

And God said "Let there be Charismatics in the City"
A Study into the Practise and Presence of a Charismatic
Megachurch in the City of Durban.

by

Genevieve Lerina James

A thesis submitted in fulfilment of the requirements for the degree
Doctor of Philosophy
In the Faculty of Humanities, Development and Social Sciences, at the
University of KwaZulu-Natal
Pietermaritzburg

Supervisor: Prof. AO Balcomb

December 2007

Declaration Page

I Genevieve L. James do declare that the research contained in this thesis is independent and original unless specifically indicated within the text.

Abstract

The turn of the century has brought with it a global population explosion that has never before been experienced by any other generation. In addition to this, for the first time the world is now more urban than rural. Over half of the world's six billion people now live in cities. This study includes two areas of increasing sociological and theological interest during the 21st century, both of which are maligned in many circles: the Pentecostal/Charismatic movement, and, the City. The Pentecostal/Charismatic movement is active in 80% of the world's 3300 metropolises. In South Africa a positive growth trend in Pentecostal/Charismatic churches has been noted. As the city grows, so too does the Pentecostal/Charismatic movement. This growth has decisive sociological and theological implications in South African cities since "the pulse of South Africa" is "beating to an urban rhythm". This study is located in the city of Durban where the Urban Foundation¹ recorded the highest population growth in the world during the period between 1970 and 1980. The record growth was 100 % (the city with the second highest growth rate was the Nigerian city of Lagos at 93, 7% (in De Beer 1998: 30).

In the light of the dynamic urban context of Durban, this study attempts to critically evaluate the transformative praxis of a Pentecostal/Charismatic megachurch in the city. A probe into the subject group's urban presence and social interventions were conducted in order to explore the intentional and unintentional consequences of the church's initiatives. The critical analysis in the study displays the significant role of this faith community as an urban asset and a vital agent of societal change, as well as, its unwitting espousal of neo-liberalism, consumerism and middle-class values.

¹ In De Beer (1998: 30).

CONTENTS

Chapter One: Introduction to Study and Methodology.....	1
1.1 Introduction	1
1.2 About the present study	3
1.3 Reasons for the choice of the Pentecostal/Charismatic subject group	5
1.4 Global influences in the present study.....	11
1.5 Pentecostals and Charismatics in Durban.....	13
1.6 Reason for the choice of the subject group	14
1.7 The reason for choosing the city as the context of the study	15
1.7.1 Personal interest and call to the city	15
1.8 Urban Theology	18
1.9 Urbanisation and city decay.....	19
1.10 Urbanism.....	20
1.11 The history of the city in South Africa	21
1.12 South African cities today	22
1.13 Durban demographics.....	23
1.14 Urbanisation in Durban	24
1.15 Key terms.....	27
1.16 Research methodology	30
1.17 Chapter content	34
 Chapter Two: The History, Demography and Method of Operation of the DCC	36
2.1 Introduction	36
2.2 Fred Roberts	36
2.3 The ministry of Fred and Nellie Roberts	40
2.4 Nellie Roberts.....	45
2.5 Joy and John Torrens (Senior-Vice Pastor).....	46
2.6 History of the Durban Christian Centre.....	50
2.7 DCC demographics: Detailed description of subject group	54
2.7.1 Size	54
2.7.1.1 Factors that contribute to the growth of the DCC.	55
2.7.2 Racial composition.....	60
2.7.3 Socio-economic composition	62
2.7.4 Family and individual composition	63
2.7.5 Foreigners in attendance	63
2.8 Durban Christian Centre's methods of operation.....	64
2.8.1 Authority: hierarchical structure of the DCC	64

2.8.2 The bureaucracy of the DCC	65
2.8.3 The DCC constitution.....	66
2.8.3.1 The DCC Board of Directors	67
2.8.4 Role of the Senior Pastor.....	68
2.8.4.1 Constitution on the role of the Senior Pastor.....	68
2.8.4.2 Elders	69
2.9 The relationship between power and authority in the DCC	69
2.9.1 The DCC as a political system.....	70
2.9.2 The decision-making processes of the DCC	70
2.10 Conclusion	71
 Chapter Three: Identity of the Durban Christian Centre	 72
3.2.1 The DCC mission statement.....	72
3.2.2 The DCC vision statement.....	73
3.3 DCC goals.....	75
3.4 DCC theology.....	76
3.4.1 God, Jesus and the Holy Spirit	76
3.4.2 The Bible.....	81
3.4.3 The Trinity	82
3.4.4 The Church	82
3.4.5 Sin.....	83
3.4.6 Salvation	84
3.4.7 The Second Coming	86
3.4.8 Healing/miracles	87
3.4.9 Worship.....	90
3.4.10 Tithes, offerings and giving.....	95
3.4.11 Testimonies.....	96
3.4.12 Speaking in tongues	96
3.4.13 Holy hugs: physical contact	97
3.4.14 Communion: "The Lord's supper"	98
3.4.15 Deliverance	99
3.4.16 Faith	100
3.4.16.1 The social component of faith.....	101
3.4.17 Women in ministry	102
3.5 Value hierarchy	103
3.6 The role of dreams, visions and impressions	106
3.7 Spiritual warfare	107
3.8 Five implicit values that govern Pentecostal spirituality.....	111
3.8.1 Experience	111

3.8.2 Orality	112
3.8.3 Spontaneity	112
3.8.4 "Other worldliness"	113
3.9 Faith to live by	114
3.10 Conclusion	115
 Chapter Four: The Social Presence of the DCC in the City of Durban.....	116
4.1 Introduction	116
4.2 The DCC Youth Programme.....	116
4.3 The youth of the DCC	119
4.4 The youth pastors	120
4.5 Theological discussions at the Thunder Dome.....	121
4.5.1 The Youth's battle with "The World" and "The Devil"	121
4.5.2 Made in God's Image.....	122
4.5.3 Mission, the Holy Spirit and the DCC youth.....	123
4.6 Transformations and restorations	124
4.7 Helping Our People Everywhere: The H.O.P.E. Foundation.....	127
4.7.1 The DCC Hope Centre Clinic.....	128
4.7.2 Clinic Theology	129
4.7.3 The DCC Hope Centre Clinic: Situation and Operations	131
4.7.4 HIV and AIDS and the church.....	134
4.7.5 Future Plans.....	135
4.8 The Place of Hope	136
4.9 Analysis of the three social interventions.....	141
4.9.1 Strategic locations.....	141
4.9.2 Youth Investment.....	142
4.9.3 Hope, the love of God and HIV and AIDS	143
4.9.4 Maslow's hierarchy of needs and the DCC interventions	144
4.9.5 Mission and evangelism.....	145
4.9.5.1 The Great Commission Model	146
4.9.5.2 The Compassion Model	146
4.9.5.3 The Resource-Responsibility Model	146
4.9.6 The characteristics of community ministry.....	147
4.10 Summary of Findings	149
4.11 Conclusion	150
 Chapter Five: Testimonies of the DCC Members	152
5.1 Introduction	152
5.2 The methodological approach.....	153

5.3 Narrative Analysis	154
5.4 Testimonies	156
5.4.1 Testimony One	156
5.4.2 Testimony Two	158
5.4.3 Testimony Three	160
5.4.4 Testimony Four	163
5.4.5 Testimony Five	165
5.4.6 Testimony Six	166
5.4.7 Testimony Seven	167
5.4.8 Testimony Eight:- Group Testimony	167
5.5 Analysis of the testimonies	170
5.5.1 The participants and the process	170
5.5.2 Two types of testimony	171
5.5.2.1 A conversion testimony	171
5.5.2.2 A non-conversion testimony	172
5.6 Theological views	174
5.6.1 Images and experiences of God	174
5.6.2 The World	176
5.6.3 Rituals for transformation	176
5.6.4 Views of the DCC	177
5.6.5 Knowledge, skills and attitudes learnt from the DCC	177
5.6.6 Conservatism	178
5.6.7 Evangelism	178
5.7 Praise reports	178
5.7.1 Unlikely candidates for success	179
5.7.2 Orientation, disorientation, reorientation	179
5.8 Psychological Patterns	180
5.8.1 Belonging and acceptance	180
5.8.2 Self-esteem and self-actualisation	180
5.8.3 Personality types	181
5.8.4 Resilience/Breakthrough	182
5.8.5 The attachment theory	183
5.9 General Analysis	185
5.9.1 Learned behaviour and thinking	185
5.9.2 Motivation	185
5.9.3 Social learning and cognition	186
5.9.4 Emotionally Unstable?	187
5.9.5 Neurosis?	188
5.10 Final words on the use of the testimony at the DCC	189

Chapter Six: The DCC as a Megachurch	191
6.1 Introduction	191
6.2 Some general characteristics of the megachurches.....	193
6.3 Specific Characteristics:.....	194
6.3.1 Size	194
6.3.2 Race and socio-economic composition	196
6.3.3 "Send us the power Lord!"	198
6.3.4 "Rich Christians in an age of hunger"	199
6.3.5 Valorisation	202
6.3.6 "The spirit of empire"	203
6.4 Megachurches, capitalism and consumerism.....	205
6.4.1 Individualism	206
6.4.2 "Go tell it on the mountain, over the hills and everywhere": Mega-marketing	207
6.5 Environmental considerations.....	210
6.6 Final considerations	210
6.7 Conclusion	213
 Chapter Seven: Sociological Analysis	 215
7.1 Introduction	215
7.2 Reflections on the capacity for social change.....	215
7.3 Economic reflections	218
7.3.1 Middle-class churches and the economy.....	219
7.3.2 Successful entrepreneurs	219
7.3.3 Debt theology.....	220
7.3.4 Use of corporate strategy.....	222
7.4 Culture, race and class reflections.....	225
7.4.1 Cultural shifts as a result of the Pentecostal movement.....	225
7.4.2 Individualism and evangelism	225
7.4.3 The reorientation of family life.....	226
7.4.4 Race issues.....	228
7.4.4.1 Race tension in Pentecostal churches.....	229
7.4.4.2 Colour blind congregations?	229
7.5 Class analysis	230
7.6 Language and cultural accommodation.....	232
7.7 Political reflections	234
7.7.1 The apolitical stance	234
7.7.2 Pentecostalism as a political force?.....	235
7.7.3 Implicit socio-political involvement.....	236

7.8 Possible reasons for the DCC's implicit engagement in social justice issues	237
7.8.1 Worldview as an obstacle to social justice.....	237
7.8.2 Limited understanding of city powers and systems	239
7.8.3 Relief as opposed to development	239
7.8.4 Emphasis on church growth.....	240
7.10 Family dynasties and succession battles.....	243
7.11 Mission and ethos	247
 Chapter Eight: Theological reflections and conclusions	250
8.1 Introduction	250
8.2 DCC at a glance.....	251
8.3 Urban Theology: The City in the Bible	253
8.3.1 The Biblical mandate for the city.....	254
8.3.1.1 Discovering the city's joys	254
8.3.1.2 Health Care and Longevity	256
8.3.1.3 Housing.....	257
8.3.1.4 Economic Development.....	258
8.3.1.5 Advocacy.....	260
8.4 Theological Themes for the Consideration of the DCC.	261
8.4.1 Incarnation	261
8.4.2 Presence	262
8.4.3 Identification and Communion	263
8.4.4 The Kingdom of God.....	264
8.4.4.1 The Kingdom of God and the City	266
8.5 Theology of Place and Space	267
8.6 The Social Strength of the DCC as a Religious Organisation.	268
8.7 Popular Religion and Spirituality.....	269
8.8 Triumphalism and the Cross	271
8.9 The Oikos Journey	274
8.10 Final Analysis	274
 Appendix A: Newspaper Article 13 th February 2005 – Churches lose out to TV, crime and shopping.....	280
Appendix B: Newspaper Article – Point's stinking squalor	281
Appendix C: International Christian Network of Churches	282
Appendix D: Definition of a Network	283
Appendix E: Welcome Booklet.....	284
Appendix F: 50 Years of Marriage and Ministry.....	293
Appendix G: Some DCC Advertisements	297

Appendix H: "God Will Heal You" by Fred Roberts.....	299
Appendix J: DCC Hope Center Clinic	307
Appendix K: Welcome to your new life	310
Appendix L: Letter from Schlemmer	318
Appendix M: DCC week at a glance, 17-23 September 2001	320
Appendix N: Faith to live by	321
Appendix O: The Mercury, 2 nd August 2004 – Durban's teen drug users.....	324
Appendix P: Way beyond Thunderdome	325
Appendix Q: DCC youth membership procedure	326
Appendix R: Newspaper Article: Still giving hope.....	330
Appendix S: Newspaper Article - Church hauls Pastor.....	331
Appendix T: Newspaper Article – The no-sex revolution.....	332
Appendix U: DCC – Premarital questionnaire	333
Appendix V: HIV Counsellor's course outline	335
 Selected References.....	 336

TABLES AND GRAPHS

Graph 1: Snap shot of the growth of the DCC: 2000-2003.....	55
Graph 2: Racial Composition	61
Graph 3: Socio-Economic composition.....	62
Table 4: Major themes in testimonies	173
Table 5: The DCC at a glance	252

FIGURES

Figure 1: The Home Cell Cycle.....	57
Figure 2: An example of two promotional leaflets typical of the DCC event advertising	60
Figure 3: Hierarchal structure of the DCC	64
Figure 4: Levels of leadership in the DCC	66
Figure 5: DCC Hierarchy values	103

Chapter One: Introduction to Study and Methodology

1.1 Introduction

The city has always been a place of great paradox, pulsating with creative energy; alive and powerful; on one hand, it seduces the masses with the promise of employment, entertainment, better education, medical facilities and its exhibitionist architecture. On the other hand, the city takes captive all those who fall prey to its charm. Dark, dangerous and unpredictable, the dangers of the city no longer merely lurk in the shadows. These dangers are obvious because people are afraid to carry cash, wear expensive jewellery, or go out with the family for "a night on the town", opting rather for the nearest mall with good security and everything under one roof². Criminals, the homeless and the poor inhabit the streets, and social evils are the order of the day. Crucial issues such as poverty, crime, AIDS and urban terror cause inhabitants to live in a perpetual state of red alert.

The general consensus is that the city is a negative environment branded by evil (Brown and Carrol 2000:3). The streets are choked with impatient crowds, and polluted air hovers overhead like an angel of death. Evil continues to intensify as individual and corporate sin escalates. Within the context of the city, there are unjust and oppressive business practises, underhand dealings, a wide variety of substance abuse and violent crimes. There is widespread urban pessimism, and cities often bear the unfortunate stigma of being "Godless centres of sin and death" (McClung & Moala 1988:58). A mission executive at a gathering of the Evangelical Foreign Missions Association once joked, "God made the country and man (sic) made the suburb. But the devil made the city" (Conn 1987:20). This kind of stigma generates an anti-urban mentality which is firmly entrenched in segments of the church. It seems implausible that the "Holy God" would have anything to do with the sinful abyss, the city. When churches

² See *Daily News* 13 February 2005:12. See report on how city crime affects church attendance in appendix A p.280.

decide to attend a spiritual retreat it is taken for granted that this will take place in the countryside. It is better to hear and see God in the stillness of the mountains and the fields. This follows the same anti-urban sentiment contained within medieval monasteries, which were purposely located in "solitary remote places" (Conn 1987:18). It would seem, according to this logic, that God is not present in the city.

Despite the contorted view many have of the city, another scenario can be presented. The sunny shores of my city, Durban, have always been a favourite for many tourists, both local and international. Many come seeking the diversity in culture and food, the exotic natural beauty, and warm weather. Tourist campaigns have often sported the slogan: "Durban, where the fun never sets". This is an obvious spin-off from the expression the "sun never sets" owing to the generally bright and sunny conditions in Durban. I believe, though, that Durban is a city where the Son never sets so I have changed this expression from sun to Son for the reason that it describes the general sense and activity of the Pentecostal/Charismatic church in my city as well as in others across the world. Two sounds are present in these cities that of sirens and the other, of Pentecostal praise for the Son. Walk on the beaches of Durban and you will probably encounter a Pentecostal styled baptism. As the joyful candidate comes out of the watery grave those gathered in support zealously sing out old favourites:

Fire Fire Fire, Fire follow me... like on the day of Pentecost, Fire follow me,

Or

I'm a new creation I'm a brand new man [sic] old things have passed away I'm born again,
more than a conqueror that's who I am. I'm a new creation; I'm a brand new man [sic].

On the other side of the city, the Bat Centre, a venue for arts and theatre, often attracts international tourists because of the opportunity to sample South

African food and music at the shebeen³ styled bar/restaurant. This would be a strange place for any form of religious gathering, yet it was precisely at this location that I encountered the faithful locked in worship with shouts of hallelujahs, and "Jesus is Lord". They seemed oblivious to the music blasting from the bar in the opposite restaurant. Yet another place where I observed the Son being praised was Durban's deluxe International Conference Centre. This venue has hosted major world conferences and is situated in the heart of the city. On this occasion the event was called "The Lord's Breakfast"⁴. The organiser, former cricketer Tich Smith, wished to gather the church of the city for the specific purpose of "lifting up the name of Jesus in the heart of the city". Pentecostals and Charismatics can also be seen in the gardens of the City Hall during lunch breaks: while lovers steal some time together, worshippers are singing their favourite choruses or praying for the salvation of the city, while others are "prayer walking"⁵ through the streets of the city. This is the situation in my city and others where Pentecostal/Charismatic gatherings can be found in factories, old cinemas, hotels, trains, buses, schools, universities, businesses, streets, homes, nightclubs and of course, churches too.

1.2 About the present study

This study includes two areas of increasing sociological and theological interest during the 21st century, both of which are maligned in many circles: the Pentecostal/Charismatic Movement and the City. Barrett (2002:285) records that the Pentecostal/Charismatic church is active in 80% of the world's 3300 metropolises. This movement is also more prevalent in urban than rural areas. The aim of the current study is an attempt to uncover and describe how the subject group relates to, and impacts on, their urban context.

³ A shebeen is a local tavern; commonly found in lower socio-economic areas, it is a place known for its vibrancy, music and colourful personalities.

⁴ November 2004.

⁵ Some members of the Pentecostal/Charismatic church in the city conduct "prayer walking", which involves walking through the streets of the city, in a mode of silent and inconspicuous prayer. Certain individuals may choose to pray out loud.

The present study is titled, *And God said, "Let there be Charismatics in the city"*. *A socio-theological study into the practise and presence of a megachurch in the city of Durban*. It seeks to explore and describe the practise and presence of the subject group, the DCC, in their urban context. The research will combine three fields of study: theology, missiology and sociology.

The study is firstly "theological". De Gruchy (1986:52) states that "[t]heology is critical reflection on the churches' confession of faith and social praxis in the light of the Word of God in order that we might better know and serve God revealed in Jesus Christ today". Using De Gruchy's definition as a reference point, the present study will critically reflect on the confession of faith and social praxis of the DCC. The said study will describe and analyse the message and theological belief system of the DCC. There will be an acute awareness of the urban context in which the DCC is located. For Bakke (1981:62), theology is "God in dialogue with his people in all their thousands of different environments". Theology always proceeds from a location. "It's within a particular context and experience that theological reflection takes place and is moulded into shape" (Duffield 1997:17). Thus theology cannot be devoid of a situation, context or location. Since the dominating context of this age is urban, theology must take this shift into consideration. Thus, the present study is located in the field of Urban Theology.

The current study is sociological since it will contain discussions on the moral, cultural, social, economic and political issues pertaining to the subject group. I also discuss the intended and unintended social consequences and inspirations of the DCC with regards to its members and the city of Durban. Poloma (in Yamane 2000: 176) avers that "Sociology's task is to study both the interface of the objective social context and its bearing upon religious experience as well as subjective interpretations of religious experience and how they impact the social world".

The present study is also missiological, since it is an attempt to critically reflect on a "religious community as an agent of change"⁶. A probe into the subject group's social interventions and ministries will be conducted in order to explore the possible changes that take place in people and places as a result of their initiatives. In addition, the missiological motivations of the subject group will be described and analysed. In an article titled *Missiology and the challenge of urbanisation in South Africa* Dons Kritzinger (1995:201-215) states the case for missiological interest in the city. Kritzinger (1995:201) simply states, "Missiology is (among other things) the study of the communication of God's concern for people...so missiology is interested in the city because people are living there."

1.3 Reasons for the choice of the Pentecostal/Charismatic subject group

1.3.1 My Pentecostal/Charismatic background and experience in Durban

I integrate my personal, social, religious and cultural identity in this study since a personal involvement in the Pentecostal/Charismatic movement has provided me with extensive opportunities to experience and observe the phenomena about which I write. Being a fourth generation Pentecostal is one of my greatest reasons for pursuing this academic study on the Pentecostal/Charismatic Church in Durban. My father became a minister of a Full Gospel Church in Durban in 1981. Although my formative years were spent under the apartheid rule, my perception of life was built on my experiences in the Pentecostal Church, which were rich and varied. Constant interaction with people from various cultures taught me to build cross-cultural relationships; I learnt to bond and identify with other people, irrespective of race, colour, creed, or kind. This was ironic since the Full Gospel Church was largely divided at the time.

My personal experiences in the church, both positive and negative, have compelled me to find the truth behind the fervent "hallelujahs" and "amens" and to search the "heart and soul" of the church. I have observed power struggles at

⁶ See Kritzinger, JNJ (1995:366-396).

leadership levels, which seem to have caused a cycle of splits and divisions. This phenomenon indicates to me that, at a deeper level, relationships were under stress and pressure.

Since life revolved around the church activities, there was adequate opportunity for socialisation, which existed within the confines of the church body. Over the years, it became apparent to me that the average Pentecostal/Charismatic church had become so self-absorbed with its "fellowships", "picnics", and "camps" that even the beggar who slept at the church door every night was invisible. The church became an agent for the entrenchment of middle-class tenants. Competition between Pentecostal/Charismatic churches became rife and it is now considered to be a status symbol to join certain churches. Owing to the global age of information, many Pentecostals and Charismatics are now interested in and enrolling for certificate, diploma and degree programmes. While it is encouraging to see the interest in study, it is sad that a number of Bible colleges and correspondence schools offer "qualifications" which lack quality and integrity. Many, however, are not concerned with where they qualify, but are just pre-occupied with obtaining a "Bible/Christian" qualification!

My interaction with local, national and international Pentecostals broadened my worldview. I learnt to appreciate the differences that emerged through these interactions. There are faults and imperfections in every Christian tradition, none are blameless and without "spot or wrinkle". There would be no point in touring all the denominations searching for the perfect one; instead, I believe that I should remain in my tradition and seek to understand it, uncover its impact and try to correct it from within. My interaction with the subject group hails back to my childhood during which I visited the DCC with my mother when special guests were invited to preach or sing. I have witnessed the church experience periods of transition and major demographic changes. The DCC operated a branch in the working class, formally Indian, neighbourhood of Phoenix, north of Durban. I attended church services in a building that was shared by the church I attended and the DCC. Sunday morning services were conducted one after the

other, so I literally attended both services for many years. I embark on this study as an organic scholar who possesses an intimate awareness with regards to the rhetoric, actions and beliefs of the subject group owing to my Pentecostal nurturing.

1.3.2 The world-wide growth of the Pentecostal/Charismatic Movement

No research regarding the Pentecostal/Charismatic church can be complete without the mandatory recognition of the growth statistics of the movement. This growth is often described as “phenomenal, dramatic, explosive, unprecedented and uncontrolled”. Consider that prior to 1901, Pentecostalism, as we know it today, did not exist⁷. The Pentecostal movement only turned a century old in the year 2001 (1901 - 2001), yet it boasts phenomenal growth in general, and also in comparison to other main-line denominations. *Time* magazine, 22 November 1999, states that mainline churches “have been in a seemingly endless decline since the 1960's” (1999:27). The Pentecostals and Charismatics record astounding and explosive growth globally. There are reports of swift growth in Russia, Indonesia, Norway, Finland, Sweden, South Africa, and even China (Hollenweger 1972). Poewe (1994) holds that the movement has “slowed” in North America, but continues growing in Latin America, Africa, and South Korea. Growth is also being recorded in Europe & Eastern Europe, the Far

⁷ There were precursors to the Pentecostal movement, e.g. the Montanism of the mid 1st to 6th century. The Montanists were a controversial group with “Pentecostal-like traits” (Burgess 2002: 903). Their most esteemed convert was the theologian Tertullian, who approved of ecstatic prophetic speech, and was attracted to the group by its extreme asceticism and apocalypticism (2002:904); see Burgess and Van der Maas (2002: 732 – 733, 903 – 904) regarding the influence of the development of Pentecostalism in Europe and the U.S and spread across the world. Some of the identifying features of Pietism are:

1. Affirmation of the possibility of a personal experience of God, beginning with a “new birth” by the Holy Spirit;
2. Insistence that the experience of God has direct implications for the manner in which a Christian person may live (sanctification); and
3. Requirement of Christian community, which understands itself to take a reformist stance against the large social context. See Bundy in Burgess and Van de Maas (2002: 610 – 12); John Wesley was attracted to German Pietism (2002: 611) and led Pietist revivals in the 18th century.

East, and Southeast Asia, though on a smaller scale. Burgess and Maas⁸ estimate the global membership at over half a billion people.

Jenkins has caused some to cheer and others to cringe as a result of his book *The New Christendom*⁹, which discusses, among other issues, the phenomenal growth in the Pentecostal/Charismatic church in Africa. The movement is growing at the rate of 9 million members a year¹⁰, that is over 25 000 members a day. One-third of the membership is demographic (births minus deaths) while the remaining two-thirds consist of converts and new members.

In Brazil, Shaull & Cesar¹¹, reporting the growth of the movement in the city of Rio de Janeiro, record that "in just three years around three hundred thousand people have joined these churches". They state that Pentecostalism has "insurmountable popular appeal and [is a] challenge to the historic certainty of traditional branches of Protestantism and even to the Catholic Church" (2000:5). Berryman (1996:18) also records growth in the cities of South America. Concerning Rio de Janeiro, he explains that Pentecostal churches are in the majority and are still continuing to grow; 91% (648 out of 710) of all new churches established in Rio de Janeiro between 1990 and 1992 were Pentecostal. Sao Paulo, too, has a large Pentecostal presence with a thousand Assemblies of God churches (1996:22).

Barrett¹², an authority on Pentecostal/Charismatic statistics, globally records 740 Pentecostal denominations and 18 810 independent Charismatic denominations which are found in 9000 ethno-linguistic cultures across 8000 languages. According to Barrett (2002:284), the characteristics of the Pentecostal/Charismatic movement are as follows: the movement is more urban than rural; more female than male; more third world than first; more poor than rich; younger (members are mainly under 18) rather than older; and more family

⁸ Burgess and Maas (2002:284).

⁹ Jenkins (2002).

¹⁰ These figures differ depending on the source; e.g. Cox (1995) sets the annual growth at 20 million.

¹¹ Shaull R, and Cesar W, "Pentecostalism and the future of Christian churches" (2000: 3-4).

¹² in Burgess and Van de Maas (2002:284)

oriented than individualist. The globe has been permeated by the Pentecostal/Charismatic message (Barrett 2002:285). This brand of Christianity boasts, "a majority of the 50 or so megachurches - the world's largest single congregations, each with over 50,000 members, are Pentecostal/Charismatic" (2002:285). Megachurches, tent crusades, televangelists, and the Prosperity Gospel are all terms associated with the Pentecostal/Charismatic movement.

1.3.3 Pentecostal/Charismatic presence in African cities

Anderson (2004:160) describes the "explosion" of Pentecostalism in West Africa:

From West Africa this new Pentecostalism has spread rapidly throughout Africa's cities from Monrovia to Mombassa and from Addis Ababa to Cape Town. New Pentecostal and charismatic churches are fast becoming a major expression of Christianity in Africa, especially in cities.

Simone (2004:218-220) describes the impact of Pentecostalism in African cities as "major". A South African newspaper¹³ ran a two page report on the Charismatic church, titled *Glory, Hallelujah!* the authors state that "South Africa is seeing an explosion of Charismatic-style churches". The five reporters recorded that they "found a nation worshipping in takkies and dancing away from solemn tradition in a common need for a personal experience of God". Anderson (2004:160) explains that Pentecostal/Charismatic churches in Africa appeal to "younger, educated urban people". In South Africa, Hendriks and Erasmus (2001:41-65) note a positive growth trend in the Pentecostal/Charismatic churches. They express the view that mainline churches find it "difficult" to adapt to "the pulse of South Africa" which is "beating to an urban rhythm". As the city grows so too does the Pentecostal/Charismatic movement. In the 1960's Harvey Cox (1965:1995) described how secularisation was causing the death of the city church. Then, in the mid-nineties he describes a rather different scenario in the cities of the world, a revival of faith, and the resacralisation of society¹⁴.

¹³ *Sunday Times* 22 December 2004:24-25

¹⁴ See also David Martin in Peter Berger (1999).

1.3.4 Gaining academic interest in the Pentecostal/Charismatic Movement

The impact of this movement has been the cause of much controversy and has therefore warranted further study by many scholars, for example, Morran & Schlemmer (1984), Hexham and Poewe (1994), Gifford (1998), Maxwell (1998, 1999), Marshall (1998), Anderson (2004), and closer to home, Oosthuizen (1975), Pillay (1986), and Balcomb (2005).

Many sociologists and theologians are deeply interested in the Charismatic movement because of the large numbers it attracts and its belief system. This interest can be seen in a host of sociological assessments regarding the movement, for example: *Charismatic Christianity - Sociological Perspectives* edited by Hunt, Hamilton and Walter (1997), *Mysticism and Identity Formation in Social Context: The Case of the Pentecostal/Charismatic Movement* by Poloma (1997) and *Religion in the Megacity* by Berryman (1996).

The present research comes after the work carried out on the Charismatic movement, which included a specific analysis of the Durban Christian Centre. These include the following studies of the subject group:

Faith for the Fearful: An Investigation into New Churches in the Greater Durban area, (1984) by Morran and Schlemmer. My research aims particularly to fill the information deficit after Morran and Schlemmer's research (which is now over twenty years old). *Faith for the Fearful* included a study into the "new Independent" churches in the Durban metropole where the DCC was a focal point of their city-wide research. Scholars who have since conducted research regarding the Pentecostal/Charismatic movement in South Africa have referred to *Faith for the Fearful*, of which the findings were expansively reported in local and national newspapers¹⁵.

It is necessary to provide updated information on the DCC since the information provided by "*Faith for the Fearful*" is out of date. The demographics of the

¹⁵ See the *Natal Mercury* November 17 1984 and the *Sunday Tribune* November 18 1984. See also Poewe and Hexham (1994:53).

church have long since changed, rendering much of the study inapplicable for a contemporary view of the church.

Charismatic Christianity as a Global Culture, edited by Poewe (1994.)

