggling to find dignity and identity. It was especially growing amongst African people with biblical concepts such as “the priesthood of all believers” and “the equality of all people in Christ”. African Pentecostalism has grown in South Africa to such an extent that it has become the major force in South African Christianity. African Pentecostalism also came up with a liturgy in a free and spontaneous way and didn’t betray its important character. Early Pentecostals emphasised singing, prayer, dance, and so forth. Later Pentecostals focused on societal forces that tended to divide them, finding comfort in different spiritual spheres. A major problem for this century is to ensure and maintain the

growth of the Pentecostal movement, whether it is movement with separatist or egalitarian tendencies ((Anderson & Hollenweger 1999:72).

In Nigeria, the beginning of the proliferation of Pentecostal churches could be traced to the period after the Nigerian independence. The political independence of Nigeria seemed to have in turn encouraged religious independence in the country, giving rise to a situation whereby the strong tie of membership of the so-called mainline churches was loosened. The Anglican Church and her other sister Protestant churches were the major victims of this development because of their loose attitude to Bible-reading, as opposed to the Roman Catholic Church, which restricted the reading of the Bible to the priests. Consequently, Christians in Protestant churches began to see themselves more as individual Christians than as part of the corporate body, “the church”. Following this development, independent Christian groups with evangelical and Pentecostal persuasions then started springing up, most of which initially claimed to be non-denominational or inter-denominational, only to turn round and become churches later. Most of the Pentecostal and African Independent Churches in the eastern region of Nigeria, such as the Christ Apostolic Church, Holy Church of Christ, Lord Chosen Church, Christ Apostolic Faith, Christ Healing Church, Christ True Mission, Church of God Mission, Apostolic Faith Ministry, to mention but a few, took their origin from this period. Thousands of Pentecostal churches have sprung up in Nigeria since 1970 (Ukah 2008:18-25).

The fast proliferating independent churches, which are mostly of the new wave or firebrand Pentecostal type, began to gain ground across the country in 1986 with the establishment of Church of God Mission by Benson Idahosa. Their catchments areas appear to be the cities and urban areas where there are larger concentrations of the rich and upwardly mobile youths. In cities such as Lagos, Abuja, Enugu, Port Harcourt, Onitsha, Ibadan, Warri, Calabar, and so forth, the churches are rising up in shops, stores and warehouses on a daily basis. For ministers of these churches, Christians are not meant to suffer, and they should not be poor, hence “poverty is a curse”. Such churches have turned warehouses into delightful

places of worship. In Lagos and other big cities, it is only the big-time churches that can afford to buy warehouses and convert them to places of worship. The Redeemed Evangelical Mission (TREM), Latter Rain Assembly, Household of God Church, Christ Embassy and Victorious Army are some such big-time Pentecostal churches in Lagos (Kalu 2007:5-29, Ojo 1993:21-23).

The smaller or upcoming churches use rented apartments and shops. It is not unusual to see two-storey building of six flats that has four churches operating in it. In this way, most of the streets in big towns in Nigeria have been turned into “church streets” (Kalu 2002:122).

From a global perspective, Pentecostalism is still the fastest growing religious movement in the world, but its future requires well-structured discussion. It is also very dangerous to make any predictions concerning the possible growth. Some social scientists claim that “the growths of religious movements have declined when it starts to be institutionalized” (Marshall-Fratani 1998:287-315). Many argue that Pentecostalism has now entered this precise stage and that modernity and secularisation will eventually overshadow it. There are also those that believe that the opposite holds true concerning Pentecostalism (Anderson 2014:307). According to Johnson and Crossing (quoted in Anderson 2014: 307), in their current (2013) statistics, there are 628 million Pentecostals, Charismatics and Independent Charismatics that are collectively referred to as Renewalists in the world; this constitute 26,7% of the world’s Christian population. Based on the current growth rates, it is projected that the current figure will increase to 828 million (30.6% of Christians) by the year 2025. Currently, there are no signs that the growth of Pentecostalism is declining; thus, one can’t be certain if the assumptions mentioned are too optimistic. In certain countries, like South Korea, where the growth of Pentecostalism has been remarkable, it has become clear that Pentecostalism has been the preference of the middle class and necessarily the poor; this has also caused a decline in membership. In Pentecostal ecclesiology there is always the possibility of renewal and transformation under the working of the Holy Spirit. In some

instances there can be division and schism because of the freedom of the Holy Spirit, but even in such situations there is the opportunity for new members and new churches (Anderson 2014:308).