In a chapter titled "Charismatic churches in South Africa: A critique of criticisms and problems of bias", Hexham and Poewe criticise Morran and Schemmer's work on the basis that it lacked what they call "time depth and spatial reach", and "original field research" (1994:53). According to Poewe and Hexham, *Faith for the Fearful* is methodologically flawed despite the authors' attempts to present its findings as sociological evidence based on sound research techniques (1994:52-54). Poewe and Hexham (1994:56) call for life history interviews, discussion on the complexity of national and transnational links, influences, and processes of decision-making.

Other studies that this work resembles include, *Moving to the Waters*, by Oosthuizen (1975), a historical account of the Bethesda Full Gospel Church, and an analysis of the Durban Indian Pentecostal propensity for social transformation titled, *Pentecostalism: A movement of Social Transformation?* by Pillay (1986).

The present study, however, is different from these works because its context is exclusively urban and the subject group is exclusively Pentecostal/Charismatic. Further to this, all race groups are reflected in the subject group and the chronological setting is post-apartheid South Africa and post 2000. The focus is placed on the nature and characteristics of the subject group and their impact on their urban context.

1.4 Global influences in the present study

Cox (1995:102) described Pentecostalism as "a religion made to travel". Sociological and theological scholars in Pentecostalism have noted the global presence and nature of the movement. This is evident in Martin (2002),

Pentecostalism: The World their Parish; Dempster, Klaus and Peterson (1999), *The Globalization of Pentecostalism*, and Karla Poewe (1994), *Charismatic Christianity as a Global Culture*.

The present study will reflect on the urban presence of the movement in various countries; however, significant references and comparisons will be made regarding the Pentecostal/Charismatic situation in the United States of America since the Pentecostal/Charismatic movement in South Africa bears resemblance to the American brand. Poewe (1994:59) notes that Pentecostals, African Initiated Churches and New-Independent Churches "stand accused of being American creations".

A visitor to almost any Pentecostal/Charismatic church in South Africa would find the usual trappings of an American Pentecostal/Charismatic church, complete with glass pulpit, luxury stage furniture, electric board for the words of the latest world renowned "Integrity" (American praise and worship record company) songs. To complete the experience, you may have a minister who preaches in an American accent . . . "Praise Gard", "Sumbaady say Amen", "tell your neighbour: you're lookin good tonite".

The growth of the Americanised form of Pentecostalism is due to the bombardment of South Africa by American products. South Africans are fed a daily American diet, for example, American television, fast foods, fashion, music, movies, and, American Christianity. An example of this is the "Prosperity Gospel" which is clearly evident in many Charismatic and Independent churches in South Africa. The prosperity message was first advocated in America in the 1980's and is associated with Kenneth Hagin (Poewe 1994:8). This message is the source of much criticism from scholars who state that the prosperity message is not relevant in the face of "Africa's socio-economic malaise" (Gifford 1998: 336).

It must be noted at this point that this is a general observation on the movement, certainly not a reflection of *all* Pentecostals and Charismatics in South Africa. Instead, it can be said that the Charismatic Movement in South Africa is "complex", "creative", and "diverse" (Poewe 1994:53). Villafan'e (1993:85) describes Pentecostalism as a "complex and multifaceted religious movement".

The current study will make occasional references to Pentecostalism in South America for the reason that much scholarly observation has taken place in that context. I have had first hand experience of the Pentecostal/Charismatic movement in Brazil, where I studied Pentecostalism at the Institute for Post-graduate Ecumenical Studies in Sao Leopoldo, south of Brazil for a term in 2003¹⁶. I have noticed the general bitterness and intolerance between Mainline and Pentecostal churches in Brazil. Much of this negativity and intolerance stemmed from the Brazilians in mainline churches who find the Pentecostals, at best, controversial, at worst, heretical. Their anger is specifically directed at what they call the "cures and money situation" in the Pentecostal church. The controversial issues of "cures" refer to healing and "money" refers to the tithing and prosperity issue. The ever-increasing size of the Pentecostal church in Brazil is causing great concern to many on the outside of the movement. Pentecostals view this growth as increasing the kingdom of God while others view it as the manipulation of the masses.

1.5 Pentecostals and Charismatics in Durban

There is a tremendous growth of Pentecostal/Charismatic churches in urban areas. Harvey Cox (1995) reports the "revival of faith in the cities of the world, from east to west, from north to south". This is certainly the case in Durban,

¹⁶ Dr. Rudolf Von Sinner facilitated my study in Brazil and afforded me the opportunity to visit one of the most controversial Pentecostal churches in Brazil, the Igreja Universal (Universal Church) in Porto Alegre. The Universal Church also has branches in South Africa; they occupy shop fronts, and build massive auditoriums in cities. Their primary source of attraction to the masses is healing, deliverance and financial blessing.

where it is a Charismatic church which visibly dominates part of the city's skyline (the DCC's "Jesus Dome"). All sorts of Pentecostal/Charismatic churches dot the Durban metropole, ranging from classical Pentecostal churches such as the Full Gospel and Assemblies of God, to independent Charismatic churches. Durban has fully subscribed to the Pentecostal/Charismatic movement, complete with its flashy conventions, seminars and revival campaigns. A commuter along Durban's streets will come into contact with billboards and posters advertising the next Pentecostal/Charismatic "crusade", "convention" or "revival". This is typical of the Pentecostal/Charismatic movement, which greatly relies on the use of media (Hackett 1998). Marshall explains that this phenomenon is "designed to reach beyond the saved, to incorporate the theoretically unlimited group of potential converts" (1998:295). In the current undertaking, I will seek to describe the practise and presence of the subject group in the city of Durban and discover how this practise is suited for the urban environment in which it is found. By "practise", I refer to the activities and actions, and the method of operation at the subject church.

1.6 Reason for the choice of the subject group

The subject group is situated within an urban context. The DCC became the obvious choice as a subject group since its main facilities are located at various vantage points in the city of Durban. There are also various branches of the church scattered around the Durban Metropole. The church leadership¹⁷ place the total membership across the Durban Metropole at 20 000 people.

The base of operation and main worship centre is the "Jesus Dome" which is located at the entrance of the city and clearly visible from the N2 freeway. The

¹⁷ This figure was revealed in a 19 October 2005 meeting with John and Joy Torrens who are senior vice-pastors of the DCC.

Alhambra Theatre serves as the church's inner city location. It is situated in a crime-ridden area on the corner of Berea Road and Warwick Avenue.

The other major reason why I chose the particular subject group is that it stems from the Pentecostal/Charismatic Movement, which is under intense scrutiny from the academic world. All its actions and inactions are observed with increasing interest. The DCC, in particular, has Pentecostal roots in the Full Gospel Church while later adopting independent charismatic views, values and expressions. This church operates independently and is thus not aligned with any Pentecostal denomination. However, the DCC has initiated the "International Christian Network¹⁸ of Churches¹⁹", which is a group of affiliated churches that receive their covering from the DCC under the leadership and training of Fred Roberts, the founder of the DCC.

1.7 The reason for choosing the city as the context of the study

1.7.1 Personal interest and call to the city

As a little girl I was always captivated by the city. I often collected pictures of city skylines or cities at night. At school, studies on urban geography greatly fascinated me. When my parents took me into the city, it was always a day filled with different experiences, excitement and expectation. I remember my parents always insisting that I walk in front of them to ensure that I would not get lost on the crowded streets. Those trips into the city were unforgettable because they made me aware of the magnetic attraction of the city. It seems as though the city had a spirit, which called me to it.

Much later, as a young theology student fresh out of high school, during a visit to a Durban nightclub²⁰, I was confronted with the usual trappings of Durban's rave culture, the strobe lights, lasers, thunderous bass, sleek futuristic styled

¹⁸ See appendix D p.283 for the DCC explanation of the term network.

¹⁹ See appendix C p.282 for the DCC promotional leaflet on the "International Christian Network of Churches".

²⁰ I first shared this experience in a workshop called *Urban Indaba* in June 2003 at a Lutheran School of Theology) in the south of Brazil. Many young theologians were present at this event.

bars, smoke and fire shows. Young people poured into the club and danced in a trance-like state. Suddenly, a certain song was played; the crowd went wild with delight and more bodies flowed onto the already crammed dance floor. The lyrics of the song struck me as it had an emphatic spoken introduction... "This is my church, this is where I heal my wounds ...because tonight: God is a DJ". The crazed dancers raved with seriousness and almost worshipful commitment at the sound of that song. There were those with looks of concentration and those with expressions of escape. Outside the club, some stumbled in different directions, some lay on the ground, too exhausted from a night of indulgent, hedonistic revelry.

This was one of my initial observations of the young people in the city. On that night I realised something important about young people in the city, that, they too were looking for healing and deliverance. I saw that numerous city churches had become irrelevant to them and the drug-music-alcohol combo, the nightclub, is now their church where they heal their wounds²¹. The DJ who spins his records liberates them from the pressure of their lives. He eases their pain through his music therapy. He is God to those who pour onto his floor. Later, on closer investigation, I discovered that the group that performs this song is called "Faithless" and I asked myself: are the young people in the city generally faithless? Have they given up on the Christian church and the God of the Bible? Are they satisfied with temporary fixes? These questions led me to my insertion into urban theology.

1.7.2 The Institute for Urban Ministry

After deciding to embark on research that pertained to the Pentecostal/Charismatic movement in the city, I still possessed a limited understanding of the science of urban ministry. This changed when Anthony Balcomb, my supervisor, alerted me to a conference that was to take place in

²¹ Giles Goddard makes similar observations concerning the role of the nightclub in the search for spirituality (2004:23-25).

the city of Pretoria in the winter of 2002. The Institute for Urban Ministry (IUM) hosts annual conferences that deal with urban ministry from both an academic and grass-roots praxis. I attended this conference and several workshops that were provided. Following this, I immediately enrolled in a certificate course offered by the IUM called the Advanced Certificate for Urban Ministry. My study at IUM facilitated greater exposure to the urban dynamics in our country, with special field trips to city precincts that the average South African would never dare to enter. Sociologists, anthropologists, city planners, urban ministers, missiologists, theologians, ethicists and a whole range of subject experts were invited to share each year about their studies and visions of the cities in South Africa and other parts of the world. Stephan De Beer, a prominent urban practitioner and theologian who is intimately associated with IUM, has inspired and motivated me to pursue my urban theological interests.

In 2005 I was sent on behalf of IUM to deliver a paper at the Methodist University of Sao Paulo in Brazil regarding the social presence of the church in the city. During this conference I had the opportunity to meet urban theology guru, John Vincent of the Urban Theological Unit in Sheffield in the UK. This meeting was inspiring and informative. Vincent was passionate about the role of the faith community in the city and offered a sound, concrete theological basis for the importance of the city in Christian mission.

In addition to the meeting with Vincent I was privileged to meet and work with Andrew Davey, the assistant secretary of Community and Urban Affairs for the Church of England's Board of Social Responsibility, and Dave Frenchak, director of the Seminary Consortium of Urban Pastoral Education (SCUPE) in Chicago.

1.7.3 The World Council of Churches (WCC)

As a member of the WCC group, the "Young Missiologists", I helped develop a presentation and workshop dealing with the role of the church in the city for the

WCC assembly in Porto Alegre in February 2006. I presented this workshop together with three other young missiologists from other cities in the world. In addition to this in June 2006 I offered a presentation on urban evangelism in South Africa at the Bossey Institute in Geneva. These exposure visits and presentations facilitated a deeper interest and understanding of the urban dynamics of Christian ministry.

1.8 Urban Theology

Urban theology involves doing theology (critical reflection, praxis) in the context of the city and urban areas in general. Jonh Vincent (in Duffield 1997:18) expresses the view that urban theology "is no casual reflecting on the Christian tradition, but rather a radical call from God to reflect with the people in the midst of decay and despair upon the realities of the situation and what the gospel says to it". In order to effectively theologise in the city, it is necessary to understand the significance of the city.

The city is the centre of dominance and control. All major economic, cultural, political and religious decisions take place in cities. Decisions made in cities affect the rest of the country, and even the world. An example of this dominance can be seen particularly in the economic world where markets rise and fall in cities across the world. Sassen (1996:89) argues that global cities have become "strategic sites in the world economy". According to Sassen, key economic decisions are made in cities²² which affect employment, wages and the economic health in locations across the world.

Religious decisions are also made in cities. When the Vatican City issues an ecclesial statement it influences global Catholicism and millions of people in Catholic countries; the same situation occurs in the cities of Tehran, Kabul, Jakarta and Islamabad which influence Islam across the world. The Azusa Street Revival (1906) took place in the city of Los Angeles and the ripples from

²² An example of this is that economic decisions made in London, New York, or Sydney affects Malaysia or Chile.

this event are still tangible, one hundred years later, wherever Pentecostalism has spread. Charismatic Christianity is influenced by cities such as Seoul, Dallas, Chennai, and Lagos. The religious events that take place in these cities have a direct impact on surrounding areas.

Globalisation has increased the propensity of the city to impact on, and, influence the world's religion and spirituality. The strong media infrastructure present in cities ensures maximum connectivity with the rest of the world. An evangelistic meeting in London or a baptism in Chennai can be broadcast live across the world by means of satellite communication. When the Pentecostal church acts in the city, this action is almost always repeated in the churches in the rural areas.

1.9 Urbanisation and city decay

Urbanisation is defined as the increase in the proportion of a population that is urban²³. Growing interest in the present state of the cities of the world is evident. The turn of the century has brought with it a global population explosion that has never before been experienced by any other generation. With respect to the present study, this phenomenal growth is significant since over half of the world's six billion people live in cities. This is a significant milestone, now that more people live in urban than rural areas. Andrew Davey (2002: 5) indicates that this milestone has been passed "at a speed that means few will notice it".

Urbanisation is therefore a global trend which initially involved, one third of the population of the world and now, more increasingly, two-thirds of it. Sociologists note that urban populations are growing much faster than the overall world population, and the United Nations estimates that by 2025 over 63% of the world's inhabitants will be urbanised (Hariland 1994: 473). Africa has recorded the swiftest rate of urbanisation (Shorter 1991:8) with the fastest rate of

²³ Kingsley Davis pioneered the study of historical urban demography. See his article written in 1965, "The urbanization of the human population" (in Le Gates and Stout (Ed) *The City Reader* 1996:1-11).

urbanisation in the world occurring in sub-Saharan Africa²⁴, while that of South Africa stands at 57% and is rising (Hendriks 2001).

Such an unprecedented shift of rural dwellers to urban areas has caused great imbalances, lack of facilities, congestion, poverty, crime, violence, pollution and other negative consequences.

Walmsley (1988:150) states, "Pessimism is now the order of the day, with a result that there is little active debate about the future of the city other than the projection of current doubts and anxieties into the future." Healy (1995:1) holds the same negative image of the city: "Cities once seen as the heart of the innovatory energy and culture force of the western society now seem to be drifting into becoming decaying and dangerous places".

This situation is so serious that the city's economy and basic well being are threatened. Ironically, the wealth and grandeur of city life that originally drew people from the surrounding rural areas becomes an unrealistic dream as people increasingly flood the city. Settlement geographers have discovered what they call, a "Zone of Decay" in many cities, where slum conditions are also evident. In this zone buildings are dilapidated and the people who live here are in a state of social decay (Karodia & Dhoodhat 1994). The social evils prevalent in this area are, for example, crime, prostitution, and substance abuse.

1.10 Urbanism

The city as a centre of dominance and control cannot be underestimated because whatever happens in the city has a direct influence on the surrounding areas. In 1938 Wirth (in Le Gates and Stout 1996:189-197) published his seminal work "Sociology and the city". Here he argues that there are three key

²⁴ See "Urbanisation's the global trend" [http:// silver-queensu.ca/~mpsadmin/pages/in the news/2000/july/global.htm](http://silver-queensu.ca/~mpsadmin/pages/in%20the%20news/2000/july/global.htm)

characteristics of cities: large populations, size and social heterogeneity. Wirth developed the concept of “urbanism” as a way of life.

The degree to which the contemporary world may be said to be “urban” is not fully or accurately measured by the proportion of the total population living in cities. The influences which cities exert on the social life of man (sic) are greater than the ratio of the urban population would indicate, for the city is not only increasingly the dwelling place and the workshop of modern man (sic), but is the initiating and controlling Center of economic, political and cultural life that has drawn the most remote communities of the world into its orbit and woven diverse areas, peoples and activities into a cosmos (Wirth 1938: 342).

1.11 The history of the city in South Africa

It is necessary to briefly discuss the history of the South African city in order to understand its unique dynamics with specific regard to race. The history of South African cities is linked to the colonial era when western colonisers used the areas in Southern Africa as half-way stops and recovery locations for their travels to the east. Cape Town, often called the “Mother City”, was the initial port of entry for western discoverers. Durban's colonial history includes Portuguese, Dutch and English influence²⁵. South African cities have been associated with racial and class separation for many years. Van Jaarsveld²⁶ describes three city structures prevalent in 20th century South Africa.

1.11.1 The segregated city

The first city structure and urban pattern is the segregated city. Even before the rule of the National Party in 1948 South African cities were segregated. Magubane (in De Beer 1998:40) notes that the Stallard Commission (1922) set up guidelines for African (Black) urbanisation as early as 1921. The following statement taken from the Stallard Commission reveals the position of the Transvaal government on Black urbanisation.

The native should only be allowed to enter urban areas which are essentially the white man's creation when he is willing to enter and

²⁵ See Jackson (2003) for a chronological history of the activities of the colonisers.

²⁶ In De Beer (1998:45-47).

minister to the needs of the white man, and should depart there from when he ceases so to minister.

1.11.2 The apartheid city

The second city structure and urban pattern was the apartheid city. The Afrikaner government was determined to control the influx of black people into white cities. The problems of urbanisation in South Africa became more complex as a result of apartheid. The state enforced this policy, which led to the creation of apartheid cities that witnessed the forced removal of black people. The “pass laws” and the 1950 Group Areas act made it illegal for many black people to live in cities that became white territories.

1.11.3 The separate city

The third city structure and urban pattern was the separate city. To further entrench the government’s segregation policies, “Homelands”²⁷ were established away from designated white settlements. Urbanisation was encouraged in these homelands in order to keep black people away from white cities (: 47). The “homeland” system created the migratory labour system where black men, in search of jobs as labourers, migrated to the cities and settled in hostels. These men lived away from their families for several months at a time, only returning home during the Christmas or Easter holidays. The migratory labour situation bred diverse social ills in South African cities. Most migrant labourers were employed in various mines throughout South Africa. Better, higher paying jobs were reserved for white people.

1.12 South African cities today

Since the collapse of the apartheid system and the abolition of pass laws, influx control, and the Group Areas Act, South African cities have undergone radical structural, demographic, cultural, and socio-economic changes²⁸. One such

²⁷ These areas known were known as “Reserves”, later “Bantustans” and then “Homelands”. See www.deltaenviro.org.za/resource/envirofacts/urbanisation; also www.dadalos.org/int/menschenrechte/grundkurs-MRS/Apatheid/Apatheid/Bestanderteile/homelands.htm for more on “Homelands”.

²⁸ See de Beer (1998: 52 – 55).

change, described by the sociologist Castells as “selective segregation”, takes place as the “urban elite insulate themselves within ‘gated communities’, protected by physical and other barriers from the outside world²⁹”. South African cities, almost overnight, became black as some whites took flight after the 1994 election.

Dons Kritzinger (1995:213) discusses the “mushrooming presence” of the informal housing sector as part of the present urban scene in South Africa. He succinctly states “[t]he informal housing areas, whether planned or spontaneous, have evolved as the only way in which new urbanites worldwide can be received into the cities”. According to Grigg (in Dons Kritzinger 1995:214) the city of Durban is one of the cities in the world where the majority of the population live in informal residential areas.

1.13 Durban demographics³⁰

The demographics of the city are: Black 68.30 %, Coloured 2.82%, Indian/Asian 19.90% and white 8.98%. 21.3% of all the households are made up of individuals. The average household size is 3.93 persons. In the city, the population is spread out with 27.7 % being under the age of 15, 21.2% between the ages 15 and 24, 32.5% between 25 and 44, 14.5% between 45 and 64, and 4.2% 65 years of age or older. The median age is 25 years. For every 100 women aged 18 and over, there are 89.5 males. 68.0% are Christian, 11.3% Hindu, 0.1% Jewish, 3.2% Muslim, 1.9% have other beliefs and 15.5% practise no religion.

The city of Durban boasts several awards³¹ and accolades including: “Best Cities Award”, “Best Practice on Urban Maintenance”, “South Africa’s Best Global Competitor Location”, and “Best Managed City in Africa”.

²⁹ See <http://qsilver.queensu.ca/~mspadmin/pages/In-the-news/2000>.

³⁰ The Durban demographics source is www.wikipedia.org.

³¹ *Metro* 2 April 2004:1.

1.14 Urbanisation in Durban

Despite the accolades the city of Durban has received, the force of urbanisation has taken its toll on the city. In comparison to the size of supercities³² and supergiant cities³³, Durban seems unimpressive and uninspiring for a discussion regarding urbanisation or the city. Yet, this city is the location of an amazing urban feat. The Urban Foundation³⁴ records that during the period between 1970 and 1980 Durban recorded the highest population growth in the world. The record growth was 100 %. The city with the second highest growth rate was the Nigerian city of Lagos at 93, 7% (in De Beer 1998: 30).

Durban is still considered to be one of the fastest growing cities in the world (1998:52) and is considered one of South Africa's principal cities, overtaking Cape Town as the second largest city in South Africa. The population of the Durban metropole is presently recorded at just over three million people³⁵. This figure places the city in the "megacity" (a city with a population of over one million) category. The Durban metropole or the eThekweni Municipality as it is now called, occupies 1.4% of the total area of the province of Kwa-Zulu Natal, yet it is home to over 1/3rd of the population of the province³⁶.

The speed of urbanisation in Durban has led to immense population pressure³⁷. The city cannot cope with the demands to provide housing, employment and basic public utilities and as a result of this, many first generation urban dwellers live in slum conditions, squatter settlements or on the street. Despite migrating to the city to seek an improved life, many accumulate a series of handicaps owing to the city's inability to meet even the basic needs of the poor.

³² A supercity has a population of over four million people. See Greenway & Monsma (1989:xiii)

³³ A supergiant city has a population of over ten million inhabitants (Greenway & Monsma 1989:xiii)

³⁴ In De Beer (1998: 30).

³⁵ According to the census of 2001, there are 3,090,117 people and 786,745 households residing in Durban.

³⁶ See www.durban.gov.za/ethekweni/business/overview.

³⁷ See Population: Pressure, Durban, South Africa.
www.ceroi.net/reports/durban/drivers/population/pressure.

Durban, like many cities across the world, has numerous challenges to contend with. However, in the case of Durban, I believe the following challenges deserve special mention owing to their overarching impact.

1.14.1 HIV/AIDS in Durban and South Africa

28% of South Africans have been affected by HIV/AIDS, while 13% of all the people in the world living with HIV/AIDS can be found in South Africa. (The UN AIDS estimates that at the end of 2003, 5.3 million people were living with AIDS i.e. 21.5% of the population.) South Africans spend more time at funerals than they do having their hair cut, shopping or having “braais”, according to a survey published in March 2004³⁸.

Leeman³⁹ describes the AIDS figures as being “worse than [those of the] holocaust”: if the shocking statistics at only one Durban hospital, King Edward VIII, are being replicated across the country, then he believes the AIDS epidemic in S.A. is even worse than any holocaust.

According to Irusen⁴⁰, during the period 1994-2000 over 70%⁴¹ of all deaths in medical wards were AIDS related. The ever-increasing number of people dying of HIV/AIDS has led to a shortage of burial sites. Of the 22 eThekweni Municipality cemeteries, eighteen are filled to capacity and two would have been filled by the end of 2004⁴². At the National Cemeteries and Crematories Conference, held in Durban in mid 2004⁴³, the crisis of declining burial space in the Durban metropole was discussed. The citizens of Durban are encouraged to consider other methods of “disposing of the remains of the deceased”.

³⁸ www.Avert.org/aidssouthafrica.htm

³⁹ <http://new.hst.org.za/news/ideas> *Daily News* 21/09/01

⁴⁰ Of the Nelson Mandela medical school at the University of Kwa-Zulu Natal's department of medicine in Durban.

⁴¹ This figure peaked at 79% in 1995, and has remained over 70%.

⁴² Cremation creates cultural tension.

⁴³ See “Down under” Vivian Attwood in *“Metrobeat”* March (2005: 24 – 25) Issue 74. See also “The furnace or the grave” by Ayanda Mhlongo *Daily News* July 1 (2004:10).

1.14.2 Inner-city deterioration

Durban experiences the same problems as those of cities all over the world: mainly a decrease in economic viability and an increase in crime and adverse conditions. For example, in Durban, a large number of businesses have relocated to the northern suburbs, especially the La Lucia Ridge and Umhlanga business districts⁴⁴. The economy of the city is largely affected by this move and as top businesses move out of the inner city, squalor and deterioration move in. Durban's infamous Pickering Street/ Point Road⁴⁵ area is the most apt example of city decay and can be referred to as part of Durban's zone of decay. In this zone there is a visible deterioration of the city as the slumlords, escort agencies/brothels, and drug dens fester in hazardous health conditions. Durban is a crime hot spot where crime statistics soared during 1998 when 170 000 crimes were reported in the Durban region, after a consistent decline since 1995 when the number of reported crimes rose by 12% in 1998⁴⁶. The following information on crime is contained in a newsletter of the Durban city manager⁴⁷;

[O]ur main worries are the increases in murder and aggravated robbery. Murder increased by 15 to stand at 2136 in 2006-7, whilst aggravated robbery in 2006-7 was 17123, an increase of 1274. The subcategories of aggravated robbery that showed increases were Carjacking, Truck hijacking, Robbery at residential premises, Robbery at business premises, Robbery of cash in transit, and Bank robbery. And the following business related crimes increased: Robbery at business premises + 381, Burglary at business premises + 583, Commercial crime + 1247. Interestingly, shoplifting decreased by 66 incidents to reach 4975. Crime is clearly becoming more violent and more organized and these statistics show that we have much to do before we can call ourselves a safe city and nation.

⁴⁴ *Daily News* (2001: 8)

⁴⁵ *Daily News* (2005:3) – See appendix B p.281

⁴⁶ See <http://www.ceroi.net/reports/durban/issues/crime/index.htm> for the state of crime in Durban. These statistics are often fiercely rejected by the public as unreliable and marginal.

⁴⁷ See <http://www.durban.gov.za/durban/government/munadmin/media/cmrn/cmrnitem.2007-07-25.8513975687>

1.15 Key terms

Now that the general area of investigation has been described, it is necessary to clearly define and delimit certain terms within the current study.

1.15.1 Evangelical

Pentecostalism is located under the wide umbrella of Evangelicalism by many scholars⁴⁸. For the purpose of the present study it is necessary to begin with a basic understanding of features of Evangelicalism. Hexham (1993⁴⁹), in an article titled "The Growth of Conservative Evangelical Religion", describes evangelicals in sociological terms as "sectarian" owing to their insistence on a profession of faith, conversion, or a "living relationship with Jesus Christ the Lord" as the basis for full church membership. Hexham does however point to the difference between the theological and sociological understanding of the term "sect". He notes that "sect" as used by Troelsch and Weber is a sociological term which "signifie[s] any religious group that is exclusive in its membership". Hexham points out that the theological notion of sect refers to a different meaning, "a deviation from Christian orthodoxy". Billy Graham has been quoted as saying "Evangelicalism is a great mosaic God is building, but if you asked me to, I'd have a hard time giving you a definition of what it means today". Freston (in Balcomb 2001:4) also identifies a difficulty with the definition of evangelical since it is "hotly debated in historical and sociological literature".

Balcomb (2001:5-8) suggests that there are four types/locations of Evangelicals in South Africa: Firstly, those who belong to historical and doctrinal groups that opted for a deliberate separation from non-evangelicals, mainly on the issue of social action. In South Africa, they would include denominations such as Baptists, Brethren, the Church of the Nazarene, and the Church of England in South Africa; secondly, the Classical, New, and Charismatic Pentecostals;

⁴⁸ See Balcomb 2001

⁴⁹ See www.ucalgary.ca/~nurelweb/papers/irving/TEDHEW.html

thirdly, the Mainline churches, which encompass the Anglican, Methodist, or Presbyterian Churches and finally the African Initiated Churches of which the Zion Christian Church is the most visible example.

1.15.2 Pentecostals

The differences between Pentecostal groups that Hollenweger (1977: xviii-xix) attempts to apprehend in *The Pentecostals* are even more pronounced today as new churches spring up literally overnight. Hollenweger predicted that some of his Pentecostal friends would be disillusioned by his descriptions of Pentecostals.

The term “Pentecostals” refers to Christians who are members of explicitly Pentecostal denominations, whose major characteristics are a rediscovery of and new experience of the Holy Spirit with regards to miracles; and the rediscovery of the spiritual gifts of the New Testament. Pentecostal denominations believe that Christians should desire a post conversion experience called “baptism in The Holy Spirit” which is usually evidenced in any of the following: speaking in tongues; sanctification; the gift of prophecy; the gift of healing; interpretation of tongues; dreams; visions; discernment of spirits; exorcisms; signs and wonders (Barrett 1993:18-19).

1.15.3 Classical Pentecostals

Classical Pentecostals belong to institutionalised Pentecostal denominations such as the Full Gospel Church of God, the Apostolic Faith Mission, and Assemblies of God. These denominations originated as a consequence of the Azusa Street Revival, which was the defining event in Pentecostal history. According to Barrett (2002:284), the Pentecostal growth per year is 2.7%.

1.15.4 Neo Pentecostal/New Pentecostals

Balcomb describes the Neo/New Pentecostals as “a generation removed from the classical Pentecostals”. This generation appears to be more economically viable than its predecessors. The new Pentecostals are growing at an alarming rate in South Africa as many former classical Pentecostal ministers become disillusioned with the bureaucratic nature of their denominations, and begin to thrive in new independent churches. These churches have some of the largest congregations in the city of Durban. The subject group, the DCC, is one such church.

1.15.5 Pentecostal/Charismatic Movements

The Pentecostal/Charismatic movement is the term I use to cover all that falls under the banner of Pentecostalism. The rich variety of Pentecostal groups and the constantly changing landscape of the Pentecostal/Charismatic movement possess the potential to baffle even third and fourth generation Pentecostals. Different Pentecostal groups are often uncomfortable about the thought of being categorised with other groups that they view as illegitimate and problematic, an example of which is that people from the Full Gospel Church (a Classical Pentecostal church) would reject the categorisation of the African Initiated Churches as Pentecostals.