According to Allan Anderson, Pentecostalism has always promoted a global Christianity that has never lost touch with the local context. Coleman (quoted in Anderson 2014:308) states that “ideas originating in the USA have been subject to constant forms of cultural appropriation, repackaging, and dissemination in to the transnational realm”. This preserves both global and local characteristics, making it possible to speak at the same time of “Pentecostalism” and “Pentecostals”. So, at least for the foreseeable future, “the continued vitality of Charismatic Christianity is probably assured”.

According to Hefner (2013:28), there may be a decline in the growth of the Pentecostal movement in some second or third generation circles, but this decline can be prevented by the appearance of a new class of Pentecostals that will give rise to a more intellectualised and cooperative version of the faith. He further notes that the Pentecostal message shows no sign of losing its global call anytime soon; it is actually reinterpreted to support more forms of “evangelical witness and social engagement”.

In Brazil, according to Freston (2013:87), Pentecostalism seems to be at an advantage in the era of globalisation. He argues that this might just be temporal until other movements copy them and the disadvantages become more noticeable. He further states that the Pentecostal movement will not become numerically dominant, because of the inbuilt limitations that are beginning to reveal itself, even in its “world capital”, Brazil. Pentecostalism will not disappear, however, but it will feed into other non-Pentecostal denominations and existing Pentecostal denominations. Freston (2013:88) also contends that Pentecostalism is a prisoner of the religious market and is of the opinion that these markets are socially produced and can change over time. Using Brazil as an example, he goes on to say that the demand for some of the products that are offered by Pentecostalism are now being met through current economic growth or better state provision. This can also

just be because the ability of Pentecostalism to provide these products is being questioned. Another aspect is that the development of the new middle class now leads to a lower tolerance of corruption and this might lead to a lower tolerance of corruption in the church at large. Freston further argues that since the 1980's, Pentecostalism were the leading Protestant movement in Brazil, but this numerical advantage will not be the same by 2030.

David Martin (quoted in Freston 2013:88) observed that historical Pentecostalism in Latin America has been: "a vehicle of autonomy and advancement for some sectors on the middle class," but since it had come wrapped in "the worldview, ethos and ideology of the prosperous capitalist countries" the whole Protestant style had remained distant from the masses".

Based on the latter, Freston (2013:88) goes on to say that the Protestant style may become attractive to those leaving Pentecostalism. Maxwell (2013:109-110) indicates that the Pentecostal movement is a form of cultural reformation that first influences and reshapes the individual and afterwards, takes steps to reshape the family. The idea is to make families instead of revolutions. Seeing as the controlling political party has failed to bring about lasting change, the Pentecostals have sought an alternative route to development and self-improvement. The preaching has shifted from righteousness and respectability to the deliverance from poverty in an African context.

Martin (2013:139-140) notes that Pentecostal movements have placed great emphasis on the close nuclear family, with gender role differences based on cooperation, mutuality and responsible nurturing of children. According to Martin, there is no evidence that gender divisions have been uniformly improved; there can be speculations that in some areas it could even have intensified.

6.6 Conclusion

This study has indicated that what attracts people to Pentecostalism is not peculiar to a specific geographical location, but rather cuts across all

regions of the world. When people migrate from rural to urban areas in search of economic opportunities, they tend to identify themselves with one form or another of Pentecostalism in an attempt to fit appropriately into the urban life. The modes of worship and community development initiatives have further attracted many to Pentecostal churches. Other important reasons why people are attracted to Pentecostalism is the freedom of dress, social welfare of members and the material prosperity preaching experienced.