The word charismatic⁵⁰ is used to identify individuals, churches, and para-church organisations that subscribe to and practise the charismata, the gifts that include glossolalia (speaking in tongues) and healing. Charism(a) is considered as a free, divine gift of grace and a gift of special skill or power.

⁵⁰ The word charismatic is derived from the Greek word charisma, which means gifts of the Holy Spirit. P. D Hocken credits Harold Bredesden (born 1918) and Jean Stone (born 1924) with coining the term “charismatic” to denote the movement of the Holy Spirit within the older mainstream denominational churches.

According to Hocken⁵¹, the term “Charismatic Movement” refers to the “occurrence of distinctively Pentecostal blessing and phenomena, experience of infilling/empowerment with the Holy Spirit...with the spiritual gifts of 1 Cor.12: 8-10, *outside* a denominational and/or confessional Pentecostal framework”. Originally, this designation was used to describe this occurrence in the historic church tradition, but it is now applied to a wide variety of non-denominational patterns. The Charismatic Movement refers to all manifestations of Pentecostal-type Christianity that in various ways differ from Classical Pentecostals. Barrett sets the Charismatic growth at 3 % per annum.

According to Poewe and Hexham (1994: 58), Charismatic Christianity refers to “an experiential form of Christianity that emphasizes the Holy Spirit of the Trinity, the gifts of the Holy Spirit and, generally, a ‘Spirit inspired’ human creativity, vision, spontaneity, and sense of freedom”. Poewe and Hexham include independent churches, Pentecostal and Charismatic movements, global charismatic networks and lay ministries in their description of Charismatic Christianity. In the South African context, they include what they call “African Initiated Churches”⁵², the “new church Charismatics” that Morran and Schlemmer outline in *Faith for the Fearful*, Neo-Pentecostal churches or new independent churches. The Independents are those who have left the traditional Pentecostal and charismatic church denominations and are now fully in control of their own destiny. Villafan'e (1993:86) states that this could be the start of a new denomination.

1.16 Research methodology

Research goes beyond available knowledge to acquire specialised and in-depth information. According to Mouton (2001:113) the research thesis is “the act of advancing and clarifying arguments, reasons and evidence...” In this section I will outline the research methodology utilised in this study.

⁵¹ In Burgess & Van de Maas (2002:477).

⁵² Poewe and Hexham (1994:58) include “Zionists, Ethiopians and Pentecostals” in the AIC’s.

1.16.1 Type of research

Qualitative research is employed in the present study. Ragin (1994) defines such research as a basic strategy of social research that usually involves in-depth examination of a relatively small number of cases, which are examined intensively by techniques designed to facilitate the clarification of theoretical concepts and empirical categories. Qualitative research is ideal for the nature of the present study since it seeks an in-depth knowledge of only a limited number of cases; that is, only one Charismatic church will be studied in great depth.

1.16.2 Style of research

This study will contain a blend of descriptive and exploratory research styles. The writing style is purposely narrative and descriptive. Pentecostal scholar Hollenweger⁵³ discusses how "language itself becomes a tool of exclusion" in Pentecostal research; hence this study will attempt to "speak in and listen to Pentecostal/Charismatic stories", as Hollenweger suggests.

1.16.2.1 Exploratory research

Exploratory research has, as its purpose, the formulation of a problem for the purpose of more precise investigation. Williamson, Karp, and Dalphin (1977) explain that in exploratory research the focus is on the generation of theory and research ideas. This type of research is often used where the relationships between certain variables are unclear.

1.16.2.2 Descriptive research

Descriptive research attempts to accurately portray the characteristics of a particular individual, situation or group (Williamson *et al.* 1977: 4). In this study, rich descriptive detail will be included in order to discover trends and tendencies that may appear in the subject group.

⁵³ In Hexham and Poewe (1994:200).

1.16.3 Fieldwork

Fieldwork is the research gathered on site. Smith (1975) records three broad types of field strategies: 1) participant observation; 2) informant interviewing; and 3) enumeration and samples. For the purpose of this study the first two strategies will be used.

1.16.3.1 Participant observation

Participant observation is deemed to have been pioneered by a European anthropologist and comparative sociologist, Bronislow Malinowski, who decided to experience first hand the life and ways of the Trobriand Islanders. He lived among the people and recorded rich detail with regards to their language, culture, and other daily practises. Although this fieldwork technique originated in the early 1900s it is fast becoming a trusted and well-utilised tool in a wide array of studies in the 21st century.

Many socio-theological studies encourage the use of participant observation as a research technique. This type of observation may provide data that is detailed, and includes observing and participating in events, interviewing participants and maintaining sustained relationships in the group. Observing and participating in events will comprise the core of this research. This will include taking part in the worship, prayer meetings, youth and children programmes, outreaches, and Bible studies. Interviews will be conducted to further personalise the study. Further, this undertaking will focus on three specific social interventions in the city of Durban, which will be described and thereafter evaluated.

1.16.3.2 The interview process

People were randomly selected from different age, race and socio-economic groups. They were casually introduced to the study at various home cell groups, youth events, and the Sunday services. Most respondents were initially sceptical and wanted assurance that I was not going to “bad-mouth” the church

or themselves. Some even wanted to know what I felt about their church before they spoke. The respondents were often careful regarding what they revealed and wanted to feel as safe as possible during the process. All discussions were written and not tape-recorded owing to the discomfort of the respondents. After the field notes were transcribed, the data from the testimonies were organised and prepared for analysis. The next step was to acquire a general sense of the views expressed during the discussions with the participants. The process of coding followed, employing Tesch's (in Creswell 1994:155-156) method of coding.

1.16.3.3 Narrative approach: Life stories and testimonies

There is often uncertainty and distrust concerning the use of life stories in scientific research, which occurs because people who tell their stories present their own account and interpretation of events. What this study seeks to do is to draw out theologies, culture, values and the worldviews present in the life stories of the individuals interviewed. The inclusion of testimonies in this study is not to simply record "what people say", but is for the purpose of understanding "why people say what they say". The life stories and testimonies will be analysed in order to determine the presence of socio-theological and psychological patterns and influences. According to Peacock and Holland (1993:367-383) in *The Narrated Self: Life Stories in Process*, anthropology, social and physiological sciences have developed two main approaches to the life story. One approach emphasises the life/reality (the life focused approach), while the other emphasises the story (the story focused approach).

The life centred approach is further divided into two subtypes. In the first subtype the story contains facts and historical events that can be used to reconstruct events or check the validity of the narrative against other sources concerning the event; this sub-type is termed the "factual approach". I consider that a good example of this approach occurs in the case of a plane crash. The narratives of the survivors of the crash would be used to reconstruct the event

and to check against other sources of information such as the flight's instrumental data and the cockpit voice recorder.

The second subtype is the subjectivist approach; here the life story is treated as an expression or projection of the subject's psychological dispositions and dynamics. The story is a window on the psyche. In this approach, the focus is on the psychological forces internal to the narrator. For the purpose of the current study, the subjectivist approach to narratives will be employed.

1.17 Chapter content

In chapter two I will tell the stories of key people in the DCC leadership. This is necessary for the purposes of discovering major sources of influence and theological formation as regards the DCC's top level leadership, which comprises the senior Pastors Fred and Nellie Roberts and the vice senior Pastors John and Joy Torrens. After this, a historical account of the DCC will be provided. Demographic information will follow in order to provide a clear sense of the composition of the church membership.

Chapter three describes the identity of the DCC, which includes their vision and mission statement, and goals. This chapter will include descriptions of specific elements of the DCC theology such as their understanding of salvation, healing, and sin. The worship and prayer rituals will be outlined and described. The values espoused by the DCC will be explained and placed in hierarchical order.

Chapter four discusses the social presence of the DCC. Specific social interventions of the DCC are discussed in relation to the context of the city of Durban. Chapter five will include the personal stories of DCC members of different age, gender, race and socio-economic status. A socio-theological analysis of these narratives will follow.

Chapter six locates the DCC within the wider Charismatic urban forms of the church. In this chapter the DCC is described as a megachurch together with two other megachurches from the city of Johannesburg and Pretoria. The practise and presence of the three churches are described, bearing in mind their urban locations. This chapter discusses the charismatic megachurch phenomenon and its close association with consumerism, individualism and market strategy. Here, critical questions are raised concerning the role of the charismatic megachurches with regards to the maintenance of middle-class values. Chapter seven is an analytical and evaluative chapter, which will systematically synthesise the preceding chapters by a process of critical reflection. The conclusion will be discussed in chapter eight. Theological reflections on the biblical mandate for urban life, the presence of the church in the city, theological themes, such as Incarnation, theology of place and the kingdom of God will be discussed. A summary of the findings of the preceding chapters and possible areas of further research will be presented.

The final three chapters of the study carry the bulk of the analysis and evaluation while the first five chapters are more descriptive in nature. Certain chapters contain high literature content while some include high fieldwork content.

Chapter Two: The History, Demography and Method of Operation of the DCC

2.1 Introduction

In order to understand the DCC fully, it is important to discuss the primary characters behind the church. This chapter contains the life stories of Fred Roberts who is the founder and senior pastor of the DCC, his wife and co-founder Nellie Roberts, and senior-vice pastors, John and Joy (daughter of Fred and Nellie Roberts) Torrens. The life experiences of these individuals reveal personal struggles and life-changing events that have shaped and reinforced their theological beliefs. The leaders of the DCC have experienced various traumas, addictions, financial difficulties, illnesses and denominational upheavals. Stories of emotional and physical healing are important in the Pentecostal/Charismatic⁵⁴ world, because they often set the stage for the person's deeper commitment to church ministry. The stories of these key role players in the DCC are necessary to relate, since their life experiences and theology subsequently shape the values, priorities, theologies and interventions of the DCC and its membership. The chapter will begin with the life story of Fred Roberts, which is followed by the stories of Nellie Roberts, John and Joy Torrens.

2.2 Fred Roberts

The following information is drawn from the members of staff at the DCC, family members, and the autobiography of Fred and Nellie Roberts, *All Things Possible* (2004). It is essential to discuss the parentage and childhood of the founder of the DCC in order to establish his early influences and describe

⁵⁴ The stories of William Seymour, Charles Parham, John G. Lake and other key Pentecostal figures in history, reveal the impact of healing on the direction of their lives and ministries.

important events that contributed to the formation his theological beliefs. Fred Roberts was born on 26 April 1932, the seventh child of Gertruida and Llewellyn Roberts, and had three older brothers and three older sisters. Penny (in Roberts 2004: ix) describes the circumstances surrounding Roberts' birth;

the dark and difficult days of the great depression and the going was tough - tough [sic] enough even for a mother who came from hardy Huguenot pioneer stock, and who was trying to raise a family of bright and talented but hungry children and who wondered what would be the hope and destiny of this one – her coming seventh child... Fred's mother prayed to the Lord that this child should be another Paul with a burning heart, a wide vision, and a kingdom calling; chosen like Paul (2004: ix).

It is important to point out that Roberts' mother and father were converted under the ministerial influence of John G. Lake⁵⁵. Both his parents became devout Pentecostals as the direct result of the Pentecostal penetration into South Africa by preachers who had witnessed the effects of the Azusa⁵⁶ street revival. According to Roberts (2004:3), "[t]his type of sovereign move of God was not uncommon as the whole region was experiencing revival under Lake's stewardship at that time".

Roberts relates his mother's experience of the Holy Spirit when she was a young unmarried woman as follows:

Every night as a family they sat around the farmhouse table and read the Bible together. During one of those evening Bible studies, mom had a highly unusual experience. The Holy Spirit fell on her and she began speaking in tongues, giving loud praise to God (2004:3).

Although Roberts' mother and her family did not understand this phenomenon at that time, they later received and accepted teaching from a Pentecostal minister on this subject. Roberts described his father as "resolutely irreligious" (2004:2). A near fatal fall from a horse, which left his father unconscious and fighting for his life in hospital, became the catalyst for his father's conversion. He describes the incident:

Dad had no family in the area, but one of his friends had been converted under John G Lake, a great healing evangelist and pioneer

⁵⁵ The arrival of John G. Lake in South Africa during 1908 is described in Maxwell (1999:246).

⁵⁶ The Azusa Street revival is discussed in Hollenweger (1972:22-24).

of the Pentecostal movement who'd travelled and ministered through South Africa in those years. This friend came to my father's hospital bedside, laid hands on him and prayed. The Lord saved and healed Dad miraculously. Two weeks later he was discharged, fit and well, to the sheer disbelief of the doctors, and from that day forward he served the Lord with all his heart, a complete reversal of who he'd been (2004:2-3).

Roberts described his parents as devout Pentecostals as a result of their own unique experiences. The household that they had established was characterised by a Pentecostal lifestyle. The Roberts family held prayer meetings and other gospel services at their home. Roberts' childhood days were filled with memories of a lively household, flowing with ministers, singers, and people who attended the meetings at their residence.

Throughout his childhood years, Roberts noted that he was taught to believe in divine healing.

For most of my childhood not a single method of modern medicine was employed to make us well, nor a doctor called or a hospital visited. Instead, mom and dad anointed us with oil and prayed the prayer of faith, believing we would be well. And amazingly, we were (2004:5).

Roberts' belief in divine healing was shaken when he found himself lying in a hospital bed for the first time. Being struck with a severe bout of amoebic dysentery, Roberts stated that he was confronted with the issues of salvation and healing. Being surrounded by the sick and dying rudely awakened him to the issues of life and death. In spite of the impact of his Pentecostal environment, Roberts notes, "[f]or all my godly upbringing and biblical learning the essence of the gospel and its transformative power had not peeped into my inner man. I had not accepted the Lord and I knew I needed to ...I knew with crystal clarity that I had heaven to gain or hell to shun" (2004:6-7). He made his choice in the hospital room by uttering the following prayer: "Lord, come into my heart. Save me!" (2004:7)

It was during his time of convalescence that Roberts began what he calls his "journey of faith" (2004:7). He explains, "[a]s my father had been thrown from his saddle and placed on the narrow path, and my mother turned to the reality of the Holy Spirit and his work, now I was beginning my own journey of faith" (2004:7). Ironically, Roberts began his "journey of faith" with the certainty of death. He speaks of his realisation that "there was no doubt that death would come and I was not ready to face it". Roberts decided to deal with this question in his hospital room and thus experienced not only healing but also being "born again" (2004:7).

Shortly after this distressing time, Roberts began attending the Full Gospel Tabernacle in Durban with his brothers Gideon and Charles Roberts. While attending a Wednesday evening prayer meeting at Gideon Roberts' house he received the baptism of the Holy Spirit. He describes the experience as follows, "the Spirit of God came on me so powerfully that I started to shake violently and speak loudly in tongues" (2004:9). According to Roberts, he was so overwhelmed by the power of the Holy Spirit that he could not even walk. For two days after this initial experience he continually spoke in tongues. He described the days that followed in the following manner, "The days after that was a swirl of prayer meetings, Bible reading, praising God, and camp meetings put on by the Full Gospel Tabernacle" (2004:10). In his enthusiasm, Roberts began to ask everyone at these meetings whether they had been filled with the Holy Spirit. He indicated that his passion was to "preach the gospel and minister healing to the sick" (2004:14). He explained that he felt so radically refreshed and invigorated after he received the baptism of the Holy Spirit that he gave up his ambition to become an airline pilot in order to become a preacher (2004:10).

It was during this time that Nellie Roberts' family moved from Pietermaritzburg to Durban and they also began attending the Full Gospel Tabernacle. It was in this context that Fred and Nellie Roberts began their courtship; their days were characterised by much activity. "Nellie and I were the most enthusiastic Christian workers imaginable and the busiest" (2004:12). However, in spite of

their full involvement in ministry, Fred and Nellie Roberts were determined to set their priorities in order. According to Fred, there was a strong realisation of the importance of time spent “in the presence of God” (2004:12). A significant experience that Fred and Nellie shared was their desire to sing in the choir at the Durban City Hall during William Branham’s⁵⁷ meetings. Together they were deeply influenced by what they witnessed. Fred recounts this unique experience: “Nellie and I were in the choir, no more than ten feet from Branham and had a close up view as he operated in the gifts of the Holy Spirit with such power and accuracy that it struck me as being like the book of Acts” (2004:12).

Roberts attended the Assemblies of God Bible school in England, which was regarded as the oldest Pentecostal Bible College in the world. The principal at that time was Donald Gee⁵⁸ and Roberts was taught and mentored by Pentecostal name brands such as Howard Carter⁵⁹, John Carter⁶⁰, and Harold Horton⁶¹ (2004:18).

2.3 The ministry of Fred and Nellie Roberts

Being young and full of enthusiasm, Fred and Nellie Roberts were excited about their first ministry appointment which was in Livingstone in Northern Rhodesia, as it was then known. Roberts found himself in a pioneering situation at a time of political unrest, which did not deter the young couple. Roberts recalls the initial days of his ministry in Livingstone;

I started out with a congregation of two, a couple named Fromington. It was their humble home we stayed in as we surveyed the town and the challenge of pioneering a work in this far-flung place that bore the name David Livingstone, the great missionary explorer. There were no Pentecostal churches there, indeed, there were hardly any churches at all, and so we started sharing the gospel with people and began a little Sunday school for children. People started coming to our little church and getting saved, just as we’d hoped. We baptised

⁵⁷ Branham is further discussed in Burgess and Van de Maas (eds) *International Dictionary of Pentecostal Charismatic Movements (IDPCM)* (2002: 440-441).

⁵⁸ See *IDPCM* (2002:662-663).

⁵⁹ See *IDPCM* (2002:456).

⁶⁰ See *IDPCM* (2002:456-457).

⁶¹ See *IDPCM* (2002:772-773).

our first converts in the crocodile-infested Zambezi River... (2004:23).

The church in Livingstone grew to approximately one hundred members when Roberts handed the ministry to a more seasoned pastor, so they returned to South Africa (2004:25). After Livingstone, the next pastorate for Fred and Nellie Roberts was in Estcourt, a small town in Kwa-Zulu Natal.

Fred Roberts decided to join the Full Gospel Church. He spent a year studying theology so that he could be ordained by the denomination he "wanted to affiliate with" (2004:25). These were challenging times for the Roberts' as they tried to establish their new church and establish their young family. Fred Roberts described their move to Estcourt: "It was a faith venture, which is to say we had absolutely no furniture or creature comforts. As usual the church gave us nothing for payment and there was no other Pentecostal church in the city". In spite of all their hardship their zeal for evangelism did not wane.

A notable incident which took place in Estcourt left an indelible impression on Fred Roberts' mind. The couple prayed for a church building that could seat two hundred people (2004:32). Roberts believes that God instructed him to ask the richest man in the town for some land. Roberts made enquires and learnt that a certain Mr. Cook was this man. After some deliberation, Mr. Cook agreed to give ten acres of land at no cost to the church. Roberts later decided to leave Estcourt and return to Durban. Fifteen years later Roberts was invited by a pastor from Estcourt, Dermot Saunders, to minister at a three day crusade in the Estcourt town hall. When Roberts told his audience about the land that "God miraculously gave him [on which] to build a church", a certain man from the congregation reported to him that he had bought nine of the acres from the church but his plans to use them never materialised. Whenever he tried to sell the land he began to shake violently. The man explained to Roberts,

I learned a valuable lesson that men and women who give houses and land to the Lord for the ministry of the gospel have built a living memorial. Tonight I realise this is God's land. You must have it for your church. Not only that but I will give you all the material you need to build the church (2004:34).

After pastoring churches in Livingstone and Estcourt their next destination was Malvern, a suburb of Durban. Fred and Nellie Roberts pastored a Full Gospel Church there.

Dreams and ideas crowded my mind now in Malvern and I wanted to constantly expand, plant and build. Anything less made me feel like a caged bird. If my church wasn't growing and adding ministries, what was the use? I began to reach other pastors who were content to have a small stable church, enough to provide income. But if I couldn't get a church to grow, I figured I might as well quit, go into business, make a lot of money and give it to the ministry (2004:39).

The Malvern experience was bittersweet for Roberts. On one hand there were times of great blessings, on the other, times of great struggle; there were times of tears and times of joy, times of fulfilment and times of deep frustration. Instead of these experiences overwhelming him, they served to make him more determined to pursue his goal of evangelism.

He later visited the United States where he planned to start a church in California. It was there that the "Lord spoke" to him and told him to build a "house of prayer for all nations". His wife confirmed this calling, and was in agreement with his decision to start this ministry.

The Roberts returned to South Africa. The political situation during the 70's and 80's was amongst the most turbulent in South African history. Inter-racial gatherings were strictly prohibited. However, determined to obey his vision, Roberts exposed his congregation to inter-racial fellowship. This move caused great waves of disapproval in the Full Gospel leadership, which at that time was racially divided, and accepted government policies.

It was obvious right from the start that this was a significant move of the Holy Spirit, and Pastor Fred and Nellie Roberts were led to leave their particular denomination in the suburb of Malvern, Durban, where they had spent 21 years in ministry, building a very strong church (The DCC promotional booklet, *Welcome*⁶² (2004:2).

This move occurred because Roberts, being regarded as a rebel, was subsequently expelled from the Full Gospel Church. He suffered alienation and

⁶² See appendix E p.284 for the DCC welcome booklet.

persecution from his peers. In certain instances, when people from the Full Gospel Church would see Roberts on the street, they would actually walk across the street to get away so as to show their dissatisfaction and disgust. Despite these and other events that humiliated Roberts, he pursued his vision for "a house of prayer for all nations". His multi-racial church services were closely monitored by undercover members of the South African Police, who were planted in the congregation, in order to screen the services for any anti-government propaganda, and any incitement against the apartheid policies of the time⁶³.

According to Roberts, certain individuals were given the task of obtaining any information that would defame his character; however, this ploy was unsuccessful. Roberts was so intent on a united church in Durban that he even approached the Full Gospel leadership for the purpose of "gaining their forgiveness even though he had not done anything wrong". He wanted the churches in Durban to be in a right relationship with each other. It was with this intention and in this time, in a deeply racially divided Durban, that the DCC opened its doors.

Roberts is driven by the need to reach as many people as possible with the gospel. Members of staff, members of the congregation and family, regard him as a man with a "big heart", full of love for people, despite race or religious differences. He is motivated by passion and a great evangelical thrust, to such a degree that almost every event, including a funeral, is an opportunity to have an altar call. Roberts had a certain dream, which demonstrates his priority. In this dream he has just been shot and, as he falls to the ground he asks, "Do you know Jesus? ...do you know Jesus? There is a consensus among staff at the DCC concerning Roberts' character. He is described as "down to earth", "non-reactional", "a good listener", "thoughtful", "an incredible example of Christ's love", "a guardian angel" and "a special unique person".

⁶³ Information on this page drawn from conversations with Llewellyn Roberts, the grandson of Fred Roberts in December 2005.

In December 2004 Fred and Nellie Roberts celebrated “fifty years of marriage and ministry⁶⁴”. At a glitzy event held in Durban’s plush International Conference Centre, the Roberts’ celebrated together with some members of their congregation, family and well-wishers from across the country and the world. Special audio-visual presentations were screened which included pictures of the couple in earlier years and the various churches they had pastored. The couple walked into the celebration in true African style: a praise singer led their way down a red carpet into the banquet hall with cheers and *ululating* from the crowd. They continue to view themselves as the “spiritual parents” of the members in their congregation and the other churches that they influence and oversee. At a December 2005 Christmas lunch for associated pastors, Fred Roberts explained that he plans to invest more time in both local and international “younger ministers and ministries”. He wishes to serve in an “apostolic”⁶⁵ capacity, advising and encouraging fledgling ministers. The reins of leadership over the congregation, church affairs and future of the DCC are presently placed in the hands of John and Joy Torrens.

⁶⁴ See appendix F p.293 for the brochure of this event: 50 years of marriage and ministry.

⁶⁵ Charismatic Christians refer to pastors who travel extensively to influence and advise and encourage other church leadership and their members as operating in an “apostolic anointing”. According to my observation, many of the pastors who receive this title come from established Charismatic churches that are financially viable, possess strong international links and exercise influence over smaller churches that seek assistance. The use of this term has increased in South Africa since the introduction of American Christian television, which has been broadcast in the country since 2002. The term “apostolic” carries with it a sense of awe and respect amongst Charismatics since they believe people who are called apostles are higher ranking in terms of power, wisdom and insight. The office of apostle is bestowed upon an individual by a church, prominent leader or denomination. This title is coveted and is also used (or abused) by individuals who bestow it upon themselves, owing to the “title craze” that has swept over Pentecostal/Charismatic leaders in recent years.

2.4 Nellie Roberts

Nellie Roberts (2004:69) writes that she had struggled with rejection from the age of three, caused by her father's rejection of her, which had long term consequences in her childhood and adulthood. Her father, who was an alcoholic, became what she describes as "wonderfully saved" (2004:69) as the result of what Roberts calls the prevailing prayer of her grandmother and uncle. The conversion of Nellie Robert's father led him to hold prayer meetings at his home, evangelise, and even heal people. Roberts (2004:70-71) writes about being asked, by God, to forgive her father for the past, but discussed the struggle she had with bitterness, unforgiveness and rejection. After a relocation of the family to the city of Durban, Nellie attended the Full Gospel Tabernacle. She believes that this significant change in her was one of the reasons for her eventual marriage to Fred Roberts who had attended the same church as her family.

Nellie Roberts had struggled with severe bouts of depression and loneliness. Her experiences as an itinerant preacher's wife made her feel angry, tormented and alone (2004:73). She records that "times were hard as pastor pioneers, and, there was never enough money or food, save the bones I'd get from the local butcher to boil in a watery stew... I discovered that ministry can be the loneliest place on earth" (2004:72). Nellie Roberts recalls having gone through a series of emotional meltdowns until eventually "the Lord brought healing to the emotional me" (2004:73). She records a dialogue with God about a rose.

"Do you hate this rose?" the Lord asked. "How can I hate it, Lord?" I countered. "It's my favourite flower and it's your creation. How can I hate anything you created?" "Oh, He said, gently, then why do you hate yourself?"(2004:68).

She describes a memorable event, the night she demanded of God to show her that He loved her (2004:71):

The power of God suddenly took a hold of me and all I could do was groan and speak in tongues from the innermost part of my being. It came out of me like a long roaring noise and I knew it was the Holy Spirit, but I stifled it so the pastor's wife wouldn't hear me where I was at the altar. I experienced the life changing love of God and it became an anchor for my soul. Instead of associating God with masculinity and rejection, I began to open up to Him as a father (2004:71-72).

Roberts recalls: "Our family lived in constant financial difficulty. I drew no salary because there was not money enough coming in with tithes and offerings" (2004: 28). During the times of great financial difficulties in Estcourt, Roberts states that "(i)n those early years, we were unfamiliar with the principles of faith" (2004:30). He later confessed, "Estcourt became for us a training ground for faith" (2004:30). Roberts' experiences in Malvern led him to say that;

[e]very bit of provision served to increase my faith. Later on I would see young preachers start in the ministry with everything they wanted, and I would watch them struggle along with weak faith because they were never challenged on a basic level to trust God for the next mouthful of food. Or they equated money with success, and when the money ran out they gave up on the vision – a serious mistake. God always provides for the vision even if there have been times and difficult situations (2004:38).

2.5 Joy and John Torrens (Senior-Vice Pastor)

Joy Torrens, daughter of Fred and Nellie Roberts, experienced several traumatic experiences as a child. Two such incidents occurred when she was only two years old. Her face was ripped open from her mouth to her ear, by an angry dog while her parents were visiting a parishioner (2004:120). Her face eventually received several stitches and, later on, plastic surgery. Later, Joy contracted measles that took her to "the point of death" (2004:121). After a miraculous visitation from God one night, Fred Roberts believes Joy was healed. "All traces of the measles had gone and there wasn't a mark on her body" (2004:121).

Joy eventually married John Torrens and was “adamantly opposed to going into full-time ministry” (2004:121).

Members of the church could be forgiven for assuming that John Torrens⁶⁶ was “born and brought up” at the DCC, and then went on to be reared and trained for the position of senior vice-pastor (second in command). This however is far from the truth. The story of John Torrens is that of a young Catholic man of elusive character, drawn from an alternate lifestyle of substance abuse and irrationality, and changed in a single moment in time.

The highlights of Torrens’ personal testimony began when he was pursuing a Bachelor of Science degree at the University of Durban-Westville. A student in his chemistry and maths class began sharing the gospel with him. He later changed his degree to that of a Bachelor of Pharmacy. A certain incident that deserves special mention occurred when on a particular visit to Pinetown (west of Durban); Torrens spotted a fellow drug user. This individual had a packet of Bibles in his possession. When Torrens saw this he automatically assumed that his friend had “gone off at the deep end” in his drug abuse. He thought that the friend was now reduced to selling Bibles to fund his drug habit! This friend however, corrected Torrens’ assumption, by telling him that he was actually no longer a drug addict, in fact, he had been totally cured of his destructive habit. He went on to explain how the gospel had “set him free” from an addictive personality. This friend innocently became the catalyst and the initiator of the chain reaction that was to lead Torrens to the DCC.

Torrens’ first encounter with the DCC occurred when it was based at the Embassy theatre. During the service Torrens experienced a strange phenomenon, which he describes in his own words: “I could see my life flashing before me and I knew that I had to get to the front of the church for that altar call.” After this experience, a dramatic change took place in his life. His family recognised this, being amazed that this was the same person. His mother,

⁶⁶ Interview with John and Joy Torrens 19/10/2005.

sister, grandmother and other members of his family became committed Christians after they witnessed the transformation in Torrens' life. This marked the end of the old John Torrens and the beginning of the new.

Torrens' new faith and enthusiasm led him to become involved in the life of the church. He began by joining the church band as a drummer. He then went on to enrol at the Bible School after which he pursued a Bachelor of Commerce degree and was called up to mandatory service in the army. During the course of Torrens' membership at the DCC, he began a friendship with Joy Roberts which later matured into a love relationship and then marriage in December 1990.

Equipped with Bachelors' degrees in pharmacy and commerce, Torrens and his new bride left for Cape Town in 1991 to establish their lives and careers. In the Cape, Torrens worked in both his fields of qualification. From 8-4 pm he worked as a Pharmacist and in the evening he did locum work for the stock exchange in the plush Cape Town suburbs of Sea Point, Hout Bay, and Blouberg Strand. He eventually stopped the stock exchange work in favour of buying his own pharmacy in Clifton (also an upmarket area in Cape Town).

The finance for the purchase of the pharmacy had been approved when another event that would change Torrens' life occurred. Torrens recalls, "hearing God's voice" calling him to full time ministry. When told about this, Joy was not convinced about this matter since she preferred a life that would be distant from full-time church work and the disadvantages and negative effects experienced by Pastors and their families. She advised him not to get caught up with the "emotions and excitement" of the church world, without knowing the truth behind the glamour and intrigue of full-time ministry in the charismatic movement. The couple then fasted and prayed concerning this matter.

At that time, an American prophet who visited their church in Cape Town prophesied to them, John Torrens recounts the prophecy: "The prophet told us

things that were unknown to anyone else but ourselves, he told me about the fact that when I was five years old I had an angelic visitation, nobody ever knew about that, not even Joy"; the prophet went on to say to Joy Torrens, "the Lord says I have tricked you, I had to get a person from the outside for you to marry so that I could get you on the inside". The much needed confirmation that the Torrens' needed for their future came when the prophet declared, "for the Lord says, I have called you to my ministry". This was clear enough for the young couple who then cancelled their acquisition of the Clifton pharmacy, and began their work in Christian ministry in 1993 at the Good Hope Christian Centre in Cape Town. Torrens described their commitment as total and complete, "there was no plan B, or back door escape that we arranged for ourselves just in case if things did not work out for us in the ministry".

Their first years in ministry in Cape Town were difficult owing to the adjustment that needed to take place in the Torrens family, which by this time included a child. Financially, the couple no longer had access to the large sums they had been accustomed to earning in their secular employment. The church was building a new auditorium and the income of funds was erratic and sometimes not forthcoming; the ministers were therefore only paid when there were sufficient funds.

During this time they learned valuable lessons that would later prove to enhance their success in full-time ministry; the couple learned "total dependency on God, faith and trust".

In 1996 Fred Roberts visited the couple in the Cape and expressed his desire for them to work together with him in the DCC since there were some "undercurrent activities by some Pastors who wanted to cause division".

Torrens and his family then returned to Durban in 1996 to begin their work at the DCC. He is now holding the position of vice-senior pastor. Torrens believes that he is not at the DCC in order to implement his own ideas and plot his own

course, instead, he wants to see the original vision of the DCC "enhanced and amplified". He experiences the general love, regard and co-operation of the DCC staff and members; however, he does admit that it is "hard to plough with another man's oxen".

Both John and Joy Torrens firmly believe that they should show consideration for their responsible position by "leading by example". They have stated that they will immediately step down from their current position if they fail in any way with regards to their character and leadership. Since their integration into the DCC, they have been responsible for leading the administrative and spiritual course of the church together with Fred and Nellie Roberts. They are in control of all operations in the absence of the senior pastor. John Torrens handles the spiritual matters of the church with a youthful appeal yet without straying from the aims and theology of the church. Joy Torrens directs the administration and the human resources of the DCC. She was also instrumental in the opening of the DCC Hope Centre Clinic after she became aware of the increasing stigmatisation of AIDS victims in society.

2.6 History of the Durban Christian Centre

The Durban Christian Centre was initiated in 1979 with 15 people. Services were conducted at the residence of Fred Roberts. The location for Sunday services was then moved to the Durban Playhouse, situated on Smith Street directly opposite the Durban City Hall. These services were conducted on Sunday afternoons, "so as not to conflict with the various church services held in the city" (The DCC promotional booklet, *Welcome*: 2). Right at the outset of these services there was keen interest from the public and soon the church began to record approximately "2000 decisions for Jesus Christ, along with wonderful miraculous physical healing" (:2).

This new church did not adhere to the strict segregation laws that were enforced at the time; instead, the DCC opened its doors to all races. Recorded in all the DCC historical literature is the statement that "[e]verybody was

welcome, irrespective of colour, race or church denomination". This was promoted in order to achieve Roberts' vision to build "a house of prayer for all nations". This move allowed "phenomenal growth" and it became apparent that the DCC needed to acquire its own facilities which would be of a more permanent nature, where offices and a place of worship could be established. Later in 1970, the Lyric Theatre was purchased and renovated. The church assumed the name Lyric Christian Centre, and had to double its services in order to cater for the large crowds that would gather.

In 1982, Sunday services again needed to be relocated to the centre of the city at the Embassy Theatre. The Lyric Theatre was then used for the offices of what now became known as the Durban Christian Centre and the Christian Bible Training College, which Roberts initiated. The congregation soon outgrew the Embassy Theatre, which had a seating capacity of 2000 people. Once again, there was a need to double the number of Sunday services.

The DCC often conducted meetings, conventions and crusades (i.e. special services that were exclusively evangelistic in nature for the purpose of attracting non-Christians to Christianity). These took place over and above the usual Sunday morning services and were occasionally held at the Durban City Hall and at the Durban Exhibition Centre. These meetings attracted capacity crowds. Famed speakers such as television and itinerant evangelists Benny Hinn and Reinhard Bonnke were invited to conduct these meetings. The congregation now experienced uncontrollable growth. The move to the Embassy Theatre was not permanent, since it was now once more necessary to find a new home for the ever-increasing congregation.

In 1989, "... the Alhambra Theatre was purchased and the Lyric theatre sold to the Apostolic Faith Mission Church (to be used as a Bible College)" (: 3). The Alhambra Theatre is utilised by the DCC as their inner-city Church and as offices for the DCC Hope HIV/AIDS Clinic. This theatre is situated at the corner of the infamous Berea Road and Warwick Avenue opposite the Durban Institute

of Technology city campus. The interior of the theatre was refurbished in order to become suitable for the requirements of the church and Bible College. History repeated itself as the church continued to expand and “soon this building also became too small resulting in two services being held on Sunday mornings” (: 3).

This continued expansion of the city congregation led to the purchase of twelve acres of land at the entrance to Durban, bordering the N2 freeway in Mayville. This property contains facilities for the DCC which was initiated and led by the International Christian Academy and the Fred Roberts' Training Centre. The centre accommodates the Christian Bible Training College and the youth centre (Thunder Dome). “The Jesus Dome, which is our main facility, has an auditorium with a seating capacity of 4000, a chapel and a bookstore. This also accommodates the pastoral and administration offices” (*The Bulletin*⁶⁷ September 2002 Vol.1 No.3: p.1). Seating for 7000 is currently available at the Dome, since a gallery was built in July 2005.

According to the DCC senior pastor, the eight-sided shape of the Jesus Dome is based on the model of the first church buildings, “Eight being the number of the resurrection and the eight sides reaching out in every direction with the gospel of the Lord Jesus Christ” (*Welcome*: 4).

Other facilities that the DCC possesses are the Place of Hope and Camp Hope. The Place of Hope is situated in Pickering Street in the inner city and Camp Hope is situated in Cato Ridge. Camp Hope was donated by the All Nations Gospel Publishers to the church “after 21 days of corporate prayer and fasting in July 2000” (*The Bulletin* September 2002 Vol.1 No.3). The Camp Hope facilities include a “chapel, kitchen, dining hall and sleeping facilities, as well as recreational facilities” (: 4).

⁶⁷ *The Bulletin* is a magazine issued by the DCC.

2.6.1 Fred Roberts and the personality cult

The leadership and membership of the DCC affectionately refer to Fred Roberts as “Pastor Fred”. The DCC leaders are promoted to certain positions of power on the basis of their loyalty and submission to Fred Roberts and his family. Roberts enjoys the respect, loyalty, and adoration of members of his leadership team who have served under him for several years. On the face of it, the DCC congregation appears to exhibit a sense of awe, respect and admiration for Roberts; however, some members are vulnerable to dissenting voices and the division that occurs within the ranks.

Fred and Nellie Roberts often share stories of their life and ministry experiences with the congregation, which causes the listeners to feel that they know the couple personally. Members are familiar with the stories of the challenges, disappointments, tragedies and joys of Fred Roberts and his family. The autobiographical account of the lives of Fred Roberts and his family, renders the phrase “All things possible” (2004) as the summary of many of these narratives. On meeting Fred Roberts, people appear to be self-conscious and absolutely respectful. This could well be the case since Roberts is viewed as an older Charismatic leader who has endured fifty years of ministry, and remains committed to his vision. Charismatic leaders view Roberts as a wise man who hears God. Many Charismatic ministers of smaller churches follow the personal advice and church-related recommendations that he offers them.

These attitudes to Roberts bear similarities to persons who have attracted personality cult followings. The “cult of personality”⁶⁸ is defined as the “excessive adulation of a single living leader, especially a head of state”. In the

⁶⁸ See http://en.wikipedia.org/wiki/Cult_of_personality

“A cult of personality is similar to general hero worship except that it is specifically built around political leaders. However, the term may be applied by analogy to refer to adulation of non-political leaders”.

case of the congregational adulation of Fred Roberts, one may accuse some members of “excessive adulation” where Roberts is ascribed praises and the ultimate, unquestioning obedience. This is, on one hand, discouraged from the pulpit. Roberts teaches the congregation to “look to God and trust in God because man will fail you”. On the other hand, constant references are made to Roberts as “a great man of God”, “a healer and a miracle worker” and an “apostle” together with Charismatic Christian friends such as Benny Hinn who holds the adulation of Charismatics across the world.

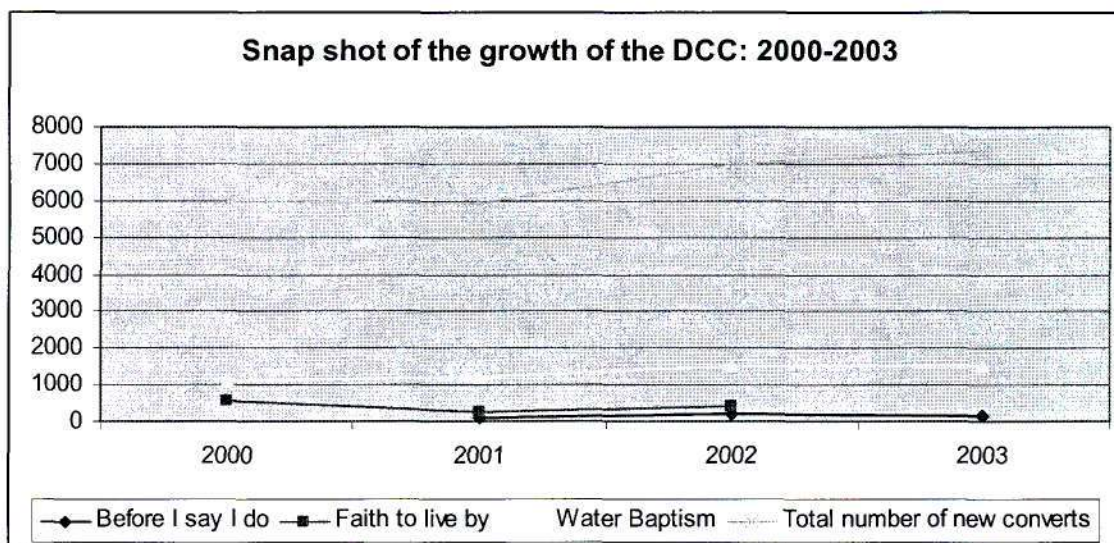
2.7 DCC demographics: Detailed description of subject group

2.7.1 Size

The administration of DCC places the present membership at approximately 20 000 people. This figure includes the membership of DCC branches in Chatsworth, Umlazi, Wentworth (south of Durban) and Kwa Mashu (North of Durban). However, the focus of the present study falls on the congregations in the Durban CBD and inner city, i.e. the Jesus Dome and the Berea Road Churches. The size of the congregation in these two locations is of specific interest to the said study because of their strategic location. At present, the congregation at the Jesus Dome numbers approximately 7500 people, while at the Berea Road location, figures are approximately 5500.

A traveller on the roads leading to the Jesus Dome on a Sunday morning may forget that it is a Sunday morning, since the traffic to the church resembles the Monday morning peak hour traffic! At the Berea Road location people actually queue in long lines just to get into the service. Ushers skilfully usher the crowd in, a few at a time, in order to prevent a stampede into the venue, before and after, the two morning services. The auditorium is filled to capacity; rows of chairs are set up for the overflowing crowd, even on the stage. People occupy every available space, in the aisles; even the hallways and entrance areas are used to accommodate the influx of people. Those unfortunate enough not to make it inside the auditorium, watch via live televised feeds to various rooms in

the building. Those who do not make it into the building at all, stand on the pavement outside the building. One such individual explained that it was “okay”, “just as long as we can hear what is said inside”. As mentioned in chapter one, the growth of the Pentecostal/Charismatic movement has gained the attention of sociologists and theologians alike. The following graph shows the indicators of the growth of the DCC from 2000 to 2003.



Graph 1: Snap shot of the growth of the DCC: 2000-2003

The indicators I include in this graph are directly from the DCC, they include the number of people who attend their premarital course “Before I say I do”, the discipleship training course “Faith to live by”, the number of people who were baptised in water and the total number of new converts from the year 2000 to 2003. The numbers of “new converts” are the DCC’s primary indicator of growth. The graph shows the huge number of new converts that the DCC records from its two inner-city locations.

2.7.1.1 Factors that contribute to the growth of the DCC.

While there are generic factors⁶⁹ that contribute to the growth of these churches, it is necessary to discuss the factors that contribute to the growth of the DCC as a specific church/social institution. It is often stated by the pastors and members that the growth of the DCC is attributed to the leading and guiding of the Holy Spirit who calls people to the church. Members believe that people

⁶⁹ See Kelley (1977).

will be attracted to the DCC since it is a “spirit filled church”, a term commonly used in Pentecostal and Charismatic circles which refer to a church that propagates speaking in tongues, loud exuberant worship styles, healing, exorcism and the practising of the gifts of the Spirit. On close inspection, the growth of the DCC can be attributed to following:

A. Home cell network

Home cell meetings form an indispensable component of the growth of the DCC network. The DCC grows as a direct result of the social networks established at the home cell level. The term “home cell” provides an image of a network of cells that form an organ and a system. These home cell meetings are styled as local area networks. It is here that people, who would not formally attend a church, are netted into the DCC congregation. Traditionally known as home cell groups, the DCC now refers to these as “life groups”, where people can become empowered for life.

Neighbours, friends, family, employees and employers are often invited to attend prayer meetings or spiritual discussions at the homes of the DCC members. Once at the meeting, they generally receive a warm welcome and are treated like special guests. At the end of the meeting, newcomers are asked if there is anything they require prayer for; they often respond positively and receive prayer. These interactions take place throughout the Durban metropole as members of the DCC host meetings once a week in their own homes. The house becomes a neutral space for non-churchgoers who might feel uncomfortable and intimidated in an actual church building. The guest is nurtured and encouraged by other members of the home cell sharing their personal narratives of healing, salvation etcetera. Through a series of conversations, the guest may decide to convert. Once the guest has had sufficient interaction with the laity in their homes, they are then invited to attend a church service at the DCC premises. This marks the beginning of the guest's insertion into the membership of the DCC. The preservation of the new member

is crucial since the DCC encourages new members to immediately attend discipleship courses and be an active participant in the life of the church. Eventually, the cycle is completed; the new member starts their own home cell meeting and reaches out to other people in the neighbourhood. Thus home cell meetings are the point of entry for new members and also the beginning of the person's own involvement in ministry at the DCC. See the cycle below.

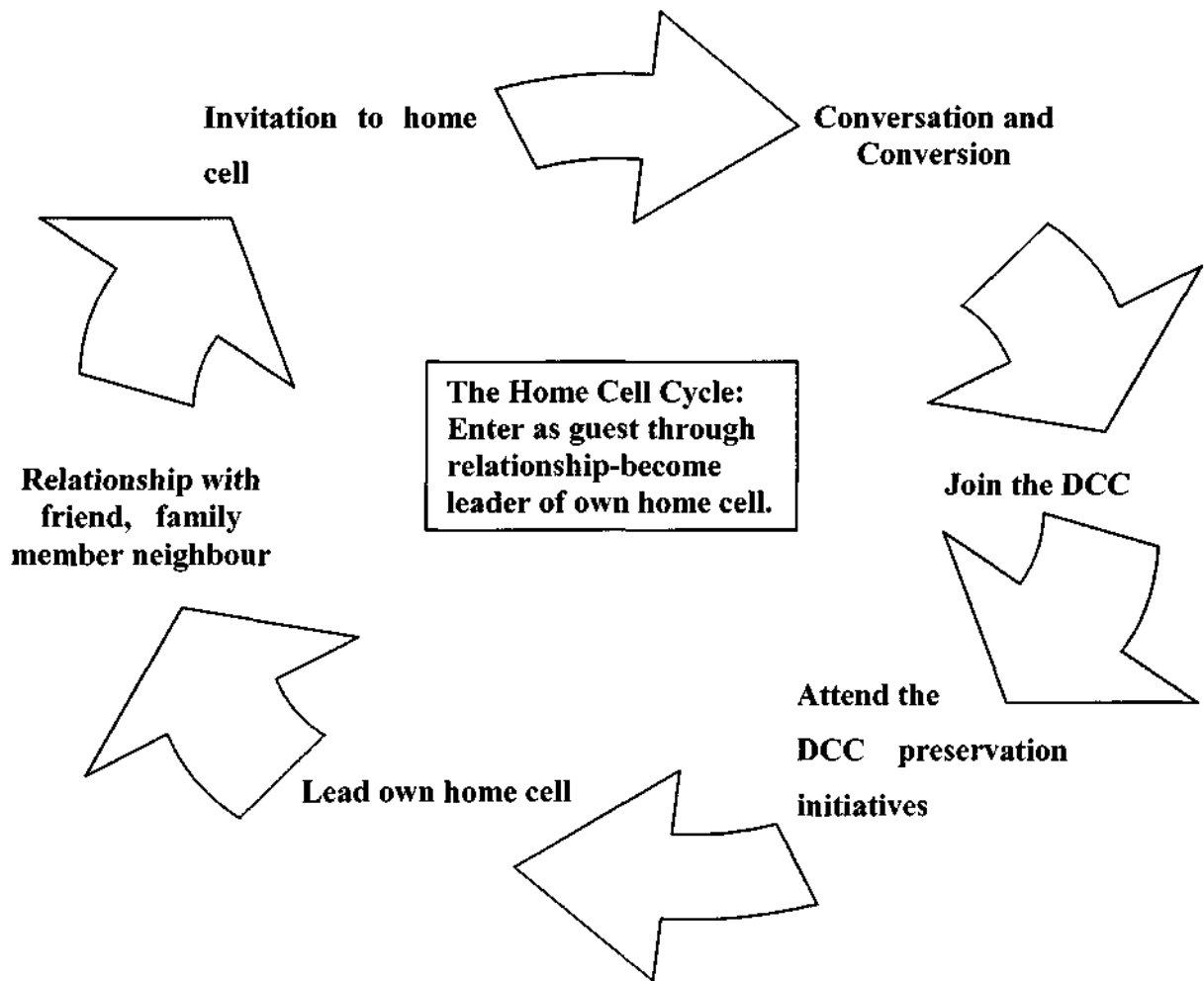


Figure 1: The Home Cell Cycle

B. Agency of women

The growth of the DCC can be attributed to the mostly overlooked labours of the women of the congregation. Women are active and leading agents in the growth of the DCC. Throughout the city the women of the DCC connect with other women and share their faith. This witness takes the form of prayer, guidance, childcare, benevolent acts and informal health education. The women in the laity who do not have theological or missionary training occupy various sectors of society from professionals to housewives. More than pastors and church leaders, they enjoy optimal exposure to people in different urban contexts, such as the office, the market, and the neighbourhood. Their presence in the urban context is tangible as a result of their witness being authentic.

The women who share their faith not only propagate the gospel, but also advertise their church and pastor. In their passionate narratives they also refer to sermons preached by their beloved pastor and how these influenced them. They refer to their church as a special place where miraculous things happen. Thus, their personal stories of salvation and deliverance almost always include compelling references to the DCC, and how it has made an impact on them.

C. Retention and rewards

In order for the DCC to maintain its strength and capacity in the city of Durban the church devises new means to keep its membership numbers high and maintain its classification as a megachurch. For this reason, the DCC spends sizable amounts of resources on creating and maintaining exciting and appealing programmes that target different constituents. The DCC retains its membership through the following means: age and gender specific programmes; the use of technology; internationally renowned speakers; a mass choir, vibrant, contemporary worship, and a strong cell group network. In addition to this, the name of the DCC, which is a prestigious brand in the Pentecostal/Charismatic circles in Durban, continues to draw people from other,

smaller churches. Another possible reason for the retention of large numbers is the theory that big crowds attract big crowds. For as long as the DCC continues to appeal to people's senses it will continue to retain its masses.

Members of the DCC who actively contribute to the activities and the presence of the church are rewarded by rising up the ranks in the various programmes in which they participate. Members that serve the church are rewarded for their submission and obedience, which is valued above skill and expertise. Affirmations and endorsements by the DCC senior pastors are coveted by participating members as the decisive reward for serving at the church. In the case of the youth pastors, children's pastor and the senior vice pastor (at the time of this study) it is apparent that upward mobility through the DCC ranks is possible. When affirmation is not forthcoming there have been cases when certain members have left the church, thus leading to periods of discord and dissension.

D. Programme orientation and marketing

The DCC runs a host of programmes for the whole family. People are targeted at every stage of their lives. Meetings are held specifically for women and men, business people, and leaders. There are programmes for couples planning marriage as well as events for married couples only. Youth and children are a prime target of the DCC. The "Superchurch" is a contemporised version of what other churches traditionally call Sunday school. Here the children are not only educated about the Bible but also come to enjoy Disney-styled entertainment. The programmes are always well advertised in glossy colour promotional leaflets or brochures⁷⁰. Special events are a regular fixture such as guest preachers, healers and prophets⁷¹ from around the world who make regular appearances at the DCC. Healing services play a large role in attracting people

⁷⁰ See appendix G p.297 for other examples of DCC advertisements.

⁷¹ In the DCC context, a "prophet" refers to someone who is able to admonish or foretell the events of a person's life. The prophet may also reveal direction and purpose in an individual's life or the life of the church. It is rare for these prophets to address city wide issues or those with political significance.

to the DCC. In addition to this, world renowned gospel musicians and singers perform at the DCC Jesus Dome. In certain cases tickets for performances are sold by the national ticket outlet, Computicket.

Women Of Worth 2007

Your Host

 Ps Nellie Roberts

9th August @ 10am
 "Girl Power" is Pastor Kayanja's belief that every woman possesses 'that internal magnet, that power that can take light where darkness has been and that in-built capacity to draw millions to God's Kingdom.'

"National Womens Day"

Ps Jessica Kayanja
 Uganda

12th August @ 8am & 6pm
 Dr. Faith Fredrick is the founder and president of Faith Christian University in Orlando, Florida. Her story is one of great restoration and truly "what the devil meant for evil God meant for good!"

Dr Faith Fredrick
 U.S.A.

Durban Christian Centre
 Jesus Dome, Mayville
 031 242 5000
www.dcc.org.za

DAVID YOUNGREN

DEAF HEAR
 BLIND SEE
 LAME WALK

**ENCOUNTER CHRIST
 EXPERIENCE
 MIRACLES**

August 26th 2007
Phoenix Christian Centre
@ 8am
& Jesus Dome @ 6pm

WWW.DAVIDYOUNGREN.DIC

Figure 2: An example of two promotional leaflets typical of the DCC event advertising

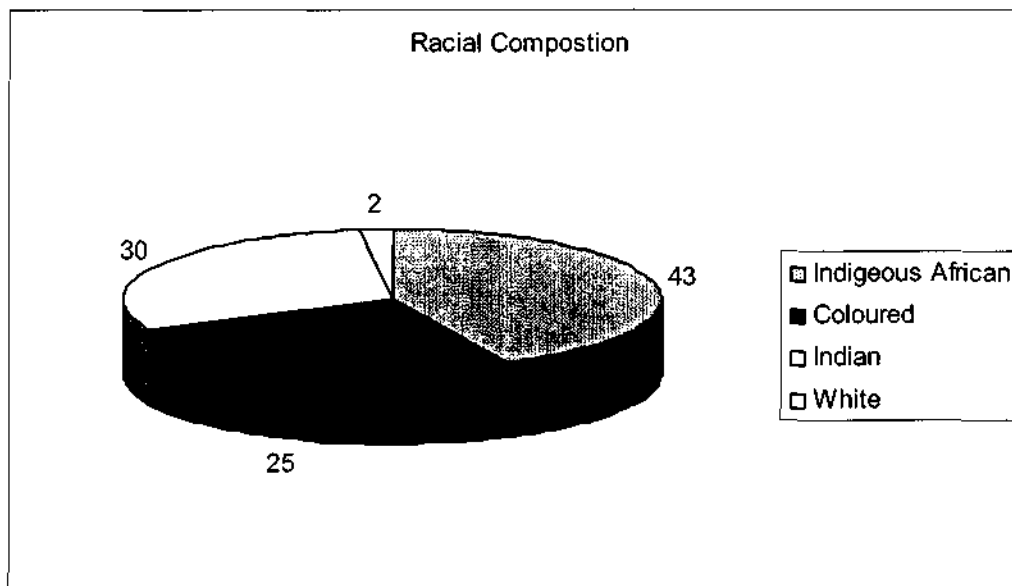
E. Other factors

Among other factors that contribute to the specific growth of the DCC are the entrepreneurial skills of the DCC founder, the multi-racial nature of the church, the large crowds that attract large crowds and the church's optimal location in the city. These factors will be discussed further in subsequent chapters in this study.

2.7.2 Racial composition

The racial composition of the DCC has drastically changed since the research carried out by Morran and Schlemmer (1984:56) where the majority of the

church was white. The DCC now comprises 43% indigenous African, 25% coloured, 30% Indian and 2% white members.



Graph 2: Racial Composition

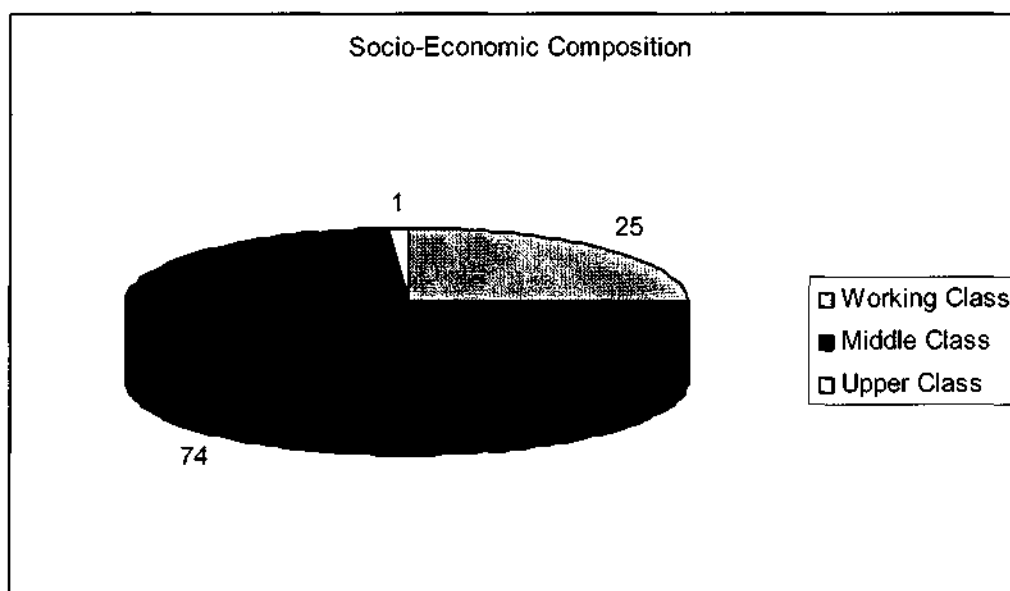
This would indicate that the majority of the DCC membership are considered “black”. Black is an umbrella term, which is acceptable in most circles in South Africa, and covers indigenous African, coloured and Indian races. The use of the term “black” is still not without controversy. The church’s racial composition is relatively proportionate to the racial demographics of the city of Durban with the exception of, the percentage of coloured congregants, who have a strong attendance at the DCC despite a small percentage in the racial demographics of the city. This could be due to the large coloured community that live in close proximity to the DCC Dome.

The 26-year existence of the DCC has seen the racial composition of the church alter with the changing demographics and politics of the city of Durban that is, during the apartheid era- from the DCC’s founding till 1994 and the post apartheid era since 1994. The white flight from the cities of South Africa took place as “grey areas” (areas where different race groups lived in close proximity) spread into the former white inner cities. Once the change of government took place, there was an almost irreversible trend with blacks pouring into the cities and whites pouring out to the suburbs. It must be placed

on record, at this stage, that Fred Roberts initiated racial integration in his church services before it was even tolerated by the government of the time. According to my knowledge the DCC was one of the first churches in Durban to have a congregation with mixed race groups.

2.7.3 Socio-economic composition

In keeping with the general composition of Charismatic Christianity world-wide (Balcomb 2001) and the megachurch research carried out in the United States (Faith Communities Today Project, Thumma 2000), the DCC contains a strong middle class membership. The leadership of the church indicates that 74% of the total members are middle class while 25% are working class and 1% upper class.



Graph 3: Socio-Economic composition

The Berea congregation contains a large number of people typified as “yuppies” (young upwardly mobile professional people). A young KPMG (multinational auditing firm) intern said that he attends the DCC because it makes him “feel good”. Attending a service at Berea is like a fashion event, where the young men and women are sophisticated and fashionable. A number of sporty and

luxurious cars adorn the Berea and Warwick corner on a Sunday morning (a rather unusual sight in that part of the city, since it is considered a crime ridden area). The church members of both locations have interesting “gospel” personalised plates on their motor vehicles such as “Tehila ZN, Praise ZN, Wisdom ZN and Favour ZN”.

2.7.4 Family and individual composition

It is interesting to see how the DCC has discovered different ways of being the church in the city. The Jesus Dome mainly accommodates families, while the congregation at Berea Road contains a large number of single students and young professionals who live in the surrounding areas in various types of student accommodation and apartment buildings. The students attend the various campuses of the University of Kwa-Zulu Natal (formally known as the University of Natal, Durban, and the University of Durban-Westville), The Durban Institute of Technology or one of the other various computer or business colleges in the city. The ability to consider the large numbers of single men, women and mothers is important in a city church.

2.7.5 Foreigners in attendance

This church attracts a sizeable number of foreigners from various countries around the African continent and the world. The DCC provides a ministry to immigrants and foreigners by employing staff who are able to conduct language specific services, for example, Portuguese speaking staff for congregants who are Portuguese speaking people from Mozambique, Angola and Brazil. The DCC branch in Berea is church for a growing number of immigrants from across Africa, namely Nigeria, and Burundi. These immigrants are mainly men who have come in search of employment and business opportunities.

2.7.6 Gender, age and language composition

The subject group consists of a youthful congregation with the majority of members falling in the young adult age group. Women are in the majority.

A study into the DCC reveals a linguistically and ethnically diverse congregation. While the congregation at the Dome can be considered racially and culturally diverse, it is linguistically “poorly integrated”. The linguistic diversity of the congregation is taken for granted and all communication in worship services is in English. On the other hand, the Berea congregation does not share the Dome’s racial diversity since mainly black people attend worship services here. This congregation however, is multicultural and multi-linguistic. It is somewhat more linguistically integrated since it offers a Sunday morning service which is translated from English into Zulu.