Formation of newly established Pentecostal churches took on a different dimension, as the reasons for the formation of churches are not seen to be the same in all countries. What stands out in Belhar is the mismanagement of church funds by pastors, doctrinal differences and quests for leadership positions by some individuals. At national level (South Africa), however, many churches were formed mostly in Black communities because they were denied leadership positions in White-owned churches at the national level, even when they showed competence. At the continental (Africa) and global level, political theology, the quest for economic relevance and material possessions were seen to be the most common reasons for the formation of churches.

The ecumenical relationships in Belhar are not cordial, due to individual egos and mistrust exhibited by pastors. At the national level under the SACC, however, the ecumenical relationship is also faced with challenges. The SACC is actually playing an important role in trying to unify all member churches, regardless of their economic status or numerical strength. The situation at the continental level still leaves much to be desired, as most churches are operating within their country borders with no continental exposure, with the exception of a few churches from West Africa. The WCC is alive and well in ensuring the unification of churches globally, but preference is mostly given to the so-called “mega-churches”.

Lastly, the fragmentation of Pentecostalism in Africa, including South Africa, is growing. It has grown to the point where it is seen as a contending force in South African Christianity. This fragmentation of African Pentecostalism

can partly be attributed to the free liturgy that sprang up in the churches, yet retaining its important identity. Pentecostalism and the entire Christian faith are rapidly fragmenting around the world, but the fear of good leadership is seen as a major challenge that has to be addressed, or else it will delay its pace.

Concluding Remarks

The above study investigated the contributing factors of the establishment of new Pentecostal churches in the suburb of Belhar in the period since 2000, with specific reference to why each particular church was established in the first place, what continually attract people to these newly established churches and also how the respective leaders of these churches understand its ecumenical relationship with other Pentecostal churches and so-called mainline churches in Belhar and further afield.

Firstly, to gain an understanding of the establishment of new Pentecostals churches in Belhar, the history of the Pentecostals tradition and the proliferation of various Pentecostals churches with specific reference to South Africa were outlined. Secondly, the study necessitated an understanding the history of Belhar as a suburb in Cape Town, and more specifically the establishment of various congregations in this suburb, including mainline churches, established Pentecostals churches and others alike. Thirdly, to complete my research I had to conduct a survey of all the churches that were established before 2000 by conducting brief interviews with the leadership of such churches with the aim of obtaining information concerning the establishment, growth and history of these congregations in Belhar. This was done in the form of interviews and focus group discussions where the respective leaders of the church had to respond to the questions of what in particular led to the establishment of their churches as independent institutions, what it is that attracts people to these churches, and how their ecumenical relations with Pentecostal churches in Belhar, other Pentecostal churches further afield and with so-called mainline churches may be described. Case studies of the following twelve churches were conducted: Breakthrough Christian Church, City of Grace (Living

Waters) Community Centre, Philia Community Worship Centre, Logos Assembly of God Ministries, Belhar Lighthouse Family Church, Living Word and Faith Temple Church, Open Doors Full Gospel Church, Faith Christian Fellowship Church, New Birth Pentecostal Church, Moria Gemeentes Church, Edon Elohim Pentecostal Ministries and Pentecostal Church of Jesus Christ.

From here on I was able to identify and analyse common factors contributing to the establishment of new Pentecostal churches in the suburb of Belhar. These include leadership quarrels, the desire to exercise independent charismatic leadership, patterns of worship, including glossolalia, specialised ministries of healing, exorcism and deliverance, conflicting demographic patterns amongst members, the prosperity gospel as well as money matters. Further reflection on the proliferation of new Pentecostals churches in South Africa and globally was offered. It was found that most of the factors contributing to the establishment of new Pentecostal churches in the suburb of Belhar are also prevalent in other Pentecostal churches further afield and globally. Furthermore, it was found that the things that attract people to the newly established Pentecostal churches include modes of worship, freedom of dress, social welfare of members and the material prosperity preaching. In addition, it can be deduced that ecumenical relationships in Belhar are not cordial, yet this is also the case at national and global level.

This study can finally be used as a basis for further studies on church fragmentation and the establishment of new Pentecostal churches in South Africa and further afield.

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