2.8 Durban Christian Centre’s methods of operation

2.8.1 Authority: hierarchical structure of the DCC

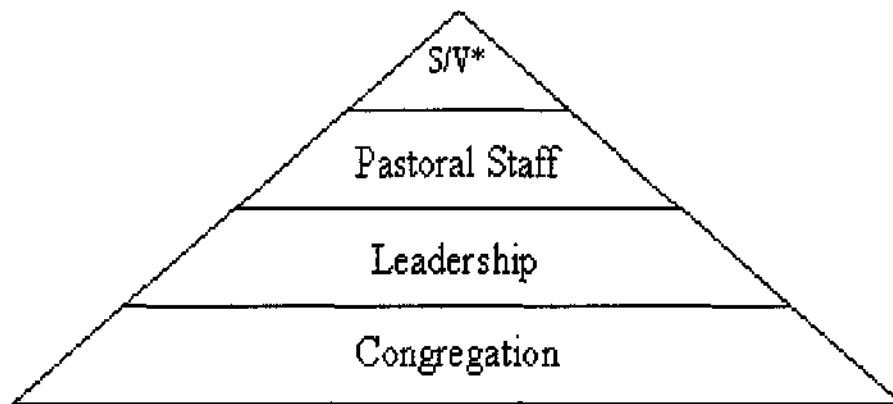


Figure 3: Hierarchal structure of the DCC

**Represents the senior and vice senior pastor.*

The highest level represents the senior and vice pastors. All major decisions are made at this level. The second tier includes administration and pastoral staff,

who form the heart of the organisational activity. At this level, brainstorming, strategising, implementation and evaluation of plans take place. The third tier consists of the general leadership, which includes life group leaders, supervisors, area pastors, etcetera. This level is responsible for implementing the various projects decided upon at higher levels. The base of the triangle consists of the congregation who play active or passive roles in the life of the church. The triangular shape of the diagram best describes the power flow at the DCC. At the top, there are few people with more power, while at the bottom there are more people with limited authority.

2.8.2 The bureaucracy of the DCC

The flowchart below describes the positions assumed at the different levels of leadership in the DCC bureaucracy. In this congregation, the members relate to the life group leaders and elders who are equipped and empowered to attend to their needs or demands. If the members require pastoral attention they are serviced by area pastors or pastoral assistants who in turn are empowered to make decisions to resolve crisis or conflicts, or refer members to the Pastor or Senior Pastor.

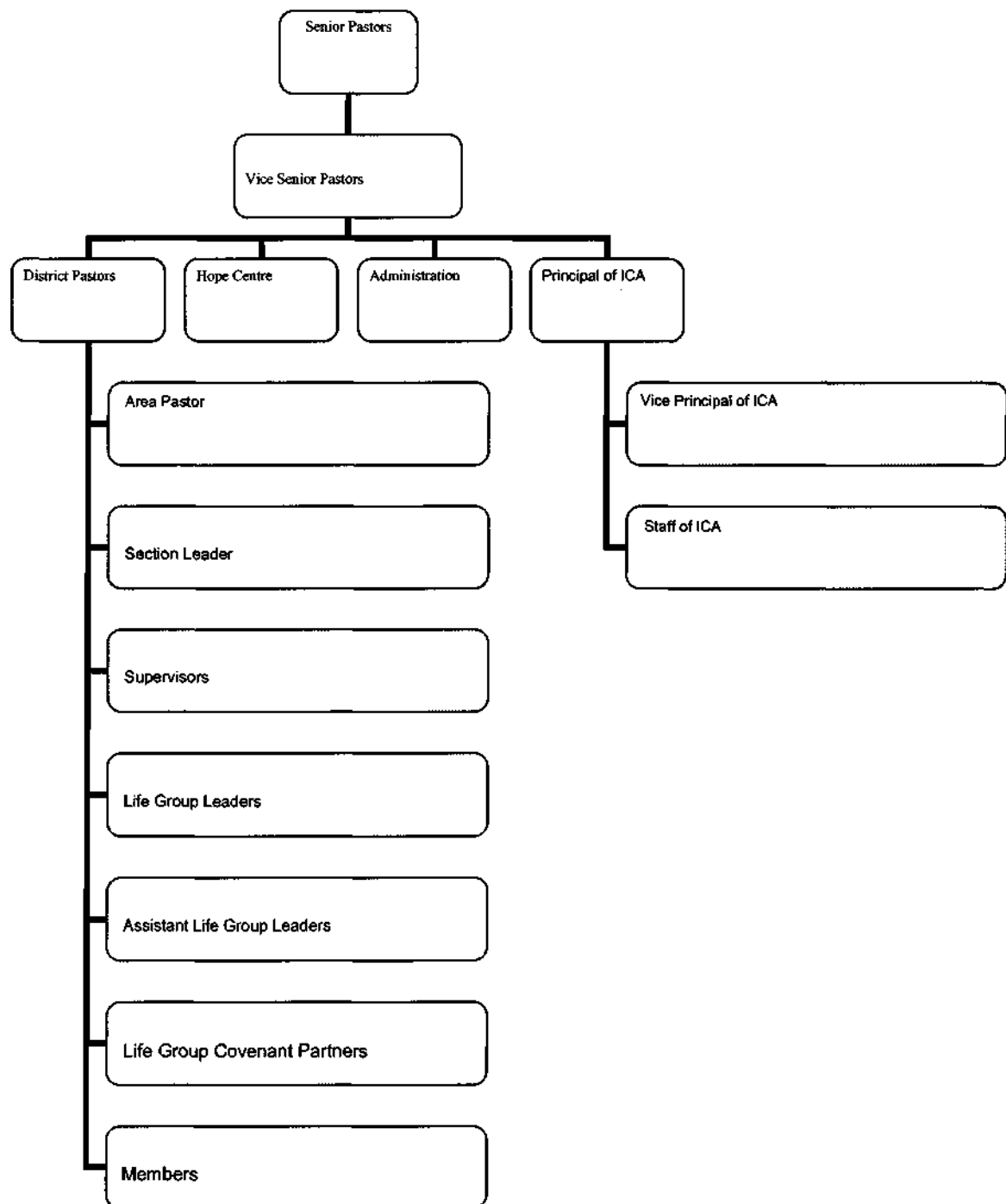


Figure 4: Levels of leadership in the DCC

2.8.3 The DCC constitution

From the flow chart and the representation of the hierarchical structure, it is evident that the DCC practises a formal division of labour and all actions are subordinate to the leaders at the top. It is necessary to include the constitutional

briefings of the DCC regarding the role of different levels of its power structure. I intentionally include a detailed view into the DCC constitution in order to provide a clear sense of the organisational attributes of the DCC. An understanding of these attributes will facilitate further study into the typology of the DCC authority system.

2.8.3.1 The DCC Board of Directors

The constitution contains a lengthy discussion on church governance.

The church as to its business shall be fully controlled, governed and operated by its Board of Directors which shall consist of a minimum of two members or of five members but the number may increase as the need arises. Should the board of Directors be two, there shall be President and Secretary-Treasurer. Should the Board be five there shall be the President, Vice President, Secretary-Treasurer and Advisory Members. Board Members shall serve for a term of one year and may serve consecutive terms as long as they are approved. They are subject to removal at any time when they cease to qualify under the original qualifications by which they were appointed.

Reason for dismissal

If he/she leads an immoral lifestyle;
If he/she conducts an unscriptural and unholy practise;
If he/she has an uncooperative spirit and attitude;
If he/she fails to support the church financially;
If he/she unreasonably neglects church attendance.

Duties of the board

To exercise the business affairs of the congregation
To manage and control any gifts, legacies and beneficiaries of any kind given to the church
To manage and control investments
To meet any costs, expenses and liabilities for such funds that may be needed from the church
To insure, build, repair and maintain property
Together with and subject to the approval of the Senior Pastor, to employ such staff as may be required in the functioning of the Church and to discuss such staff issues
To properly attend to accounts and audit and keep records of all payments. The treasurer being appointed to prepare a proper balance sheet of the Church Business as at the end of February each year (*Constitution: 9-10*).

2.8.4 Role of the Senior Pastor

The senior pastor is granted authority by virtue of the fact that he has founded the church, received training and has years of experience in his field of work. He is positioned at the top of the power base and thus wields maximum power. He expresses self-affirmative power because he possesses a high self-esteem, a positive self-image and self-confidence. He has occupied his position and played his role as senior pastor for over twenty-five years in a changing congregation through dynamic times. Fred Roberts exercises personal power aside from his office as pastor.

2.8.4.1 Constitution on the role of the Senior Pastor.

The church recognises the calling to the position of Senior Pastor. When Jesus descended and ascended He gave special gifts to the church. The office of pastor is one of the apostolic gifts that Jesus placed in the church. Ephesians 4:8-12. Jesus gave five ministry gifts. The apostles, prophets, evangelists, pastors and teachers. These are the highest callings and the most powerful authorities in the local church under Jesus Christ. It is the responsibility of the pastor to give directions to the church body and to provide instruction to perfect the saints for the work of the ministry, for the edifying of the body of Christ. Ephesians 1:12. The church respects the office of Pastor and recognises that he is 'Shepherd', 'teacher', 'nurse' and an instructor in righteousness, and an example to the saints. His position is for life and can be subject to removal (*Article 9.1.4*).

The Senior Pastor should be considered the spiritual overseer of all matters pertaining to the church and shall direct all of its activities. He should be cognisant of all business meetings of the church. He should be a member of all boards, committees and departments, although this may be in an ex-officio capacity.

The Senior Pastor shall have authority to name his successor in the event of his retirement or resignation. In the event of his death, the decision will be taken by his wife, having a casting vote in the Board of Directors.

The Senior Pastor shall have authority to employ and dismiss staff, set vacation; set wages and can make all other decisions relative to the employees of the church. All employees including Pastors shall work under the direction, leadership and authority of the Senior Pastor. The Senior Pastor's decision in matters relating to each employee is final. The Senior Pastor shall be authorised to purchase material, supplies, and equipment, allocate contributions to ministries and ministers and anything else necessary for the daily operation of

the staff and the administration of business and ministry of the church. This amount shall be any amount up to one-twentieth of the annual budget or a specific amount set by the Board of Directors. (*Constitution: 13-14*)

2.8.4.2 Elders

An elder is recognised as such only because of his ministry and commitment to the development of the Church and such elder must:

Serve as a deacon prior to being recognised as an elder or an ordained minister.

Must have proven ministry and have fulfilled certain requirements.

May serve on the Board of Directors or a committee if so designated by the Senior Pastor. In the event of a joint meeting of boards, such person shall be allowed only one vote.

Will pray for the sick, anoint with oil, minister to the spiritual needs of the body of believers, baptise believers in water, be willing to fill places of responsibility and stand with the Senior Pastor and staff in the work of the ministry of the Church.

Shall assist the Senior Pastor in giving direction to the congregation in matters of doctrine and/or other spiritual matters.

Will direct the affairs of an area of ministry, by supervising the youth, children, women's ministry, evangelism, home groups, etc.

There shall be no accusation accepted against any elder/pastor unless there are two witnesses to testify.

This is a calling of God and should not be viewed as a secular job, if in full-time service there are no limits to time involved in the ministry.

(*Constitution: 14-15*)

2.9 The relationship between power and authority in the DCC

The relationship between power and authority in this congregation has been determined by the goal of this organisation. Their goal is world evangelism. They believe that their local church is an equipping centre. Thus leaders are empowered and encouraged to maximise their potentials in this regard. Consequently the lower level leadership of the DCC have the power to fulfil the mission and vision of the church in the departments of the church to which they are assigned; however, they have little authority over the final decisions that are made about the running of the church as a whole.

2.9.1 The DCC as a political system

In the church, we find a strong political system. This system involves the members and the leadership. There is a systematic flow of energy and power. The church functions somewhat like a micro-political system.

2.9.2 The decision-making processes of the DCC

The decision-making process forms an integral part of the use of power: wise decisions demonstrate correct and intelligent use of power. However, selfish and uneducated decisions cause serious mismanagement and could have a fatal effect on the DCC. The DCC uses six steps in decision-making:

1. Recognition and identification of the problem;
2. Obtain information;
3. Prayer;
4. Consider alternatives;
5. Implementation; and
6. Evaluation.

The people involved in the decision-making process form part of the higher power level, that is, from the elders upwards. The process involved is one of the discernable points of the church since the decisions are made in an ordered business fashion. Any disagreements and conflicts must arrive at a resolution through negotiations. According to leadership contentious issues are dealt with in a diplomatic manner since an “open door” policy is in place, that is, people are allowed to freely come into the Pastor’s office to discuss grievances.

2.10 Conclusion

This chapter contained the stories of the key role players at the DCC together with the demographics and method of operation of the church. The stories reveal the role of physical, spiritual and emotional healing and, dreams and prophecies in the lives of the Roberts and the Torrens. The demographics present the church as predominantly young, middleclass and black. From the detailed information included from the DCC constitution, it is evident that the church adopts a high level of organisational structure and bureaucracy.

Chapter Three: Identity of the Durban Christian Centre

3.1 Introduction

This chapter will contain a description of the identity of the DCC. Venter (1998:4-5) suggests that one of the focus areas in the understanding and study of an urban congregation is the analysis of the identity of the congregation, which, according to Venter, answers the question of “who” the congregation is and includes the “persistent set of beliefs, values, patterns, symbols, stories and style that make a congregation distinctly itself” (1998:5). The identity of a congregation reveals the collective character of a congregation (1998:7). I have chosen to include a description of the vision, goals, theology and beliefs of DCC, together with a value system, which I have placed in a hierarchical order so as to mark the level of emphasis placed on each value.

The DCC worldview and mission orientation will also be discussed in order to locate the DCC within the wider Pentecostal/Charismatic movement. This chapter will thus highlight characteristics of Pentecostal/Charismatic spirituality such as experience, evangelism, eschatology and biblical authority. These themes will overlap in the various analyses because of their links with each other.

3.2.1 The DCC mission statement

Durban Christian Centre, based on the Word of God, is committed to proclaim the Gospel of the Lord Jesus Christ, both locally and internationally in the power of the Holy Spirit, by all means available, to train, and send men and women of God, to raise up life groups, preach, teach, heal the sick, disciple, establish churches and be involved in community service.

3.2.2 The DCC vision statement

The Durban Christian Centre describes its vision as follows:

Committed to being a house of prayer for all nations, a city-wide multicultural church, which meets in life groups, congregations and celebrations. Constantly striving for excellence in ministry, based upon the integrity of God's word in submission to the leading of the Holy Spirit. (*Welcome* booklet: 1)

Notable elements of the DCC's vision are references to being "a house of prayer for all nations", "city-wide", and "multicultural".

In chapter two I refer to the racial demographics of the DCC. I continue to discuss the issue of race with the backdrop of the DCC vision statement. The reference to "the house of prayer for all nations" comes from senior pastor Fred Roberts who reports that he heard "the Lord speak" to him and tell him to build "a house of prayer for all nations" in Durban (Roberts 2004:107-111). For Roberts, the call to build "a house of prayer for all nations" was firstly a call to establish a multiracial congregation. This was viewed as difficult because the apartheid government did not facilitate mixed race gatherings. Roberts (2004:95) records that "...members of all racial groups came by the hundreds" and this roused the suspicion of the secret police who told him, "You can't have services with all races worshipping together". As Roberts (2004:95) asserts, "the secret police didn't know that it was God's plan and no opposition would thwart it, we were challenging the spirit of apartheid!"⁷²

Despite the threat from the apartheid government, Roberts (2004:94) was compelled to realise his vision and now considers the DCC to be the "first charismatic church to try to be actively multiracial". In 1984 Morran and Schlemmer put the figure of black congregants at 30% which represented a racial percentage breakdown of 2% African, 13% Coloured, and 15% Indians

⁷² For further discussion on the dualistic worldview of the Pentecostal/Charismatics and their ascribing social and political problems to the realm of the spirit, see the section on worldview later in this chapter.

(1984:54). This is dated research but is nonetheless relevant in order to emphasise the fact that this was in 1984 and therefore the multiracial character was truly significant. This racial composition was recorded during some of the most turbulent times in the country. Poewe (in Burgess & Van de Maas 2002:237), referring directly to the DCC, calls this percentage “positively amazing”, considering the difficulties of the apartheid period. Roberts (2004:98) is confident that his “house for all nations” vision was fulfilled and writes:

I firmly believe that the work our church and others did help end apartheid peacefully. The theatre where we met was in the Warwick Triangle, a few square miles of volatile and crime-ridden neighbourhoods, so bad that some people's cars were stolen during church, and others were mugged on the way home. We had to hire guards with police dogs to protect people's property. But the triangle was the first place in the entire country to be declared free of apartheid, even before the law came into existence.

The DCC operates on a cell structure with small group meetings taking place weekly in the homes of its members. Since members come from across the Durban metropole this gives the church its “city-wide” presence. However, this presence is noticeably absent in the informal settlements that also make up part of the city. Just three minutes from the luxurious Jesus Dome exists an informal settlement called “Beverly Hills”. I have repeatedly enquired about the presence of the church in this location and was told that this place is “too dangerous”. From my observation, the DCC has not made significant or sustained attempts to work alongside the poor⁷³ in this informal settlement which is literally “a stone's throw away”. Therefore, the vision statement needs to be revisited in order to establish realistic plans for the church's necessary presence in the areas that most need social interventions, developmental assistance and communities of fellowship, faith, and solidarity.

⁷³ This raises the question whether the DCC really identifies with the poor or is aiming at the middle class. I deal with this question later in the study, and set it in the context of other Pentecostal/Charismatic megachurches.

3.3 DCC goals

Apart from being “a house of prayer for all nations”, the primary goal of the church is to reach the city of Durban and other parts of the country and the world by means of evangelism. A strong evangelical thrust exists at the heart of this church. There are constant references from the pulpit to the central focus of the church, which is “souls”. The church leadership desires to attract, apart from local Durbanites, the fast-growing immigrant population of the city that is, the people from various countries in Africa who arrive in search of employment and business opportunities, for example Nigeria, Zambia, Mozambique, the D.R.C. and Angola.

Fred Roberts (2004:98) offers these evangelistic principles in his book:

To reach the lost⁷⁴ at any cost must become your heartbeat. Make your goal in life to be like Jesus and follow his example in life and ministry, and, see the world and its desperate needs through the eyes of Jesus.

Further study is required in order to determine the attitude of members of the congregation to the “reach the lost at any cost” ethos. From this exploratory study there appears to be certain individuals in the congregation, (namely cell leaders, bible school students and those who involve themselves in some form of “church work”) who embrace this theology. Some members do not subscribe to this strong evangelistic mandate even though they would agree to it in principle. I believe that the majority of the DCC members are not determined “soul winners”. After attending the congregational worship services for five years I have begun to recognise families and individuals who come weekly, without bringing “unsaved” friends and family along, as they are regularly encouraged to do. I do believe that the majority of the DCC members would engage in a basic discussion of their faith in the work place and amongst their families and friends; however this would not be a compelling priority in their

⁷⁴ The lost refer to those who have not “accepted Jesus Christ as their saviour”, i.e. people from other religious groups or atheists; it could also include backslidden Christians.

lives. The messages from the pulpit regarding prosperity, self-improvement and success, far outweigh the messages to “reach the lost at any cost”.

Another concern of the DCC is social assistance and the upliftment of the people of Durban by reducing poverty and hunger, job placement, health care etcetera (for further discussion, see chapter four). The methods to achieve their upliftment goals include the typical mix of social and spiritual interventions.

3.4 DCC theology

The DCC holds to a strict set of beliefs and a moral code, which it derives predominantly from its interpretation of the Bible. Following are key issues which are fundamental to the DCC theology. These issues include the subject group’s beliefs about God, Jesus, the Trinity, church and worship, and their understanding of salvation. It is necessary to delineate these issues in order to attain an understanding of Charismatic theology in terms of the DCC context. The contents of this information are gathered from the church constitution in the section titled *Statement of Faith*, from promotional booklets, personal observation and various sermons preached at the church.

3.4.1 God, Jesus and the Holy Spirit

The DCC distributes weekly bulletins, which describe their theological position and provide biblical texts to put their position forward. The DCC constitution also categorically states its doctrinal stance.

Concerning God, this statement was extracted from a DCC publication: “There is only one God, eternally existent in three persons: God the Father, God the Son and God the Holy Ghost”. (*The Bulletin* October 2002 Vol. 1 No. 4: p4) At the DCC, preachers offer very definite ideas and explanations of who they believe God is, what God likes and dislikes. This information is often supported

by proof texts. Perceptions of who God is in the DCC would vary from God the provider extraordinaire, protector, and healer to redeemer and promoter.

Pentecostals and Charismatics are certain of their knowledge and perceptions regarding God. There are seldom any doubts about God and his work in the life of the believer. The believer may say, "God told me..." and is generally confident that this indeed is the case. A common expression is: "I believe that God is speaking to the church on ...issue". It is totally acceptable for people to talk about the leading of God in these circles. Even mundane issues are not exempt from the all-encompassing role of God, for example, "how God helped me to find a parking spot". This may be considered sacrilegious and insane in some circles but is widely accepted in the Charismatic context where God has a role in every aspect of the believer's life.

According to Hocken (in Burgess and Van de Maas 2002: 515) the Charismatic renewal is "characterised by the conviction that God speaks to his people corporately and personally as directly and regularly as in the first Christian century". Hocken (:515) further explains:

People filled with the spirit hear the Lord, they experience a directness of communication and guidance from the Lord in a way that shocks, puzzles, attracts or repels other Christians. This experience of God speaking is experienced as intrinsic to knowing God as a loving father who converses with his children and opens up his inheritance to them.

This typifies the DCC theology of God and God's communication with believers today. The challenge with this theology is that it naturally lends itself to abuse. The notion that God speaks to the believer is a difficult terrain to traverse. How does one identify those who genuinely hear from God, from those who have lively imaginations, delusions, or those who want to use God to back up their point of view? The other issue to be raised here is one of accountability. If a person declares that God has spoken to them, then they are putting themselves out of reach of any criticism. To argue with a person who believes their words have come from God is to argue with God. Average congregants may not argue just in case they do not clearly discern the words and ways of God. Although

Charismatic churches preach that God is in communication with his people today, the DCC still thoroughly screens, and may even deny, the general congregation access to the pulpit for the purpose of sharing what they think God is saying.

These communications from God can also serve a breaking or admonishing purpose. Certain people in leadership and members of the DCC often “hear from God” about negative behaviour patterns and spirits associated with other people. One woman discovered that her pastor had discerned that she had a Jezebel spirit⁷⁵ that was the root of her marriage breakdown. She did not appreciate that assessment in a situation where she believed she was the victim. I have observed that Pentecostals and Charismatics are quick to believe a harsh word from God when it deals with another person but will rarely accept critical remarks that are directed at them. This often leads to people leaving certain churches in favour of one that is more encouraging and pampering.

Conversations with various people from the DCC reflect that members often repeat in parrot fashion what they hear from the senior pastors and guest speakers, concerning what God is saying. This observation leads me to believe that the DCC membership is generally trusting about what is heard from the pulpit and regard it without question as a word from God. Many members attend church services in a *tabula rasa* state, waiting to be inscribed with the latest word from God.

Concerning Jesus Christ, the DCC believes the following:

The deity of the Lord Jesus Christ, in his virgin birth, in his sinless life, in his miracles, in his victorious and atoning death, in His bodily resurrection, in His Ascension to the right hand of the Father, in His personal future to this earth in power and glory to rule a thousand years (*The Bulletin* October 2002 Vol. 1 No. 4).

⁷⁵ A person with a Jezebel spirit is considered to be dominating. The woman I refer to in this incident was known to me for several years before I began this study. After discovering her husband's infidelity she sought counsel from the DCC leadership.

These beliefs fall within the scope of Evangelical theology. For example, "Jesus Christ is true God and true man, having been conceived of the Holy Spirit and born of the Virgin Mary. (John 11:14; Matthew 1:18; Luke 1:26; Luke 2:7; 1 Timothy 2:5)" (*Constitution: 5*). "Jesus died on the cross and shed His blood as a sacrifice for our sins. He arose bodily from the dead, ascended into heaven, and is seated at the right hand of the Majesty on High." (1 Peter 2: 24; Hebrews 9:11-14; 1 Corinthians 15:3-8; Hebrews 10:12)" (*Constitution: 5*).

For Pentecostals and Charismatics, "accepting Jesus Christ" marks their initiation into their life as a believer. Hockens (2002:514) believes that there is a "marked focus" on Jesus Christ, which is evident in testimonies that constantly refer to "an encounter with Jesus, a deeper yielding to Jesus, and a fuller acceptance of Jesus as Lord".

An acceptance of "Jesus as Lord" refers to what Pentecostal/Charismatic preachers call "giving total control to the leading and guidance of the Holy Spirit". To do this, they believe, will indicate the will of God and the subsequent Lordship of Jesus. Preachers often complain that members accept Jesus as saviour but find it difficult to accept him as Lord.

The Lordship of Jesus has specific relevance to the study of the urban context; since Pentecostal/Charismatics believe that Jesus is not only Lord over people but also places. This is evident in slogans such as "Durban for Jesus", and "Jesus is Lord over Africa". Cities with a Pentecostal/Charismatic presence advertise the services of Jesus on billboards, neon signs, and posters. These highly visible slogans include statements such as "Jesus is Lord", "Jesus Saves", "Jesus Cares", "Jesus loves you", "Come to Jesus", "Jesus saves, heals and satisfies". These advertisements compete for space with other religious slogans and various business services and skills offered to the people in the city.

Concerning the Holy Spirit, the DCC states:

We believe that the Holy Spirit is at work today with the church through his gifts, fruit and anointed ministers. (Acts 2:39; Romans 12:6-8; 1 Corinthians 12:1-11; Galatians 5:22-23; 1 Corinthians 12:26) (*Constitution*: 6).

We believe that the gifts of the Holy Spirit are given to every believer and need to be activated and exercised to fulfil their divine purpose of blessing the Body of Christ. (Acts 2:39; 2 Timothy 1:6)" (:6).

We believe in the baptism of the Holy Spirit wherein the Spirit is sent to gift each believer with their own private praise language to edify themselves, and that such a baptism empowers the believer to be effective for Christ (Acts 1:8; Acts 2:39; 1 Corinthians 14:2; Jude 2; 1 Corinthians 14:18; Acts 19:1-6) (:6).

We believe in the ministry of the Holy Spirit to glorify Christ, to convict men of sin, righteousness and judgement and to empower the believer. (John 15:26; John 16:8, 14; Acts 1:8)" (:6)

The baptism of the Holy Ghost, according to Acts 2:4, is given to believers who ask for it. The sanctifying power of the Holy Ghost by whose indwelling the Christian is enabled to live a holy life. (*The Bulletin* October 2002 Vol.1 No.3).

In a sermon on the Holy Spirit, Fred Roberts (17/10/04) warned his congregation that "the devil seeks to minimise the Holy Spirit" in order to make Christians feel that He (the Holy Spirit) is insignificant. Roberts asked the question, "What is the Holy Spirit like?" And he explained that the Holy Spirit is like electricity that can't be seen but its effects and power are seen and felt; thus, the Holy Spirit cannot be seen with the natural eye but one can feel and sense the Holy Spirit.

The congregation is often told that the Holy Spirit is God just as much as Jesus is God and that the Holy Spirit's presence in a believer will grant a sense of peace so that fear will not reside in that individual. In the same vein was a distinct warning not to grieve the Holy Spirit by attributing his work to the work of the devil. The congregation is encouraged to develop a sense of openness to the Holy Spirit and to "tell the Holy Spirit to have his way".

Roberts (2004: 14) gave a summary of his beliefs concerning the Holy Spirit, his gifts and speaking tongues:

1. Your success in life and ministry is dependent on your reliance on the Holy Spirit;
2. Be continually aware of his presence and indwelling;
3. Never ignore Him. He is your best friend;
4. Do not be ignorant of his gifts and abilities within you;
5. Pray daily and much in tongues, also trusting Him for the interpretation; and
6. He is very sensitive. Make sure never to grieve Him.

3.4.2 The Bible

The "Statement of Faith" of the DCC begins with a reference to the Bible, "We believe the Scriptures to be the inspired and inherent word of God, and as such they are revelation from God to man, the infallible rule of faith and conduct. (2 Timothy 3:16; 1 Peter2: 2)" (Constitution: p 4). This text/teaching on the Bible is evident in "almost all Pentecostal denominations and holiness groups" (Hollenweger 1977:291).

The Bible is loved and respected in the DCC as the direct word from God on all matters. On some occasions, before the actual commencement of the sermon, the senior and/or vice senior pastor often leads the people in a declaration on the Bible. The congregants stand with Bibles in their hands to repeat these words of affirmation regarding the Bible after the preacher: "this is my Bible, I am what it says I am, I can do what it says I can do ... It is the infallible, irreproachable word of God..." The congregants are encouraged to consider "what God has to say", about every aspect of their lives, whether it is a financial decision, a family related problem or a political situation. The Bible is the ultimate source of direction for the people of the DCC. It is widely quoted in all communiqués to the staff and congregation.

Healing and transformation that takes place as a result of the subject group's use of the Bible cannot be ignored. The people of the DCC believe that the

words of the Bible still have the power to convict, convince, challenge and change individuals. In the DCC the “Bible roulette” game, that is, the closing of the Bible and opening to any page for “a word from God” is discouraged and the people are encouraged to join cell groups and read the book systematically and thoroughly. Some do still claim “the Lord has placed a word in my heart”. This refers to a particular text that the person believes has been brought to their attention by God. People testify about the word of God being their sustenance in severe times of hardship and suffering. One woman explained;

It's true that man cannot live by bread alone but by the word of God, when my life was on the line it wasn't food, friends or family that helped me pull through, I am sure that it was the word of God. I just read throughout the day, everyday till I began to have some strength again. Now I share those same Bible verses that helped me with others in need⁷⁶.

3.4.3 The Trinity

The DCC holds the following views concerning the Trinity:

God is one, yet three persons – Father, Son and Holy Spirit. The existence of the Father, Son and the Holy Spirit is called the Trinity. When Jesus returned to the Father, He sent the Holy Spirit to the earth to guide us to Himself. Even though Jesus is not with us physically, he has not left us alone; the Holy Spirit now brings to us the presence of Jesus – John 16:7 (*The Bulletin* October 2002 Vol.1 No4: p 2).

We believe in one God, eternal and self-existent, self-revealed and manifested to man as Father, Son and Holy Spirit. (Deuteronomy 6:4; Mark 12:29; Isaiah 43: 10-11; Matthew 28:19) (*Constitution*: p5).

3.4.4 The Church

The DCC describes the nature of the church as being “based upon the spiritual concept that all true believers are members of the body of which Christ is the head: “for as the body is one and has many members and the members of that

⁷⁶ Informal conversation with congregant.

body being many are one, so also is Christ, for by one Spirit we are all baptized into one body whether we be Jews or Gentiles, whether we be slave or free and have all been made to drink of one Spirit 1 Cor 12:12-13" (*Constitution: 3*).

The DCC "Statement of Faith" includes the following affirmation with regards to the church:

The true Church is composed of such persons who, through saving faith in Jesus Christ, have been regenerated by the Holy Spirit (1 Peter 2:24 & 25; Ephesians 2:19-20) (*Constitution: 5*);

The full function of the five-fold ministry, which was given to perfect and equip the saints so they can enter into the work of the ministry, thereby edifying the whole body of Christ. (Ephesians 4:11-16; 1 Cor 12:28) (*Constitution: 6*);

We believe in the present day ministries of the apostles and prophets, which Christ has set in the church as foundational and revelational ministries. We believe these two ministries will be restored in full power and authority before the second coming of Christ (Ephesians 2:20; Acts 3:21) (*Constitution: 6-7*);

We believe that the Church of Jesus Christ is God's instrument to establish and extend God's Kingdom until the literal coming of Christ to reign over all the earth. (Revelation 11:1-5) (*Constitution : 7*);

We believe in the autonomy of each of the DCC branches and that itinerant ministers should be based out of and related to a branch of the DCC with accountability to the Senior Pastors. (Acts 13:1; Acts 15).... We believe that the Church is the body of Christ expressed as the church individual, the church local and the church universal and invisible. As such we believe the church to be more than just a building or a gathering of people. It is a body living in relationship and harmony under direction of the Head, Jesus Christ. (1 Cor 6:15; 2 Cor 1:1, Romans 12:4,5; Ephesians 4:11-16) (*Constitution:7*); and

We believe as members of the same body of Christ, baptised by one spirit into one Body we must endeavour to keep the unity of the Spirit in the bond of peace, and as such we should not bring a lawsuit against another Christian, individual or ministry unless all scriptural principles have been complied with through efforts of mediation. We believe that all such disputes should be resolved within the body of Christ without taking them before unbelievers for judgement. (1 Cor 6:1-8; Ephesians 4:3-6) (*Constitution: 7*).

3.4.5 Sin

"We believe that man [sic] was created in the image of God, but fell into sin (Genesis 1:26-31; Genesis 3:1-7; Romans 5:12-21)" (*Constitution: 5*).

The DCC is very outspoken about what it considers to be disobedience to Biblical moral codes and instruction. Immorality, "rejection of part or whole of the doctrine of Christ", strife and division, domineering and quarrelsome behaviour among other things are considered to be sinful behaviour. Concerning issues such as pornography, substance abuse, ill temper and fraudulent behaviour, the church encourages its members to seek deliverance from these evils. Divorce is considered a sin. However the DCC believes that "God hates divorce but loves the divorcee". In a sermon on deliverance John Torrens describes sinful behaviour as "compulsion, defilement, and deception". Compulsion, for example, refers to addictive behaviour such as smoking, drinking, being too talkative and having a judgemental and condemning attitude. Defilement refers to exposing oneself to unclean thoughts, music and movies etcetera. Deception refers to compromising and disregarding the "truth". When one is deceived, one falls into error.

3.4.6 Salvation

At the heart of DCC theology is the "salvation of the lost". Salvation is regarded as the fundamental priority of the church, which firstly and most crucially concerns the soul. The soul must be saved from unbelief and the consequent eternal death that sin brings. In the *Hope Centre Patient Booklet* (this contains vital information about living with AIDS and management of the virus) under the title "What it means to be saved?" is the following statement:

If you are unsure of the answer to this question, or if you are afraid that you will not spend eternity in Heaven, there's good news for you 'God so loved the world that he gave his only begotten son that whosoever believes on him should not perish but have EVERLASTING LIFE' (John 3:16).... Salvation does not come by joining a church, following a certain religion, doing good deeds, or living a good moral life. The Bible says there is only one way to receive salvation. You must be born again by accepting Jesus Christ as your saviour.

Every service concludes with an altar call for those who want to receive salvation. The preacher will often begin by saying that the time to make an

important decision about life has come: “those who have not accepted Jesus as their Lord and Saviour, and would like to make a commitment to him please raise your hands, while heads are bowed and eyes closed”. The speaker will go on to add, “Don’t leave here without making that decision”. The choir begins to softly sing, “there’s room at the cross for you, though many have come, there’s still room for one, there’s room at the cross for you”. The altar call continues as the preacher requests that all those who raised their hands stand up, and once they stand up they are told to “take a step of faith” and come to the front. At this point people from across the auditorium come forward, toward the altar/stage. After a call to repeat the “sinner’s prayer”, and an impassioned prayer from the preacher for the repentance and salvation of the people, those who make this decision are immediately led to a special room adjoining the main auditorium. Here their details are taken, together with their prayer requests. They are also presented with a booklet entitled *Welcome to Your New Life*⁷⁷, which outlines the meaning of salvation and steps for spiritual progress:

1. Start reading God’s word every day.
2. Begin to pray.
3. Experience water baptism.
4. Find a Bible believing church.
5. Receive the baptism of the Holy Ghost (: 2-3).

The theology adopted by the DCC states that those who believe in Jesus Christ (believers) will live eternally in the presence of God. “In the resurrection of the saved and the lost, one will have everlasting life and the other everlasting damnation” (:3).

Concerning salvation, the DCC *Statement of Faith* includes the following: -

We believe that man (sic) can be justified only by grace through personal faith in the Lord Jesus Christ. (Ephesians 4:11-12; Romans 3:24-28)” (Constitution p: 5);
 The only means of being cleansed from sin is through repentance and faith in the precious Blood of Christ (The Bulletin, October Vol.1 No.4); and we believe in everlasting blessedness for the believer, with judgement and everlasting punishment for the unbelievers. (Matthew 7:21-23; Revelation 20:11-15; John 5:29) (Constitution: 6).

⁷⁷ See appendix K p.310.

The emphasis on salvation extends from the city of Durban to the rest of the world. It is seen in the leaders' missionary impulse and passion for those who have not accepted Jesus Christ into their lives. The work has expanded, and today there are churches throughout South Africa, Zambia, Malawi, Mozambique, Mauritius, Reunion, Portugal, Holland, England and the United States. These churches are part of an International Network of Churches, of which Fred Roberts is the President.

The DCC includes this scriptural justification for its global expansion:

We believe that Christ wants the members of His church to carry the Gospel into all the world. (Matthew 28:18-20; Acts 1:8) (Constitution: 6).

3.4.7 The Second Coming

The DCC Constitution states the following concerning the return of Jesus Christ:

We believe in the personal literal coming of our Lord Jesus Christ to judge both the living and the dead. (1 Thessalonians 4:16; Hebrews 9:27; 1 Corinthians 15:51&52; Revelation 20: 11-15; Acts 24:15) (Constitution: 6)
We believe in the bodily resurrection of all the dead. (Acts 24:15; 1 Corinthians 15:35-44; Revelation 20:11-15)

As McClung (in Anderson 2000:1) points out, "Premillennialism, dispensationalism and the belief in the imminence of Christ's return forged the evangelistic fervour of the (Pentecostal) movement in its infancy". In his article "Pentecostal/Charismatic contribution to world evangelization", McClung Jr. (1990:68) asks the succinct question: "Can the 'urgent missiology' fired by an eschatological expectation of the Day of the Lord be transmitted to this new generation of Pentecostals and Charismatics?" This question is crucial at the DCC where it is evident that the leadership, interns and bible students in particular, are influenced by senior pastors for whom evangelism is a key priority, while the congregation at large is mainly self-seeking.

The imminent eschatology of the time caused the sense of urgency in the evangelistic practises of the earlier Pentecostals. Fred Roberts and his

immediate leadership feel this evangelistic urgency. Certain segments within the Pentecostal and Charismatic churches believe that natural disaster, disease, wars and phenomena across the world are having a significant effect on the postmillennial Christians who are once again beginning to believe in the imminence of the coming of Jesus Christ.

McClung Jr. (1998:2) in an article titled "Theology and strategy of Pentecostal mission" argued "eschatological urgency is at the heart of understanding the missionary fervour of early Pentecostalism". Eschatology "belongs to the essence of Pentecostalism". Pentecostal Missiology cannot be rightly understood apart from its roots found in premillennialism, dispensationalism, and the belief in the imminent return of Christ.

3.4.8 Healing/miracles

The catch phrase of the subject group is "a place where miracles happen", since the church strongly emphasises healing and miracles. The belief in healing is enshrined in the constitution of the DCC, which includes the following statements concerning the issue of healing: "We believe in the divine healing of the body as part of the atoning work of Jesus Christ. This healing can be received and also ministered to others by various gifts. (1 Corinthians 12:8-10; Matthew 8:16, 17; 1 Peter 2:24)" (DCC Constitution: 6). The weekly news and information brief of the DCC, *The Bulletin* (October 2002 Vol.1 No.4) states, "The redemption work of Christ on the cross provides healing of the human body in answer to believing prayer".

The inclination towards the healing ministry has come from the Pentecostal roots of Fred Roberts who mentions several accounts of healing in his own family. His father was healed after a severe fall from a horse, his mother was healed of malaria, his brother was healed of asthma and he was healed from a life threatening attack of amoebic dysentery (Roberts 2004:2-13). Roberts remarks that his parents "believed implicitly in divine healing" (2004:5). Fred

and Nellie Roberts record having a “deeply moving experience” (2004:12) during a visit to South Africa by William Branham⁷⁸ in 1951. Branham was a renowned spiritual healer at the time but later fell from grace through the development of questionable doctrines and “wildly fanciful interpretations”.

The DCC often partners with healing evangelists such as Benny Hinn and provided specially packaged bus trips to Johannesburg in order for members to attend the Benny Hinn “Miracle crusades” which were held on the 9-10 of December 2005. The DCC also hosted Benny Hinn for a Sunday morning service in December 2005.

The church has occupied a Sunday morning slot on the satellite television channel *Trinity Broadcasting Network*, and broadcasted a segment on Sunday evening on *Spirit Word T.V* and a Radio Lotus show called *Healing Word*. Viewers can write in and request for a free copy of a booklet written by Fred Roberts, which is titled “God will heal you”⁷⁹.

This booklet outlines the steps necessary for healing to take place; these include:

Make sure all sin in your life is confessed;
Have the right attitude of heart;
It is the will of God for you to be healed;
God is your healer now;
Have a strong desire to be healed; and
Healing may come gradually.

Anderson (2000:2) believes that many cultures in Africa are attracted to Pentecostalism because of its emphasis on healing. The “signs and wonders” advertised by independent Pentecostal churches create controversy, yet also rouse the attention of urban Africans, who unashamedly attend these churches for the reason that signs and wonders are being witnessed and advertised. Former DCC Berea pastor, Vusi Dube, said, “African people are practical, they will go where the signs and wonders are. They respond to testimonies that are

⁷⁸ For more on Branham see Kydd in Burgess & Van de Maas (2002: 708-709).

⁷⁹ See appendix H p.299

widely advertised that these 'miracles' are taking place". According to Anderson (2000:2), the promotion of "signs and wonders" by independent Pentecostal evangelists has led to the rapid growth of Pentecostal churches in many parts of the world. The growth of the DCC can also be attributed to its claim to be "the place where miracles happen".

A popular song at the DCC, "This house is filled with healing, this house is filled with love, this house is filled with Jesus Christ", captures the feeling many DCC members experience about the role of healing in their church. Eva Percy, a member of the congregation for ten years, unquestionably endorsed this song after a series of events, which led to the "healing" of her husband from renal failure. She stated "you know when you have renal failure you're finished! God gave my Trevor back to me, he was brought back from the dead", she enthusiastically exclaimed.

Percy herself experienced a miracle, which she describes:

I went to the doctor with my husband and had my sugar tested, the reading came to 20.8. Trevor [her husband] prayed and the reading came down to half that amount. I believe the DCC has a healing anointing, 'this house is filled with healing', I will never want to be anywhere else. My daughter is in Johannesburg, my son may follow, but I would like to remain here because of my church.

Morran and Schlemmer⁸⁰ (1984:127) try to compare mainline and "new charismatic church" attitudes to miracles and healing. According to their study, the new churches, which include DCC members, were more likely to embrace the notion of personal healing since they "saw God as performing very definite and dramatic miracles in their lives". They go on to argue that a "significantly greater percentage" of new Charismatics claimed that they have healed someone. Morran and Schlemmer imply that the power felt by a person who heals another is part of the attraction to the "new churches", and offer the hypothesis that this "feeling of power is an important element in the appeal of the new churches".

⁸⁰ See appendix L p.319 for personal correspondence from Schlemmer concerning a retrospective view of *Faith for the Fearful*.

The issue of healing, signs and wonders has been receiving much attention from the secular media who scrutinise several local and international “spirit healers” such as Benny Hinn, Reinhard Bonnke, and local Kobus van Rensburg. There are also many undercover Charismatics, even in the mainline churches, who secretly attend these healing meetings or churches when they are plagued with life threatening illness. Some do receive healing and abandon the mainline churches, while others do not and return with a sense that they knew that “it was not going to work”.

The issue of healing is highly contested since Pentecostals and Charismatics have built empires on healing ministries. The World Council of Churches (WCC) has begun a journey of discovery with Pentecostals who were not formally part of this “ecumenical” body⁸¹. The points of debate amongst the two parties have been predominantly, the issue of healing and the issue of the Holy Spirit. The WCC has led this dialogue and shown signs of a willingness to learn more about Pentecostal theology and practise in this regard.

3.4.9 Worship

Worship is one of the elemental factors of Pentecostal spirituality. Pentecostal worship is often referred to as an encounter with God by entering the manifest presence of God. Daniel Albrecht (1998:4) describes the Pentecostal practise of worship as both the experiencing of God and “as the ‘techniques’ - iconic ways into the presence of God”.

Forms of musical expression, including powerfully suggestive and symbolic worship choruses and verbal and kinesthetic praise practises serve to “trigger” a sense of close presence, a hierophany (Albrecht 1998:4) (A hierophany in this context refers to an earthly manifestation of the sacred, the holy, divine power,

⁸¹ For more on the dialogue between the World Council of Churches and Pentecostals read about “contacts with Pentecostals” in the Willingen Mission Conference 1952, and the official creation of the “Joint Consultative Group” in 1999. This can be found in (Mathey 2004).

or God).

Worship is a key part of congregational life and experience at the DCC. Here worship is considered as entering into the presence of God, through singing, dancing etcetera. The congregation is prompted to become active participants in the worship services where songs are displayed on large screens throughout the auditorium in the Jesus Dome, and on an electronic song board at the Berea centre. Sound equipment and musical instruments are high-tech. The strong voices of the choir comprise of young people from various parts of the city. The worship leader, with the support of the choir, encourages the congregation to worship for the purpose of “lifting the spirit of heaviness”. This refers to the stresses and burdens of the people. In a sense, worship can be viewed as being therapeutic since many people who participate forget their troubles, at least temporarily.

A typical worship service at DCC will include several praise songs. These invigorating and energising songs often express the people’s joy and wonder about God, his ways and works. Some members of the congregation clap, click their fingers, stamp their feet, or dance, while others just stand and sing. There is an electric atmosphere as the auditoriums are filled with the sound of hundreds of voices. This is followed by songs of a slower pace. The song leader will often call this “getting into a time of worship”. Here many of those present will close their eyes and sing out songs of love and adoration to the Father, Jesus or the Holy Spirit. As one song ends, the music will continue and the worship leaders together with the people break into spontaneous expressions and prayers. Shouts of worship can be heard throughout the building, such as “Lord we worship you”, or prayers of thanksgiving: “Thank you Jesus” or cries for help: “Father I need you so much”. During this time the worship leader encourages the congregation to “tell Him (God) how good He is”, “tell Him you love Him”, “He deserves all the praises.” While some appear to be emotional with tears running down their faces, a few young people are shy or disinterested and often sit down, looking uncomfortable and embarrassed. For the rest of the

participants, this is an intense moment of joint prayer and praise, and also a cathartic experience.

Worship songs are generally drawn from the latest global favourites, mainly from western developed countries. There is seldom any difference between a time of praise and worship in the United States of America or Australia or South Africa. This is due to the globalisation of the Charismatic world. Music released in the United Kingdom can be released simultaneously in South Africa. Worship songs by popular artists and groups such as Michael W. Smith, Integrity Music, Hillsongs and Terry Macalmond are often sung in the DCC and throughout the world. Charismatic culture has its worship anthems, which allow Charismatics across the world to feel a sense of oneness since they share the same songs. One can travel to a church in Johannesburg or Jakarta and although the languages differ, Charismatics will recognise the songs that are being sung.

At the Jesus Dome, most songs are sung in English, while in the Berea congregation, western songs of praise are interrupted by intermittent flashes of indigenous music: African songs in African languages. The faces of the congregants immediately light up and they come alive as they sing songs in their own languages. The atmosphere at the Dome, however, is mild in comparison to that of the Berea location which is a smaller facility with livelier people, while the acoustics of the former theatre add to the charged atmosphere of worship.

The leadership of the DCC explains and describes the different aspects of worship together with scriptural reference in the "Welcome" booklet, which is handed to visitors and new members at every meeting and contains frequently asked questions and answers. The questions include "why the worship at DCC is so lively" and "how do we worship God?" (*Welcome*: 4). The following explanations are provided:

The pattern is established in the Bible. True worshippers worship in spirit and truth. John 4.23. With all your being, with all your heart, soul and body Deut. 6:5.

Clapping and Lifting Hands. "Clap your hands all ye people shout unto God with a voice of triumph" Ps 47:1. The Psalms also speak of lifting up holy hands in an attitude of surrender to God. Ps 63:4 / 1 Tim 2:8.

Singing in an unknown tongue. "I will sing with the Spirit and I will also sing with the understanding" 1 Cor 14:15-16.

Falling down under the power. While being ministered to, in the presence of God, through the Holy Spirit, a person may fall as the power of God fills and surrounds him with great force. Acts 8:3-4 / Rev 1:17 / 2 Chron. 5:14.

Dancing and Musical Instruments. "By doing so we outwardly express our love and faith in God. We believe God accepts both our exuberant and meditative worship when given in sincerity." Ps.149:3 "Praise Him with the timbrel and dance. Praise Him with stringed instruments and flutes" (:4).

The following three songs are examples of the types of lyrics sung at the DCC. These songs are popular in Pentecostal/Charismatic churches across the world. I have heard the songs in the cities of Porto Alegre in Brazil; Geneva, Switzerland; Nairobi, Kenya; Singapore and Hong Kong. The words of the songs speak of release from sorrows and pain, resilience and victory over trials and difficulty. God is the giver of joy, goodness and mercy.

Song 1: I'm trading my sorrows

*I'm trading my sorrows,
I'm trading my pain,
I'm laying them down
For the joy of the Lord.
I'm trading my sickness,
I'm trading my shame,
I'm laying them down
For the joy of the Lord.
Yes Lord, yes Lord, yes yes Lord,...(3x)
Amen.
I am pressed but not crushed,
Persecuted, not abandoned;
Struck down but not destroyed.
I am blessed beyond the curse,

For His promise will endure
that His joy's gonna be my strength.*

*Though the sorrow may last for the night
His joy comes with the mornin'.*

Song 2: Days of Elijah

*These are the days of Elijah
Declaring the word of the Lord
These are the days of your servant Moses righteousness being restored
And though these are days of great trials of famine and darkness and sword
Still we are the voice in the desert crying
Prepare ye the way of the Lord.*

*Behold he comes
Riding on the clouds
Shining like the sun as the trumpet calls
lift your voice it's the year of jubilee
out of Zion's hill salvation comes*

*And these are the days of Ezekiel the dry bones becoming as flesh
And these are the days of your servant David rebuilding a temple of praise
And these are the days of the harvest the fields are as white in your world
and we are the labourers in your vineyard declaring the word of the Lord*

There's no god like Jehovah (bridge)

Song 3: You are good

*Lord you are good and your mercy endureth forever (repeat)
People from every nation and tongue, from generation to generation*

*We worship you hallelujah, hallelujah
We worship you for who you are and you are good (repeat)*

You are good all the time, all the time you are good (bridge).

The styles of songs sung at the DCC are varied. Musical genres range from jazz, reggae, rhythm and blues to traditional Protestant English hymns. The primary source of the music played at the DCC is American. Music from other regions such as the United Kingdom and Australia also feature among the DCC worship collection. At the Jesus Dome, local language songs are far less frequent than at the Berea location.

3.4.10 Tithes, offerings and giving

The reason why Christians give money to church is carefully explained in one of the DCC promotional booklets, *Welcome*.

We are not giving to a church but to God. God is not looking to be repaid, but does delight in a cheerful giver. The act of giving reveals the condition of our hearts towards him. "Where your treasure is, your heart is also" Matt 6:21.

Many people respond negatively to giving in church. "The government taxes us", you might say, "Why should the church do so too?" We should not view our giving to God as Tax but as an investment. God promises good returns on any investment in his work.

Our giving to God involves tithes as well as offerings. The word tithe means 'a tenth'. The first recorded tithe in the Bible was by Abraham, the man of faith, and faith is needed in tithing. As money is often seen as man's security for the future, it takes genuine faith in God to give today while trusting Him for tomorrow.

At the DCC, tithing and offering is considered "part of the Christian's worship" Mal 3:10 / Heb 7:1-10, Prov 3:9-1 (*Welcome*: 6).

Members are strongly encouraged to remain faithful with regards to tithes and offerings and the congregants are taught about the great benefits of this practise. Every Sunday, different individuals are given opportunities to share their knowledge on this topic. On one such occasion, a lady discussed the popular term "Money Talks". She explained that people often invest in temporal and vain pleasures and that these investments will not prove to be profitable. She went on to explain that investing in God's work is far more beneficial and the fruits of such an investment are long term.

On another occasion, a couple shared their experience concerning offerings. Owing to a financial crisis, they had to request repeated overdraft facilities from their bank manager. Despite this, they still "sowed into the building fund", believing that "God would work on their behalf". The woman boldly proclaimed,

“If you worry or fight about money, it is an idol”. They claimed that they emerged unscathed from this difficulty!

In a weekly DCC events promotional leaflet (17–23 September 2001⁸²), an article titled “The enemies of soul winning” records the following: “It has been estimated that among professing Christians world wide, 40% never give to God’s work”. The congregation is often motivated to “give”, and this giving does not only refer to money. There are also requests for clothes and food and other non-cash items in order to assist the feeding and clothing programme of the DCC held daily at the Berea location.

3.4.11 Testimonies

In smaller congregations, a dedicated time for people to testify would be set aside in each worship service. In megachurches such as the DCC, this is not the case. A person may only testify in the Sunday morning worship service if the testimony has been brought to the attention of one of the pastors, and the testimony is simply too exciting and eventful to remain private. The pastor will then relate the story or call the person forward to testify in front of the congregation. The testimonies I have heard at the Sunday worship services of the DCC primarily deal with “financial blessing”. Testimonies are also added to the DCC bulletin from time to time. See chapter five for a number of testimonies.

3.4.12 Speaking in tongues

In the case of the DCC, speaking in tongues is often used as a spiritual tool for transformation. During prayer meetings the congregation is often led into a period of speaking in tongues. The tongue speaking can take place as a part of a worship session or for the purpose of a specific prayer point. People in the

⁸² See appendix M p.320

DCC consider tongues to be the language of God. The DCC members are encouraged to pray in tongues since praying only in understandable languages renders the prayer susceptible to evil powers who can understand the prayers. Praying in tongues will confuse evil powers since they do not understand it. Tongue speaking is often called praying in the spirit. Pentecostals and Charismatics believe that when one prays in the spirit, one prays exactly for that which God intends for the person or situation. Tongue speaking is often used in “spiritual warfare”, where members of the congregation who speak in tongues will do so for an extended period for the purpose of “praying God’s mind” regarding a certain issue.

3.4.13 Holy hugs: physical contact

Even before one enters into the main auditoriums at the DCC worship services there are special greeters at the foyer entrance whose task is to welcome and shake hands with the congregants. During and after the course of the DCC worship services it is possible to observe the occasional acts of physical contact between the congregants. It is common for the preachers or the worship leaders to request that the congregants greet each other with a handshake or hold hands with the person next to them during prayer or worship. The preacher may even request that the members lay hands on the person next to them and say something affirming such as “God loves you”. A visitor who is not accustomed to physical contact and contact with strangers may feel uneasy in the DCC worship service. After the service, hugs ripple across the auditorium as congregants greet their friends and cell group members and whomever may be caught in between. Physical contact is one of the lesser-discussed hallmarks of the Charismatic Christianity of the DCC. It marks the formation of new families and new bonds of fellowship. The congregants feel akin to each other by virtue of their common beliefs and membership of the DCC. One member indicated to me that she felt closer to the people in her church than her own family.

I would argue that hugging is a fairly recent phenomenon amongst certain cultural groups who were not known for acts of public affection. As I recall, amongst the Indian community, hugging in church was not common in the Pentecostal churches to which I was exposed. This was owing to the strict behaviour codes of the Pentecostal churches where physical contact was frowned upon (especially between young men and women). The prevalence of physical contact at charismatic churches could either be as a result of the newfound bond enjoyed by members of a faith community or the work of the Holy Spirit who inspires people who are not of the same biological family or ethnic group to cross inhibiting boundaries. I would venture to add one final reason for the prevalence of physical contact in the charismatic churches in South Africa: the strong, undeniable influence of American charismatic Christianity. It is my view that the Charismatic hug in South Africa is an American cultural import which has been accepted as a mark of the caring, loving people of God. The important question is whether the hug is an indication of the quality and depth of relationships at the DCC or a meaningless ritual. I believe that physical contact at the DCC has its benefits. People who often feel alienated and ignored amongst the often, hostile urban environment, receive affirmation and acceptance in their church. This does not rule out the possibility that for some, there is no spirit behind the hug.

3.4.14 Communion: “The Lord’s supper”

The Eucharist, or as it is called amongst Pentecostals and Charismatics, Communion, or “The Lord’s Supper”, is held once a month at the DCC. Because of the masses, it is an efficiently well-organised operation as the pieces of bread which represent the body of Christ and the little cups of red juice which represent the blood of Christ are passed out to church members, ranging from two to five thousand people on a Sunday morning. The traditional scripture Mark 14: 22-24 is read and the congregation becomes contemplative; an atmosphere of reverence is encouraged. The minister may ask the congregants to confess their sins to God and pray for each other. They are

warned of the dangers of not taking the communion seriously. Only people who are considered believers are allowed to partake of the communion though there is no actual verification of this stipulation.

The central theme that is emphasised in the DCC during the communion services is the blood of Jesus. The congregants are reminded that Jesus died not so that they may live in misery but that they may experience total victory in their lives. The blood of Jesus is often linked to the Passover event in the story of the Israelites in Egypt and the protection from the angel of death that passed over the Egyptian households. Congregants are reminded that the blood of Jesus is the source of their protection. They are encouraged to “plead the blood of Jesus over their households”. The blood of Jesus is also described as having the power to cover sins. This means that when a person is guilt-ridden with sin they can pray that the blood “washes them white as snow”. The blood of Jesus is also described as a protection from the evil spirits that may attempt to oppress a person. I have participated in the communion at the DCC and at other Pentecostal/Charismatic churches as well as a wide variety of mainline churches. I have observed that the focus on the power in the blood of Jesus at the DCC and other Pentecostal/Charismatic churches is different from the focus in certain mainline churches where the defining feature of the Eucharist is the “sharing” of the symbols of the body and blood of Jesus with the members of the faith community.

3.4.15 Deliverance

“Deliverance” is a common term used in Pentecostal/Charismatic circles. It often refers to being rescued or taken out of a negative situation. The meaning of deliverance is extended to imply arriving where one needs to be, just like a mailed letter. Special altar calls for the purpose of deliverance from people’s addictions, bondages and oppressions are conducted regularly at the DCC. Congregants are reminded that the Jews had hoped for a deliverer in the form of a mighty political and military power that would deliver them from the

oppression of the Roman Empire, but they did not realise that the deliverer had already come and the kingdom of God had come to them. The people are taught to call on "The Deliverer", who is Jesus Christ, in any situation they face. The scope of the delivering power of Jesus includes rescue from bondage as well as safe passage to the intended place of blessing and safety. Worship leaders or preachers often proclaim to the congregants that it does not matter what binds them or holds them back, deliverance is available on request.

Fred Roberts described a personal experience with deliverance in the case of his daughter Wendy, who was addicted to drugs and had wandered away from the faith of the family.

Before, Nellie and I associated demonic attack with heathen religions, witchcraft and Hinduism, not Christianity. It was a jolt to us to realize that demons were involved in Wendy's straying. We were unschooled on how to handle them. The Pentecostal movement didn't teach about expelling demons at the time, and it wasn't until we got a tape series by Derek Prince that we realized God was expanding our understanding about this necessary area of spiritual life. In a way, Wendy's was a harrowing experiment on how to recognize demonic activity, expel demons and most importantly help people live a free and healed life. We learned two critical lessons: to cast out demons you must know your rights, privileges and authority in Christ. And a person's deliverance is only as deep as his or her repentance. Today many people are saved but not delivered (Roberts 2004: 57).

3.4.16 Faith

In an article titled "Faith, Ritualism, Charismatic Leadership and Religious Behaviour", Salisbury (1956:241) describes faith as "all pervasive within the Judeo-Christian tradition". For Salisbury, faith is the personal aspect of religion, being different from ritual, which is the social component. In the case of the DCC, faith is both personal and social. An individual's personal faith in a personal God runs concurrently with the faith of the DCC community.

3.4.16.1 The social component of faith

An example of the social component of faith can be witnessed during the course of prayer meetings where the faithful are encouraged to stretch out their hands out to the person being prayed for and to “stand in faith as believers” for the need to be met. Congregants are encouraged to “release their faith” in a social setting because of the power of group agreement. The leadership and the members of the DCC liberally quote biblical texts that deal with faith. These include the following⁸³: Mat. 17.20: “Faith like a mustard seed can move mountains”. This text is generally used to imply that a limited amount of faith can produce phenomenal results. Heb. 12.2: “Jesus Christ is the author and finisher of the faith”, which refers to the role of Jesus Christ in the initiation and development of faith. Rom.10.17: “Faith comes from hearing the word of God”. Here, faith is the result of openness to the sermons preached at the church and the regular reading of or listening to biblical texts.

Faith also plays a role in the anticipated salvation of the family and friends of the members of the DCC. Before the carpets at the DCC Jesus Dome could be laid, Roberts described the following scene, which provides an example of the faith praxis of the DCC with regard to family salvation.

One night, before we laid the carpets, we had a prayer meeting, and everyone wrote the names of their unsaved friends and family members on the bare concrete floor. In the years to come, many of these people, whose names were scrawled and hidden beneath our feet, met the Lord. It was a statement of faith that they would be born again and worship with us in the church. (Roberts 2004:119).

Roberts (2004: 53) offers the following “important principles” with regards to faith and family salvation:

1. Every member of your family can be saved and serve the Lord.
2. Never doubt the promises of God regarding the salvation of your family members.
3. Never give up on any member of your family.
4. Do not allow what you see and hear of whatever the loved one may be involved in to deter your faith.

⁸³ Since these texts are frequently used, they are often shortened and quoted differently from person to person.

5. See them with the eyes of faith fulfilling the call of God upon their lives.
6. Be patient in your faith as you confess the change in their lives.

Robert's faith did not fail him; later he was able to express his sheer delight: "With all my children serving the Lord and the vision God had given me so many years ago coming to pass, I didn't think like it could get any better" (Roberts 2004:122).

3.4.17 Women in ministry

The DCC presents a fertile ground for women in ministry. The church does not discriminate in this regard since women are ordained. Women form a significant proportion of the DCC staff. They handle administrative, spiritual and social tasks with professionalism and efficiency. The "pastors' wives" of the DCC occupy a proactive role, since they are equally involved in ministry with their husbands in their various areas of responsibility. They too, have a specific, relevant function to perform. Occasionally, women lead in worship and teaching at the DCC. Female speakers are invited as special guest ministers.

Isabel Phiri, a theologian and former member of DCC, expressed the view that there was a strange balance between the conservative theology and the feminist theology in the DCC. Phiri believes that the DCC is a patriarchal church where women come in with their husbands as their spiritual headship. However, there is also evidence of the leadership of women. Nellie Roberts, for example, is not just a partner in the ministry but has her own gifts, talents and ministry which some many say complement those of her husband, yet on closer investigation, comprise a fully fledged ministry in its own right. This is evident in the effective use of the platform given to her. She exudes confidence and is an encouragement to women in the congregation and leadership. She is known to openly share different experiences from her life for the benefit of the members of the congregation. Nellie Roberts has often referred to herself as the mother

of the congregation. She addresses any issue that is of concern to her, ranging from domestic violence to the choice of marriage partners of young unmarried women. The popular scriptures to justify the role of women in ministry in DCC are Acts 2: 17 and Joel 2:28, "Your sons and daughters will prophesy".

Nevertheless, there is a major imbalance between the number of women who attend the DCC and those able to make key decisions at the DCC.

3.5 Value hierarchy

I have placed important values held by those at the DCC in a hierarchical order. This order is based on my observation of the levels of emphasis on certain values. An analysis of statements made at various DCC services and meetings reveals the following value hierarchy:

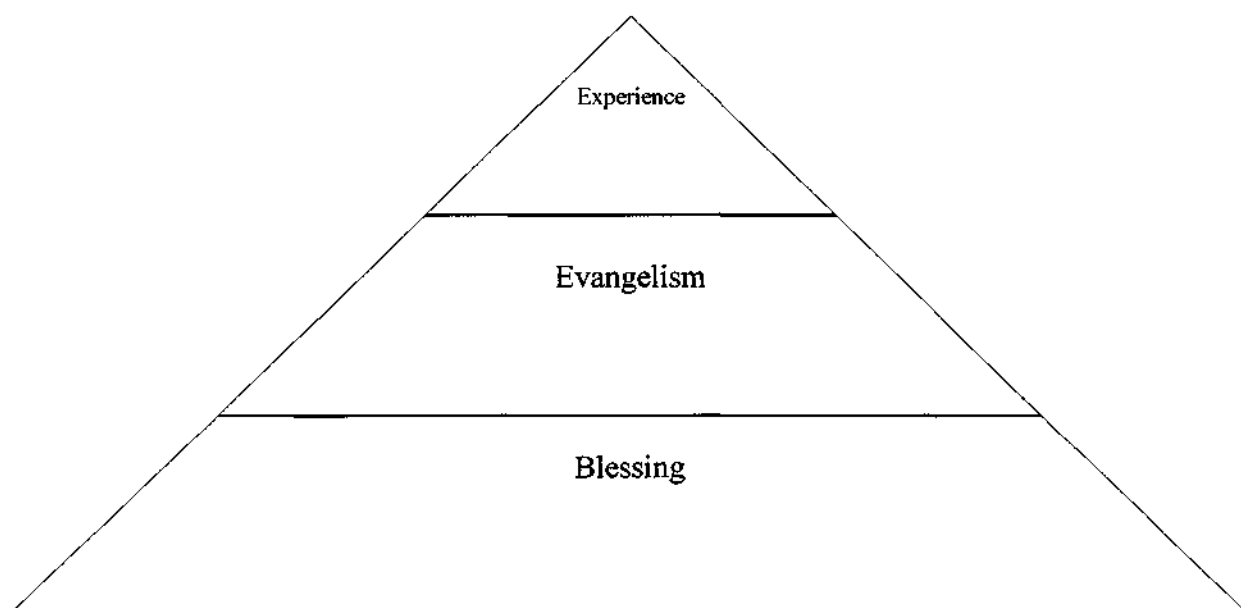


Figure 5: DCC Hierarchy values

At the top (most valued) of the hierarchy is experience.

3.5.1 Experience

This refers to the preaching, singing and encouragement from the pulpit/stage and in the home cell groups for people to “experience God”. Congregants are taught to “seek God” and “have an experience of God”. In most testimonies, members of the DCC talk of “a close walk with God” and “feeling his presence”. Experience of God can also refer to physical or emotional healing. It is often said that the presence of God is worth more than money, fame, power or anything else. The adults, youth and children are taught ways of experiencing God which include Bible reading and meditation, trusting in God and not ones own thoughts and plans, to listen to godly counsel, not to be unforgiving and bitter, be hopeful and think “God’s thoughts”.

According to Poewe (1989:5), among Charismatic Christians across the world,

“the trend is to assume that experience or experiential *gestalts*⁸⁴ are signs of the activities of the ‘Holy Spirit’. Charismatic Christianity is experiential because it is based on a ‘personal relationship’ not on religion” (1989: 9).

Shaul and Cesar (2000: 215) found the “profound experience of the spirit as an all encompassing reality that has given them (Pentecostals) a new life”. They also claim that a limited “spiritual” experience can at best lead to transformation of ones personal life (2000: 214).

3.5.2 Blessings

Next on the DCC value hierarchy is “blessings”, which refers to those both “spiritual and material”. The recent emphasis on material blessing in charismatic churches all over the world is also evident in the DCC. The middle class congregants fully subscribe to the theology of health and wealth, which basically, implies that it is “God’s will that we be healthy and well-off”. A Christian who does not call on the blessings of God is described as ignorant of

⁸⁴This is a German word *n. pl.* *ge-stalts* or *ge-stalt-en* (-shtält’*n*, -shtölt’*n*, -stält’*n*, -stölt’*n*) meaning a physical, biological, psychological, or symbolic configuration or pattern of elements so unified as a whole that its properties cannot be derived from a simple summation of its parts. See <http://www.thefreedictionary.com/gestalts>.

his or her rightful inheritance. God is described as a father who does not want to see his children suffer and wants them to look and feel like “children of the king”. Every Sunday service contains a segment which focuses on tithing/giving and its connections to the blessing of God and the release of God’s intervention in difficult situations. Blessings are viewed as God at work in the life of the person or family. The congregation is encouraged to “call forth the blessing of God for their health, businesses, marriages and families”.

3.5.3 Evangelism

The next “important value” in the hierarchy of the DCC is “evangelism”. The DCC founder and senior pastors place the “winning of souls” as a priority of note. This is evident in the fact that most gatherings at the DCC are concluded with an altar call. This includes all youth meetings, prayer meetings etcetera. The altar call is primarily a call to visitors or those who have not “accepted Jesus Christ as their Saviour”. The founder and vice senior pastors often conduct evangelistic campaigns where they will pitch a tent and hold a week of meetings all directed to people who have either backslidden or who are not Christian. This church leadership spends much of its resources on its evangelistic drives, which includes meetings in different parts of the country, the continent and the world.

The DCC is also considering bringing pastors from different African countries for short periods of training in order to prepare them for evangelism and leadership in their various communities. DCC Evangelism has also taken the technological route with broadcasts on both television (Spirit Word TV) and radio (Radio Lotus). The success of the ministry of the founder has been measured in spatial reach and statistical gain, that is, how many nations are visited / preached to or evangelised and how many people made decisions to follow Christ.

3.6 The role of dreams, visions and impressions

In an article titled "On the metonymic structure of religious experience: The example of Charismatic Christianity", Poewe (1989: 361-380) describes the Pentecostal/Charismatic movement as prevalent, experiential, imaginative, deconstructive and post-modern. Charismatic Christianity is considered post-modern because of its view of the universe and history (personal, natural or cosmic) as signs. She discusses the shift away from a broadly symbolic to a more sign-oriented religiosity. Poewe calls this a shift from metaphor to metonym. According to the *Oxford Dictionary* the word "metaphor" denotes "the application of a name or descriptive term or phrase to an object or action to which it is imaginatively, but not literally applicable". And the word "metonym" refers to: "the substitution of the name of an attribute for that thing meant".

Signs are thus metonymic; that is, "Signs are current manifestations of the creative activity of the creator". As crown is to king, sign is to the works of God. Poewe notes a move away from the search for meaning through cognitive exegesis to the search for meaning through experience and imagination, these being prevalent in "Sign-based religious renewal movements". Poloma (1997:7) shares a similar view: Although the original Pentecostal Charismatic "sign" was speaking in tongues, "greater significance is now being accorded to a wide range of 'signs and wonders'".

The DCC, it would seem, is a ministry built on signs. This is evident through a reading of the founder's autobiographical account of family, relationships and work. In this book there are several accounts of dreams, visions, and impressions, which served as signs and directions for the way forward. Matters that pertained to the church and family issues were directed through these dreams and visions. Examples of this include the mandate for the "house of prayer for all nations" (2004:77), the style of the eight-sided dome (2004: 63-64), the financial requirements for the construction of the dome (2004:105), and Roberts' vision of the return home of his wayward son (2004:114).

This post-modern view of the universe and its events ties up with Poewe's description of Charismatic Christianity. In the case of DCC these signs were the "current manifestation of the creative activity of the creator". Thus the signs are metonymic. Charismatic Christianity is imaginative owing to its interpretation of the universe of signs, especially the passive imagination of vision, prophecies and dreams and discernment. This sign-rich Christianity is often criticised because it results in heterodoxy (Poewe 1989:10).

3.7 Spiritual warfare

According to Wessels (1997:360-374), the charismatic worldview "locates the causes for good and evil almost exclusively in the spiritual reality" (1997:363). Thus a person with sickness or poverty or practising infidelity would be described as having "a spirit of infirmity", "spirit of poverty" or "a spirit of lust or lasciviousness".

These spirits need to be discerned, diagnosed, assessed and then "cast out" or "prayed out or against", "rebuked" or "bound". It is not uncommon to hear commands for evil spirits to "come out" of a person during a DCC worship or healing service. The list of spirits⁸⁵ is ever-increasing as more and more conditions are attributed to a spiritual diagnosis including addiction, fear, depression and insanity.

Spiritual discernment, according to Heidler (1998:99) in *Experiencing the Spirit*, is the empowerment of a person who has received the Holy Spirit. This empowerment enables the person to "gain discernment and perception of the Spiritual realm" (1998:99). This discernment is like the opening of the eyes of the blind. There is a sudden awareness of an "unseen level of spiritual reality"

⁸⁵ The other "spirits" include: Spirits of lust, pride, death, sexual perversion, sensuality, violence, torment, greed, lethargy, mammon, rebellion, religion, division, apathy, death etc.

(1998:99). In the DCC, spiritual discernment is a tool used by senior pastors to uncover “bondages” in people and pray for their release from these spiritual forces.

The term used for the release of people from evil in spiritual warfare circles is “binding the strongman”, which George Otis Jnr. (1999:247) describes as the neutralising of “the deceptive hold or enchantment that demonic powers have achieved over given human subjects so that the latter can process truth at a heart level”.

The nature and scope of the spiritual warfare movement has become global, organised and theoretical. This has occurred since an agglomeration of big name American brands has flooded the international market with books and other forms of media and communication on the matter of intercession and spiritual warfare. Major names associated with this phenomenon are Dutch Sheets, author of *Intercessory Prayer* (1996), Wagner, described as a leading authority in spiritual warfare, evangelism, church growth and the author of *Warfare Prayer* (1992) and *Breaking Strongholds in your City* (1993). Cindy Jacobs and Peter Lundell, among others, have also published books on the same subject and are considered experts on this topic. South Africans have easy access to these books since they are available at Christian bookshops in most city malls.

Spiritual warfare, as described by Wagner (1993:130) is “a powerful weapon when used as an integral part of evangelism”. The attributed biblical basis for spiritual warfare is found in Ephesians 6:12, “We do not wrestle against flesh and blood, but against powers, against rulers of darkness of the age, against spiritual hosts of wickedness in heavenly places” and 2 Corinthians 10:4, “the weapons of our warfare are not carnal but mighty in God for pulling down strongholds”.

Spiritual discernment and warfare are necessary, in the view of the charismatic movement, because it is often said “the carnal mind cannot apprehend the things of the Spirit”. Prayer is not only a one-dimensional communication with God. A charismatic Christian can pray “for” a job, pray “to” God, pray “against” evil, pray “in”, or call forth or call for the return of blessings, unfaithful spouses, and pray “out” strife, troublesome business partners, or evil spirits.

Spiritual warfare is “praying against evil forces”, together with “praying in or calling forth blessings, and the presence of God”. The example of Daniel’s encounter with the archangel who told him that he was being obstructed by the Prince of Persia, who tried to prevent his prayers from being answered, found in Daniel 10, is often used to explain how spiritual forces battle for control in the spiritual realm. Christian victories depend on the ability to “war in the spirit” against obstructionist forces. Only when these forces are removed can prayers be answered and victories attained.

The emphasis on spiritual discernment and spiritual warfare and the constant reference to the works of the flesh as opposed to the spirit, the carnal mind and the spiritual mind, the worldly person and the spiritual person further entrench the dualistic nature of the charismatic worldview in general.

The worldview of the DCC is typified by the sermons preached at the DCC, for example, “What do you see?” (18/09/04 at the DCC Dome Sunday morning service) which dealt with the tension between spirit and flesh, and the need for people to see their situations through “the eyes of the spirit”. Another sermon that brought up a crucial element of the DCC worldview is “Jezebel must die” (31/10/04 at the DCC Berea Sunday morning service). This sermon was introduced as a “hard word” by preacher John Torrens. A “hard word” means that the contents of the sermon are meant to be thought provoking, uncomfortable to hear and penetrating. Using the Old Testament story of Queen Jezebel and King Ahab found in 2 Kings, Torrens described “the spirit of Jezebel” as a spirit which could inhabit a man or woman and cause her or him

to become controlling, intimidating, manipulating and dominating. It is also described as a seductive spirit whose main aim is to silence and intimidate the people of God (as Queen Jezebel tried to silence and intimidate the prophet Elijah). Torrens went on to warn about the "Ahab Spirit", which he suggests refers to the "Christian who abdicates their responsibilities" (since King Ahab was obedient to his wife Jezebel who controlled his decisions and emotions). Torrens explained that many Christian men had the "spirit of Ahab" caused by this spirit; they become bound and subsequently abdicate their responsibilities. The preacher linked this abdication of responsibility to the present behaviour of many fathers by graphically stating, "if you're man enough to push seed into that woman, you must be man enough to take care of the children". Torrens implored the fathers in the congregation to take responsibility for their children and not to desert them.

This sermon style and the use of biblical texts is common charismatic practise. Biblical events and individuals are spiritualised in order to convey a contemporary relevance. This style of spiritual allegorising most often exerts a great influence on the listeners. In the case of the sermon above, many people in the congregation displayed signs of having heard something that was important and life-changing as shouts of "amen" and "preach it" reverberated across the congregation.

The next aspect of the charismatic worldview described by Wessels (1997:365) is its apocalyptic nature. The apocalyptic worldview, according to Wessels, is the conviction that the present world is bound for destruction and that Christ's return is imminent, owing to world events, including widespread reports of natural occurrences such as earthquakes, flooding, droughts and tsunamis; that have claimed hundreds of thousands of lives across the world, political instability, wars and insurgencies claim their own harrowing death toll, while HIV, tuberculosis and other viruses and diseases each take many more lives. It is in this context that the Pentecostals/Charismatics are returning to unprecedented discussions of the end times.

Well known charismatic figures, for example, Oral Roberts, Hal Lindsey, Jack Van Impe, all assert the imminent return of Christ. At the DCC, in a sermon (preached on the 8th August 2005) the preacher outlined the prophecies that he believed to have already been fulfilled before the return of Christ. He urged the congregation to play their role to usher in the coming of Christ, by being sincere, dedicated Christians and evangelising all those who are not “believers”.

Finally, Wessels (1997:365-366) describes the charismatic worldview as being pessimistic, because he believes that the charismatic view of the world is negative, and that Charismatics reject the present world for that, which is to come. In the case of the DCC, his description of the charismatic worldview would be both true and false. On one hand, the DCC does possess a pessimistic view of the world, because of its reference to heaven and the world to come as being a place of good health, no tiredness, and the end of hardships and suffering. On the other hand, the DCC would appear to fit Balcomb’s (2001:7) description of the independent churches which is the “move away from the pessimistic world denying premillennialism that characterizes classical Pentecostalism to a more positive form of world-affirming post millennialism...”

3.8 Five implicit values that govern Pentecostal spirituality

According to Spittler (2002:1097-1099), five implicit values govern Pentecostal spirituality: experience, orality, spontaneity, other worldliness and biblical authority.

3.8.1 Experience

Spittler believes that “Pentecostals consider personal experience to the arena of true religion” (2002:1097-1099). This can be well summed up by the song, “I feel Jesus, I feel Jesus, in this place”. The congregation at the DCC associates

the experience of God with physiological feelings such as goose bumps and heat going through the body, emotional feelings such as an overwhelming sense of joy or peace and other occurrences such as “falling under the power of God” or dreams and visions. This may be problematic since it limits who God is and how God works. It seems that some people can only experience God in their church building in an emotionally charged environment offering group motivation and solidarity.

3.8.2 Orality

The DCC continues the oral tradition found in Pentecostal spirituality. This tradition is preserved, through Nellie Roberts for example, who discusses important issues concerning the church and the congregants every Sunday. She offers “motherly advice” concerning a wide range of issues pertaining to the spirituality of the people, and how they should live their lives. One may not read all the “do’s and don’ts” of Christian living in a DCC bulletin or manual, but through this lively oral medium, traditions are passed on to newcomers, for example, “Don’t marry unbelievers, don’t drink,” etcetera.

3.8.3 Spontaneity

Next on the list of Spittler’s implicit values is spontaneity, which he describes as “prized in Pentecostal piety” (2002:1097). Spontaneity generally refers to the lack of formality in the structure of the public worship and the freedom of the congregants and leaders to be “led by the spirit”.

A member of the DCC could feel “trapped and out of place” in a worship service where there is a structured liturgy with time allocated for each segment and the service promptly ending after an hour – this is rare if not unimaginable for a charismatic. However, it must be said that the worship services at the DCC do exhibit an order and a system.

Songs at the DCC are pre-selected and rehearsed by the choir. The words of the songs are typed and documented electronically and appear on screens when the worship leader begins the song. The text from which the sermon is preached also appears on the screens. The content of the services illustrates that it has been carefully chosen, rehearsed, and assembled. There are few signs of spontaneity. There are rarely any spontaneous prayers, singing or prophecies that erupt from the congregation, as used to be the case in Classic Pentecostal churches. Singing and a time for joint prayer and worship are initiated by the leaders.

The time during the service that would be most susceptible to spontaneity would be the handover from the worship leader to one of the senior pastors which occurs just before the offering and then again just before or after the sermon. Public services at the DCC are not structured to allow interventions from the congregants/ those in attendance. The role of those in the pew is to participate in that which is led from the stage/pulpit. Not just anybody (lay people) can spontaneously lead or intervene in the main service. Nevertheless, spontaneous bursts of “Amen”, “hallelujah”, “praise God”, and “preach pastor” from the congregation are permissible. The DCC leaders would be quick to add that worship services are prepared with much prayer and consideration of the move of God and should there be a unique “out pouring of the Spirit”, only then could spontaneity be accepted and invited.

3.8.4 “Other worldliness”

Spittler (2002: 1098) defines “other worldliness”⁸⁶ as the tendency to view the present world as being temporary and Pentecostals themselves as a transient group heading towards the true reality, which is eternity in heaven. Behaviour

⁸⁶ “Other worldliness” in the DCC worldview is further discussed in chapter seven

and actions are considered either “worldly”, “carnal” or “out of the flesh” or “godly”, “spiritual”, or “led by the Spirit”.

Spittler (2002:1098) comments on the “fading value” of “other worldliness” in richer, upwardly mobile, economically progressive and culturally affluent Pentecostal/Charismatics, making special mention of those in North America. This would be the case at the DCC, to some extent. However, the matter is more complex. At face value, it would seem that the upward mobility of the majority of members of DCC is less inclined to be “otherworldly” since their economic progression has brought with it some contentment with “this world”. However, the DCC members do not live in a world where economic progress is the only factor. In the context of the city where crime is a subject brought up at tea-breaks and dinners, the notion of “otherworldly”, “a better place”, still has its appeal to some Charismatics, but now, only for different reasons.

3.9 Faith to live by⁸⁷

Free courses are specifically designed for the instruction of “believers” on their path to spiritual growth. These courses include:

1. Walking in His footsteps. This course is used as a basic instruction to the new Christian, is the forerunner to other courses and must be completed before other courses are attempted.
2. Faith to live by 1. *Fishers of Men*: This course is the introduction to the witnessing of ones faith to those who are not Christian.
3. Faith to live by 2. *New Creation Realities*: This includes direction on how to live a Godly life, and the effect of the Bible on the believer’s life.
4. Faith to live by 3. *Overcoming Faith*: Here candidates learn to develop and increase their faith.
5. Faith to live by 4. *Dressed for Battle*: This course underlines the importance of the believers’ ability to spiritually arm themselves for “battle against forces of darkness that oppose the world today”.

⁸⁷ See appendix N p.322

6. Faith to live by 5. *Life Group leadership training*: At this point the course prepares individuals for leadership positions in the various “life groups” across Durban.
7. Faith to live by 6. *Effective Leadership*: this course completes the entire series by further equipping the participants for leadership positions in various departments in the church.

3.10 Conclusion

This chapter discussed the theological identity of the DCC congregation. It included a description of the vision, goals, beliefs and a hierarchical view of the value system of the DCC. The DCC worldview and mission orientation was discussed in order to locate the DCC within the wider Pentecostal/Charismatic movement. After this discussion of the theology of the DCC, the following chapter considers its social practise as found in certain interventions.

Chapter Four: The Social Presence of the DCC in the City of Durban

4.1 Introduction

The first part of this chapter will contain an account of three social interventions undertaken by the DCC in the city of Durban: the DCC youth programme, the HIV and AIDS⁸⁸ clinic and a rehabilitation/recovery centre. It is important to point out that the social interventions of the DCC discussed in this chapter are not the only ones undertaken by the church; however, I believe that they are among the most significant⁸⁹. The scope and nature of these specific interventions will be described. Furthermore, the theologies and missiological motivations underpinning these programmes will be discussed. It is necessary to include this description of the three DCC social interventions in order to develop a sense of what the DCC regards as forms of social outreach or community ministries and to discover the specific social needs it deems as crucial for the city of Durban. The religious values that compel the DCC to respond to the needs will be discussed. After a description of the social interventions, an analysis will follow.

4.2 The DCC Youth Programme

The DCC's ministry to youth is called "Youth Xtreme". Senior pastor Fred Roberts chose the name "Youth Xtreme" after making several international visits. According to youth pastor Victor Van de Spuy, Roberts realised that the word "extreme" was currently a trendy word among young people in several countries. Youth were engaging in "extreme sport"⁹⁰, living life to the extreme

⁸⁸ I use the term HIV and AIDS as opposed to HIV/AIDS in order to clearly indicate that people who are HIV positive do not necessarily have full-blown AIDS.

⁸⁹ The DCC does offer low level support and assistance programmes such as elderly persons' support, employment assistance, children's, women's and men's ministry, pre-marital courses, counselling and financial assistance to poor families, among other sporadic social activities.

and so forth. After consultations with brand⁹⁰ designers and advertising experts, the concept “Youth Xtreme” was formulated.

A few minutes from the DCC Jesus Dome lies the “Thunder Dome”, which is home to the DCC youth programme. The Thunder Dome is fully equipped with sound and light technology as well as sporting facilities such as basketball, table tennis, pool tables and even a rock-climbing wall. A huge trendy sign on a black background with silver writing reads “2B Xtreme”.

The method of operation and ministry style at the DCC’s Youth Xtreme is not unique in the world since this kind of youth ministry has gained popularity in Pentecostal/Charismatic youth groups, even attracting the attention of international news broadcaster CNN. A “CNN presents” documentary, titled “Fight over Faith”,⁹¹ filmed Charismatic Christian youth at a “Louis Palau Festival”. Louis Palau conducts large-scale evangelistic meetings in the western hemisphere, and the meeting that CNN focused on specifically targeted youth⁹². This meeting, however, did not bear any resemblance to traditional evangelistic “campaigns”, which contain strong preaching for repentance, healings, and an altar call; instead, it mixed what it called “extreme sport” with “extreme worship”. The youth were at a skate and bike ramp where there was a display of stunt skateboarding and biking. During these displays the youth were introduced to sport enthusiasts and extreme sport experts who shared with passion their faith in Jesus Christ⁹³. The youth were introduced to the old message that Jesus Christ died for them, wants to save them and give them hope for the future, in the context of the “extreme” sport activities. This strategy combines a savvy use of popular youth culture with the message of Jesus Christ.

⁹⁰ See discussion on the importance of brand identity and branding in megachurches in chapter 7.

⁹¹ Screened on 14/11/04

⁹² View also “God’s Christian worriers” documentary by CNN journalist Christian Amanpour to see a similar reflection on Charismatic youth.

⁹³ Extreme sport people can include weight lifters, wrestlers, and stunt car drivers. Popular sports personalities are often used to share their testimonies with young people to show that God is not boring and that to become a Christian one does not have to lose one’s sense of being “cool” and edgy. For an example of a sport personality’s testimony, read about stunt biker Evel Knievel in “Evel overcome with good” at www.christianitytoday.com/ct/2007/aprilweb-only/115-43.0.html

The DCC youth programme has adopted this style of youth outreach and seems to be reaping the benefits in terms of its appeal to young people. Youth today exhibit a heightened sense of brand consciousness. Image is also a priority for youth as the media indoctrinates susceptible “tweens” (the group between 8-14 years of age) and teens regarding how to be accepted in the “in crowd”. The DCC youth programme is conscious of this trend and its leaders have thus strategically structured their programme to accommodate young people’s needs to be seen as “cool”, vibrant and trendy.

Entering the Thunder Dome on Friday night is an experience, and one would forget that this is actually on church property. The penetrating sound of heavy bass music is heard outside, and as one enters the Thunder Dome the volume is almost deafening. The young people are gathered for their weekly dose of Youth Xtreme, which is marketed as “spontaneous”, and “spiritually explicit”⁹⁴. The Thunder Dome is a multi-layered space that includes: sports centre, live music club, chat room, church and altar. The Friday night’s programme usually begins with an ice-breaker (a short game with prizes in order to get the youth comfortable and engaged in the programme). The meetings could include singing, dancing, live entertainment from visiting Christian rock/rap bands with names such as “Spin da flava” (Spin the flavour), and “Delirious”, and could conclude with a chat show or sermon and altar call.

The DCC youth programme has gained the attention of the city’s youth nightspot scouts. The official city magazine issued to Durban residents called “Metrobeat” contained an article about the DCC youth programme entitled “Way beyond Thunder Dome: A new Durban nightspot offers good, clean fun for the young”⁹⁵. The writer of the article, Thrusha Naidoo, adds that a visit to the Thunder Dome is “guaranteed to breathe life into your weekend” (2004:29). According to Victor Van de Spuy, “the chief reason many young people find themselves in trouble with alcohol, drugs, pornography, violence, gangsterism,

⁹⁴See <http://www.dcc.org.za/?q=yxtreme>

⁹⁵ Issue 71 December 2004:29. See appendix P p.325

or pre-marital sex is the nature of the places they visit for entertainment". A Durban newspaper⁹⁶ has identified the Youth Xtreme project as an example of a "healthy, clean alternative for a more socially stable younger generation". Joan Van Niekerk, the director of *Childline*,⁹⁷ has endorsed the Youth Xtreme model and lamented the lack of similar suitable locations for youth entertainment⁹⁸.

4.3 The youth of the DCC

The DCC youth hail from across the Durban metropole. They are transported by buses that are hired to collect them from various pick-up points around the city. The youth are mixed racially, and appear to interact well with each other. The nature of the youth programme ensures racial and socio-economic integration since the youth pray together, play sport and also go on field trips together. Here, youth learn the skills of cross-cultural interaction, open-mindedness and tolerance.

The youth sport the latest hairstyles and are often dressed to impress in the latest youthful fashion statements and sports' brands. The assembled youth (both boys and girls) display a dazzling array of tattoos and piercings, on their ears, noses, belly buttons, and eyebrows. These adornments point to an abandonment of the dress and appearance rules that were enforced in classical Pentecostal denominations. Coming from a classical Pentecostal background myself it was made clear to me that "God fearing" youth would not pierce or tattoo their bodies, tint their hair, or dress in tight or revealing clothes. I have noticed that these restrictions are absent in the DCC and other new independent Charismatic churches in general. Youth can therefore feel welcome and safe since it is a space that welcomes and accepts them the way they are without any condemnation and religiosity.

⁹⁶ See The Mercury "Durban's teen drug users" 2 August 2004:1 in appendix O p.324

⁹⁷ *Childline* offers counselling and legal advice to victims of abuse; it is also an advocacy organisation for the safety of children and gender violence.

⁹⁸ The Mercury "Durban's teen drug users" 2 August 2004:1

Issues such as peer pressure, pre-marital sex, sexually transmitted diseases, drugs and HIV/ AIDS are discussed at the youth meetings. The youth leaders have explained that they discuss these issues in the light of the media exposure given to youth culture. They point out to the youth “the truth behind the issues”, such as sex, alcohol and drugs. The possible consequences of engaging in pre-marital sex, alcohol and drug abuse are explained. The youth are exposed to the harsh truth about the dangers of these activities. Many youth appear to be shocked when confronted with stories of the disease and destruction facing those who have fallen prey to the consequences of their decisions.

4.4 The youth pastors

Husband and wife team Victor and Adele Van de Spuy are the designated youth pastors. The couple is responsible for spiritual guidance, as well as mentoring and advising the young people on pressing issues facing them in their city.

The Van de Spuys are a young, energetic couple that are approachable to the young people. At the weekly Friday night youth meetings the couple often dress casually in sporty clothes that appeal to young people. Despite this trendy image they are still referred to as “Pastor Victor” and “Pastor Adele”. This could be viewed as strategic since the use of the “pastor” title in this context breaks down the barriers between church and life, while subtly reinforcing an authority figure that is socially accepted. The pastor title has remained despite the change in the traditional pastoral image. This is one of the reasons for the appeal of the DCC youth programme: one of the youth stated that, “the leadership doesn’t look straight-jacket and out of touch and boring, so kids find them cool and easier to befriend”.

Victor Van de Spuy has been a member at DCC since he was thirteen. After attending the DCC Bible College both Victor and Adele Van de Spuy became more actively involved in DCC’s youth meetings. The youth pastor at the time became too busy with several other church tasks and subsequently left

available the position of the leadership of the youth. The Van de Spuys recall, “praying about the position” and eventually they were given the task of leading the youth department.

Although the couple received theological training at the DCC Bible College, they realised that they needed more specialized training on youth ministry; this led them to attend youth conferences, which offered specific training for youth leaders/pastors. Their attendance at such conferences was both local (Hatfield Church in Pretoria) and international (a youth conference in Bogota, Colombia).

Membership procedure⁹⁹

Those who wish to be part of Youth Xtreme must complete a registration, consent and indemnity form. This paperwork is to ensure the safety and security of the youth, and store information about their age, residential address, and parents’ details. After completing these forms the youth leadership will present the young person with a membership card, which will serve as an entrance pass into the Thunder Dome. Membership is free and there is no cover charge for entrance to the Thunder Dome. Youth may bring guests with them, but must ensure that guests are registered and granted a temporary membership.

4.5 Theological discussions at the Thunder Dome

4.5.1 The Youth’s battle with “The World” and “The Devil”

A continual distinction is made between “The World” and the Christian. The World in the context of the youth meetings refers to attitudes, knowledge and sets of beliefs that seek to undermine and deny the role of God in the young person’s life. The World is often personified in order to depict a person with bad intentions. The World is said to offer temporary pleasures, which detract young people from their true potential and worth, by offering them misleading explicit

⁹⁹ See appendix Q p.326 for membership forms.

and hypnotic or subliminal suggestions about values, life and love. Prolonged engagement with The World will lead to an eventual sense of futility, emptiness or even utter destruction. The World referred to at the youth meetings does not refer to the World mentioned in previous decades by classical Pentecostal churches. The World consists more of behaviour and attitudes rather than dress (short skirts) and places (movies). Accepting Jesus Christ as saviour and being filled with the Holy Spirit can combat the lure of The World. When this occurs the attraction of The World becomes weaker and the person sees life through "God's eyes".

The youth are warned to become aware of the battle that rages for their souls and that they should build up a strong resistance to the temptations that exist all around them. They are taught to become adversarial towards "The Devil" and his cohorts who are the enemies of their souls. The Devil is credited with leading young people to rebellion, addiction, lawlessness, promiscuity and violence, among other evils. The Devil operates in the world and uses the things of the world to achieve powerful deceptions. The Devil can be combated with The Word of God which is "sharper than a two edged sword" and can destroy the works of the Devil.

4.5.2 Made in God's Image

A strong emphasis is placed on self-esteem and the profusion of insecurities that the youth face. They are constantly reminded that they are made in God's image and that they are precious, uniquely made and possess high value in God's estimation. Biblical characters are often used to encourage the youth to realize that God has in the past used, and could still use, young people in God's work. Examples such as the young Joseph, Samuel, David, Esther, Mary and the boy with the two loaves and five fish are cited in sermons or discussions with the youth regarding how God can use even the weak, insignificant people in the world to do great things. Children who may learn that they were adopted or born out of wedlock or told that they were "mistakes" are encouraged that no

such term exists in God's plan. Each child is precious to God and has a special role to play in the kingdom of God. The common texts used to back this view are: "before I formed you in the womb I knew you..." (Jeremiah 1.5), "I know your sitting down and getting up..." (Psalm 139.2), "Even the hairs on your head are numbered..." (Matthew 10.30), "you are not a mistake"... (Psalm 139.15-16).

The recurring theme of the DCC, "all things possible", is evident at the youth meetings. The youth are encouraged to look past their circumstances and always to believe that with God's help they can succeed. This assurance of God's action on behalf of the youth is strengthened by fresh testimonies of how God has worked in the life of the youth. Success stories comprise the fuel of the fires of faith that burn within the hearts of the youth who embrace the message of the Youth Xtreme programme.

4.5.3 Mission, the Holy Spirit and the DCC youth

According to the youth leaders, "the vision of the church is mission". Mission, as Victor Van de Spuy puts it, is "reaching the lost at any cost"; he emphatically states: "We will do anything in our power to let young people know that Jesus loves them". Each week the youth are taught certain DCC theological beliefs about God the Father, Jesus or the Holy Spirit and with respect to how God seeks to improve their lives. They are encouraged to evangelize their friends and family members, using what they have learnt in church. Victor Van de Spuy believes that God is preparing to use young people in a "great and powerful way" in a revival. Van de Spuy discussed a dream that senior pastor Fred Roberts dreamed in which he saw a flood of water sweeping through the church, and covering everything in its path. Youth were swimming in this water. Roberts interprets this dream as the sign of an impending revival. In this revival "youth will be at the forefront in bringing many souls to Christ". Van de Spuy has witnessed what he calls "the manifestation of the Holy Ghost" in the youth meetings. This includes young people "falling under the power of the Holy

Spirit", rolling on the floor, "drunk in the Spirit"¹⁰⁰. These manifestations occur together with "emotional healing"¹⁰¹ and "restoration"¹⁰² of the youth, two examples of which are described below.

4.6 Transformations and restorations

In the first case a young man who underwent an LSD overdose, which caused partial brain damage, visited the DCC youth meetings. After attending several times, he became involved in the programme as a marshal. Marshals are youth leaders who are also responsible for the maintenance of "law and order" at the youth meetings. In 2004 this young man was voted marshal of the year. He is now enrolled at the DCC Bible College. Van de Spuy notes an improvement in his health and emotional wellbeing since he is even inspiring and encouraging other youth.

The second person Van de Spuy recalled was a young lady who had an abortion. Since the abortion she had suffered from severe depression, which left her incapacitated for a year. During this time she refused to leave her bedroom, and did not want to interact with anybody. After many counselling and prayer sessions, Van De Spuy believes the girl was "delivered". She now speaks to other young women and teenagers about premarital sex, promiscuity, and her own experiences; she visits schools together with the DCC youth team to share her experiences. Van de Spuy describes a visit to an all girls' school in Durban, "The girls listening to her began to weep when they heard her story. Many were touched and encouraged by her strength and willingness to share her story with them."

¹⁰⁰ This term refers to a state of euphoria or intense spiritual sensitivity attributed to the Holy Spirit in which a person is unable to respond to stimuli, may speak in tongues, laugh or cry and appears drunk.

¹⁰¹ People who have had the experiences above often speak of being more peaceful and joyful. Their emotional upsets are stilled and they can think and act more calmly.

¹⁰² Restoration refers to regaining what has been lost. This may include health, material property, emotional well-being or relationships.

During my observations and participation at the youth meetings, I discovered that the message and advice conveyed to the youth from the youth pastors are almost always explicit and unambiguous. The youth are rarely required to try to decode implicit, cryptic messages or lessons from the discussions at the youth meetings. While the youth are accorded the opportunity to freely debate and discuss different social or theological issues the final word goes to the preacher or pastor or guest who informs them (the youth) about what is wrong and what is right. There is no relativity in terms of what is acceptable as Christian behaviour and what is not. I believe that this kind of explicit instruction may lead to three dissimilar consequences. Firstly, a young person hears and accepts this explicit instruction as truth and tries to follow its requirements without question. Secondly he or she immediately dispels the counsel and instruction as intrusive or useless and irrelevant to her/his personal context. Regarding the third possibility, the young person may initially accept instruction but then finds that she/he is unable to maintain the strict moral and ethical standards required. This person may then lose trust in the advice and its practicality in the world outside of the youth meeting, leading to the abandonment of all religious instruction.

In the case of the youth at the meetings I attended there seemed to be a genuine interest in the teaching. The young people I spoke to did not give any indication that they were resistant to the messages they received. The youth with whom I came into contact at the cell meetings, Sunday services and youth meetings did not appear to be disenfranchised by explicit instruction. They were very confident that they were being given adequate opportunities to discuss the crucial issues pertaining to their lives at their youth meetings. The space for youth to extensively interrogate the issues facing them is limited, in my view, since the youth meetings follow a tight schedule of activities and thereafter the youth have to be returned safely home. The special youth camps conducted by the church could be utilised for more thinking and discussion on the part of the youth but this is still insufficient. The youth are not significantly trusted to contribute to or create new responses to the challenges in their lives. In keeping

with the strong instructional practises of the Classic Pentecostals in the DCC youth meetings, there is a strong emphasis on good instruction as opposed to independent thinking.

They believe that the authority figures in the church have their best interests at heart and therefore deserve their attention. The youth pastor or guest preacher/music artist acts as a spiritual advisor and a moral compass to point the youth in a specific direction. This certainly places a great responsibility on those playing this advisory role since their public (and private) behaviour must be consistent with their teachings because the youth consider them as role models. This trust results in either negative or positive implications. On one hand, the following of a spiritual role model may lead to disappointment if he or she falls from grace or leaves the church under questionable circumstances (which happens often enough in Pentecostal/Charismatic circles). On the other, the spiritual role model/mentor enjoys the invaluable opportunity of guiding young people towards spiritual and moral consciousness and progress and may be remembered with fondness and gratitude.

The youth of the DCC are trained and empowered to be strong agents for evangelism. In my observations and discussions with them, I discovered that some of the youth do not appear to be ashamed of sharing their faith with their peers or even praying for their peers. Some youth are already competent evangelists, setting up prayer meetings at their schools and even preaching to their peers and leading their friends to conversion. This reveals that the wider DCC goals of evangelism have been accorded priority amongst some youth who envision themselves in fully-fledged Christian ministry later in their lives.

The interesting aspect of the Youth Xtreme is that the issue of prosperity does not receive the emphasis that it is given in the main services. The youth most certainly talk about blessing and their desires for material objects but my interactions with the youth primarily focussed on the challenges that they face and how God has strengthened them to overcome these. Themes such as “how

to love the world not the things of the world” at the youth meetings make a distinction between the secular and material and the “souls” of the people who need to be saved. The majority of the youth hail from the upper working class to lower middle class socio-economic groups, who live in poorer communities in the city.

Youth Xtreme was selected for the present study on the basis that it was a separate designated facility provided and maintained by the DCC for the benefit of young people. According to my observation the DCC does value the youth of the church and the city. The designated facility (the Thunder Dome) represents this interest and investment in providing a suitable space for youth to be free, yet safe. The youth programme operates on a strong mentorship basis since the youth pastors are intentionally and unintentionally influencing the youth. The young people are confident that their youth pastors will be on hand for whatever circumstances they may face. My sense is that the pastors of the youth at the DCC do realise their responsibility to their spiritual and moral formation of the youth and take this up with much seriousness and commitment. The youth appeared to display a genuine respect and love for the youth pastors and vice versa.

The Youth Xtreme programme stands poised to be the catalyst of many more personal transformations if present trends continue. The testimonies in the following chapter contain a number of personal stories of young people from the DCC. The next intervention that will be discussed is the DCC Hope Centre Clinic.

4.7 Helping Our People Everywhere: The H.O.P.E. Foundation

The H.O.P.E. foundation was established in July 1998 as H.O.P.E. (Helping our people everywhere). It seeks to provide the basic relief needs of people in terms of clothes and food. It also seeks to address the health issues of the people of the Durban Metropole. The foundation includes the DCC Hope Centre Clinic.

4.7.1 The DCC Hope Centre Clinic¹⁰³

The DCC's response to the AIDS crisis in Durban was the opening of "The Hope Center Clinic" in 2001. The DCC founder, Fred Roberts, is credited with establishing the clinic according to the DCC's promotional documents. I have received conflicting information regarding the person who first had the idea of the Hope Centre Clinic. In separate interviews with Joy Torrens and Vusi Dube (Vusi Dube claimed that his wife Taki Dube and himself put forward the idea) both claim responsibility for the start-up idea. Further to this, Professor Isabel Phiri, a former member, indicated to me that one of the reasons the clinic was opened was that the government was rethinking its tax exemption on churches since certain churches were "high earners".

In 2005 the mission statement¹⁰⁴ of the clinic was, "[t]o ensure excellence in the service of our community in HIV prevention, care and training"; this has now been changed as follows: "To be a catalyst in the provision of community based holistic, innovative and sustainable HIV and AIDS interventions to our communities"¹⁰⁵. The vision statement¹⁰⁶ used to be:

The DCC Hope Center Clinic sees our community living victoriously over HIV/Aids and not as victims thereof, paving the way to an Aids free generation by destroying the silence and therefore the stigma that surrounds and propagates it, through skills development and the strong message of Hope

This has now been changed to,

We are committed to be a beacon of light and hope to those affected and infected by HIV and AIDS by provision of interventions that enables our clients¹⁰⁷ to realize God's love and their own potential in adopting healthy lifestyles and improving quality of life¹⁰⁸.

¹⁰³ Not to be confused with the Hope Center Clinic run by Vusi Dube and his wife Taki Dube, who informally ran the DCC clinic and then fell out with the DCC leadership, taking equipment and patient files with them. See appendix R p.330 "Still giving hope" The Mercury February 14 2005:5 and "Church hauls denounced pastor and wife to court" The Sunday Times Extra February 13 2005:2 in appendix S p.331.

¹⁰⁴ Extracted from clinic promotional leaflet.

¹⁰⁵ This was recorded on 05/09/07 from the DCC website on the page Hope Centre Clinic Vision and Mission. See <http://www.dcc.org.za/?q=clinic/vision>.

¹⁰⁶ Extracted from clinic promotional leaflet in 2004.

¹⁰⁷ The use of the word client does seem to be incongruent in the setting of a clinic.

¹⁰⁸ See <http://www.dcc.org.za/?q=clinic/vision>

The alteration in the vision statements reveals an explicit alignment with the evangelistic drive of the DCC and a softer, more realistic approach to the HIV and AIDS crisis in the city. In the initial vision statement there is a strong reference to how the DCC Hope Centre Clinic envisions the community. This statement is an activist statement that includes strong words such as “AIDS free generation” and “*destroying* silence”. The present vision statement reflects how the DCC Hope Centre Clinic sees itself. Softer words such as “beacon of life and hope”, “God’s love” and “healthy lifestyles”, stand in contrast to the overly optimistic power words used in the initial vision statement. This signifies that the DCC appears to have realised that positive affirmations and strong rhetoric may not be the solution for the HIV and AIDS situation in Durban. According to the DCC Hope Centre Clinic webpage the values of the clinic are as follows: “We endeavour to offer services that embrace the following values: Human Dignity, Integrity Confidentiality, Trustworthiness, Faithfulness, Excellency, and Efficiency”. The objectives of the clinic are as follows:-

Promotion of safe and healthy sexual behaviour, Reduce new cases of HIV infections, increase uptake of voluntary counselling and testing among youth and men, Provide treatment care and support services for those affected and infected by HIV and AIDS, complement the existing community based orphans and vulnerable children (OVC) interventions, train at least 50 lay counselors monthly to develop support groups in their area.

4.7.2 Clinic Theology

The DCC leadership believes that the primary aim of the presence of the clinic in the city is in order to reach “souls”. Joy Torrens remarked that the Hope Clinic is “a front of evangelism”. She indicated that during pre-test and post-test counselling, people were introduced to the “hope in Christ Jesus”.

It is important at this point to include the DCC's theological views on life and death in order to determine how theological beliefs play an underlying role in this social intervention. Regarding life the DCC believes, "We respect the sanctity of life and believe that Jesus died on the cross on our behalf to take away the curse of sickness, disease and death. Satan came to steal, kill and devour, but Jesus came so that we may have abundant (full), everlasting life!" Regarding death, the DCC maintains the traditional Pentecostal view of soul, hell, heaven, and a better life in the presence of God on the death of those who believe. In a DCC Hope Clinic promotional/awareness booklet entitled "HIV Aids: -The Facts"¹⁰⁹ the following statements reveal the DCC's theological position on life, sickness, and death.

Dying is a sure thing. Every one of us will one day die. When? Nobody knows, but death will come. Dying is just a change of address from earth to heaven. It's a process of separating the spirit from the body. Therefore in death what is critical is not dying itself, but what happens to your spirit, when you die. If you accept Jesus Christ as Lord and Saviour your spirit will live eternally in the presence of God. If you refuse salvation, hell awaits your spirit upon death. What is important is not when or how you're going to die, but whether you are ready to do so or not! It is something you can be prepared for! Death means an opportunity of getting to a place of complete peace and joy, with no sickness or hunger. It does not have to be a fearful experience!

The DCC clinic does not deny the role of condoms in the prevention of the spread of HIV and it has adopted the Department of Health's ABC (Abstinence, Be faithful, Condomise) programme. The clinic has, however, focused on sexual abstinence as a strategy to overcome the spread of HIV. In 2004 the clinic conducted an abstinence walk in which fifteen youth walked from Durban to Ladysmith as a statement that "abstinence is the only way you can be 100% sure that you remain AIDS-free and abstinence is cool"¹¹⁰. Philani Simelane, one of those who participated in the walk, spoke to a South African newspaper reporter about his new lifestyle choice: "They say I have lost my style. They say I am for abstinence because I am not getting the attention of girls. But I tell them

¹⁰⁹ See appendix J p.307

¹¹⁰ See "The no-sex revolution". Sunday Tribune June 27 2004:18 in appendix T p.332.

that I am thinking about my future. I don't have to go straight to my death by walking in the fire" ¹¹¹.

4.7.3 The DCC Hope Centre Clinic: Situation and Operations

The DCC Hope Centre Clinic is situated at the DCC Berea church building. Special refurbishment was necessary in order to prepare the space to be a city clinic. The church allows the use of its space to the public. On walking into the clinic there is an immediate sense that this clinic is different from the many other clinics scattered across the city. The waiting area is clean and well kept; there are comfortable chairs and a large coffee table that displays helpful information about health, AIDS, and the Bible. A television with a video plays live performances of the "Hill songs"¹¹² praise and worship group and other songs throughout the day for those who are in the waiting room.

One morning I walked into the clinic to the striking words of the old Pentecostal song, "Be still and know that I am God". The day begins with morning devotions for staff in order to prepare themselves for the day ahead. The volunteers and nurses sing songs of worship and pray for their patients and for the smooth running of the clinic. Dr. Rochelle Adams who is the director at the clinic and the head doctor explained, "entering a church is different from entering a clinic". According to Adams, people feel secure, welcome and loved when they enter a church health facility.

Adams explained that the clinic enjoys a favourable reputation amongst the people who come for counselling and HIV testing. The success of the clinic has been in its advocacy for the treatment and provision of anti-retroviral medication to its patients. The DCC clinic has established a relationship with The Albert Lutuli hospital, which is a university hospital in Durban. The hospital accepts the

¹¹¹ In Sunday Tribune June 27 2004:18

¹¹² The Hill song praise and worship team has gained global recognition for its praise and worship lyrics and music. This team hails from Australia and its music is considered uplifting and therapeutic by many in Pentecostal and Charismatic circles.

DCC patients for free CD4 testing and anti-retroviral dispensing. The DCC clinic initially acquired the services of a private lab for CD4 counts, but this was costly since most of the people who required this service were unemployed and were not capable of paying. At Albert Luthuli many patients are on a waiting list for CD4 counts. Adams believes that the DCC clinic is the “only non-government organization that receives free CD4 counts”. She considers that this is of great benefit to the public since the costs¹¹³ are dramatically reduced to R35 per visit in hospital, and adds that this kind of assistance shows that the Department of Health has confidence in the DCC clinic.

Adams' vision for the DCC clinic in Berea is for it to act as an operational base for a network of grass roots interventions¹¹⁴ throughout the Durban metropole area and the province of KwaZulu-Natal. She would like the clinic to be the “command centre for all clinics in local areas”. The DCC clinic plans to establish a network of community clinics throughout the Durban Metropole. This is not an impossible goal, since the DCC clinic would use the space of the DCC daughter churches in various communities, for example, Kwa Mashu, Phoenix, Umlazi, Chatsworth, Amanzimtoti, and Wentworth.

The DCC clinic has also recognised the need to assist informal¹¹⁵ AIDS orphanages and has identified certain districts in the city where struggling orphanages can be aided by the church. One area in particular is the Kwadebeka district where more than 150 households are run by children. The DCC would like to assist with staff salaries, and with project management for a suitable orphanage. The clinic has also established links with the “Feed the Babies” fund, and the Amanzimtoti development fund, both of which wish to supply the orphanages with baby food and milk products.

¹¹³ From R80 to R35 for a visit.

¹¹⁴ Grass roots intervention includes home-based care for HIV and AIDS sufferers and those affected by the illness of their family member/s.

¹¹⁵ Informal refers to the local orphanages that have started with women who just take care of children who are orphaned.

The DCC clinic at this stage prioritises the treatment and counsel of urban people; however, it does treat patients from rural areas that travel to the clinic for help after being referred by a friend. Adams estimates that around 60 % of the patients live in and around the city of Durban and notes that their peers refer the majority of the patients to the clinic. The TB clinic next door to the DCC Clinic also refers patients to the clinic.

The Durban Chamber Foundation has encouraged employers to facilitate and educate their employees about HIV testing and AIDS. The Foundation has called all major employers in the Durban area to engage in the programme it has developed, which includes counselling, CD4 counts and anti-retrovirals.

Adams is well versed in the options available to people in the city of Durban in terms of the tests, counselling and treatment of HIV and AIDS. She provides these options to the people who visit the clinic. Her personal motivation to involve herself at the DCC clinic stems from her days at medical school where she was troubled about the AIDS crisis in South Africa. She knew that she had to involve herself in the treatment and prevention of this dreaded pandemic. Adam's style is sensitive yet professional. She believes that many medical practitioners lose sight of humanity in their treatment of people. "We seldom treat patients as people, we treat illness", she lamented. Adams insists that there is "no greater place to show the love of Christ than at an AIDS clinic because there are people who are considered promiscuous, who are despised and rejected. We can show them the love of God, we tell them that this sickness is not the end, your life is not just another statistic". Adams believes that the "*Batho Pele*¹¹⁶" principles of South African people need to be taken seriously. According to her the crime levels in the country have caused South Africans to become "guarded"; she reasoned that the status quo must change since HIV/AIDS possesses the potential to bring South Africans back to their community values, and realise that they are "their brother's keepers".

¹¹⁶ Batho Pele: a South African value system: "putting people first".

The clinic aims to raise awareness of HIV and AIDS amongst Durbanites. Adams believes that people still underestimate the magnitude of the disease in the city. The numbers of child-headed households are a cause of concern for Adams and the DCC clinic. For Adams, the DCC clinic plays the important role of not only aiding the infected but also promoting better choices for all the citizens of Durban. She reflected thus on the behaviour and choices of the people in Durban:

What can you do to change behaviour? Behaviour is linked to choice. All sectors of society have HIV. In order to change people we need to discover how we can influence and change their choices; we need to change their value system. I have heard that some girls will sleep with men for a "Street-Wise 2 Kentucky meal"¹¹⁷. No other sickness or infection has caused a crisis like this. This illness will not just take medicine, it needs societal change. Because it is fuelled by choices, this disease gets to the core of us, as human beings, which is choice.

4.7.4 HIV and AIDS and the church

Adams explained that AIDS is present in the church. She insists that radical changes are necessary in the way the church counsels married couples and those intending to marry. She offered a spirited argument as to why traditional marriage counselling is no longer applicable and explained that issues such as infidelity cannot be "counselled away or forgiven easily", since HIV infection is now a serious and present threat to the parties involved. Adams added that she had advised the DCC leadership that couples that experience marital problems owing to the sexual infidelity of one party should be encouraged to take HIV tests. The DCC makes use of a questionnaire¹¹⁸, which is required for all couples that go through its pre-marital programme. The questionnaire is designed to indicate the susceptibility to infection and encourage the individual to take an HIV test prior to marriage. Adams added, "faith in Christ does not mean your past will prevent you from becoming HIV positive".

¹¹⁷ This is a reasonably priced take-away meal from the fast-food outlet KFC.

¹¹⁸ See appendix U p.333

Adams discussed her need for clarification to deal with sensitive situations at the clinic. For this purpose she communicates with a bio-ethicist at the Albert Luthuli Hospital. Adams is of the opinion that South Africa “places the rights of the individual over the rights of the society”. The HIV disclosure policy is a difficult terrain to navigate since some HIV positive patients continue to infect others, having no conscience about their actions.

Adams has met with the DCC leadership and discussed the impact of HIV on the city and the change in perception that needs to take place. All leadership of the DCC are required to possess at least a basic understanding of HIV and AIDS. She has seen first hand the devastation of HIV and AIDS and believes that an “injection of hope” is necessary in order to “give people a life line”. At the DCC clinic, staff are motivated by “the love of Jesus”. Adams explained, “Jesus was ‘moved’ with compassion”. She added that Christians need to be “moved” into action when there is a problem and points out that “The Bible talks about pure religion which is to take care of widows, orphans, the sick and troubled”.

4.7.5 Future Plans

At present the clinic runs a 10-day HIV and AIDS training course for the public. The course¹¹⁹ includes legal and ethical issues, spiritual counselling, social management and pre/post test counselling. Since people migrate into the city daily, the DCC clinic wishes to embark on an awareness campaign that is broadcast daily, in every available medium, to reach the masses in the city.

The DCC congregants, according to Adams, have not displayed sufficient enthusiasm to assist the clinic, in terms of its awareness and community drives. They do, however, donate funds through their attendance at special fundraising events, such as the DCC Hope Centre Golf Day, and the AIDS Benefit Concert

¹¹⁹ See appendix V p.335 for course structure.

held in December 2005. She hopes to see more involvement from congregants in the future.

The DCC plans to establish stronger links with the municipality of Durban. The clinic has begun research into a possible orphanage for AIDS orphans. Further to this, the clinic plans to expand its reach to local communities by training local counsellors and affected families for the home-based care of AIDS sufferers. The final intervention discussed in this study is The Place of Hope.

4.8 The Place of Hope

The Place of Hope is located in the notorious Point Road and Pickering Street area in the Point precinct of the Durban inner city. This area has had the dubious distinction of being known as Durban's "red light district". A drive along these streets can be harrowing since various formerly surreptitious activities take place openly. Drug dealers boldly ply their trade, while young thugs fight over loot, gang members plan their next activities and pimps get regular feedback from their employees. Pickering Street in particular has been the home of countless "escort agencies" where sex workers of different ages and races walked the dangerous streets day and night.

Roger Naidoo founded the Place of Hope after he had personally battled with alcohol addiction. He was subsequently rehabilitated after he spent time in a "Christian" rehabilitation centre. Since his recovery, Naidoo has believed that he should help others who were troubled by similar circumstances, for example people whose lives were threatened by addictions, rejection and failures.

Naidoo felt that he needed to locate his ministry in the inner city of Durban; thus he set out to find a suitable location. While visiting a certain inner city pastor, Naidoo's search for a place to offer his ministry came to an end. The pastor whom Naidoo had decided to visit was out of his office, viewing the vacant floors in a particular building in Pickering Street on that particular day. During

the man's inspection of the building, he had prayed for someone who could conduct a Christian ministry to take ownership of the building, as opposed to another escort agency being opened. When he returned to his office he found Naidoo waiting for him, and he believed that Naidoo was the answer to his prayer. He expressed his thoughts to Naidoo, who agreed to view the place and viewed the encounter with the pastor as a sign that he was meant to apply himself to a ministry for the rejected in a place that received little attention from the church. He then negotiated the lease of the vacant space.

Naidoo knew that he wanted to make a difference amongst the misunderstood and marginalised people in the city. As a recovered alcoholic, he felt drawn to the troubled and rejected members of society. Naidoo opened a facility called the "Place of Refuge" as a place where people who experienced trouble with addictions or who have been rejected by their families could receive encouragement, spiritual instruction and upliftment in a place where they could rest and recover in dignity.

Naidoo explained that God told him that his ministry should be associated with a "non-denominational" church in the city of Durban. This led him to the DCC, which he believed was the non-denominational ministry to which he should align his ministry. After discussion with Fred Roberts and his son Llewellyn Roberts the DCC agreed to partner with Naidoo in the ministry and decided to buy the building that the ministry was located in. They eventually purchased it at what Naidoo calls a "miracle price" of R300 000. In February 2005 the formerly known "Place of Refuge" was dedicated by Fred and Nellie Roberts and opened as the "Place of Hope" (in keeping with the other social interventions of the DCC, for example the DCC Hope Centre Clinic).

After visiting the Place of Hope recently I was surprised to see that Pickering Street was no longer home to the many escort agencies that had previously rented space in the unkempt buildings. According to Naidoo this "clean-up" was a joint effort between the Place of Hope and the community police forum of

Durban's Point precinct. Pressure has been placed on landlords to tighten up, not letting building space to escort agencies.

The Place of Hope consists of three floors with a chapel, kitchen and waiting area on the bottom floor; an office and administration area on the second floor; and an accommodation area on the third floor. The building is well maintained and is distinctly neater than the neighbouring buildings.

The Place of Hope is a ministry that desires to intervene in Durban's difficulties with street children, unemployed people, substance abusers and sex workers. Naidoo together with Llewellyn Roberts from the DCC wishes to establish a home for street children and a place of refuge for women. Naidoo's goal is to establish a training centre, for people to become more aware of how to intervene in the "street problems" of Durban.

According to Naidoo the sex workers who were formerly neighbours of the Place of Hope often visited the ministry for advice, housing, food and clothing. The kind of assistance they received ranged from counselling, care for their children, food and even shelter when needed. In recent years the sex workers in the area in question have included an increasing number of foreign women from across the African continent. Though Pickering Street has removed its escort agencies, the adjoining Point Road still plays host to numerous spaces for the sex industry. Sex workers who do make their way to the Place of Hope discuss the "disappointments" they have experienced in their lives. Naidoo explained that "the "ladies of the night" who did approach the Place of Hope for help told of broken marriage promises, joblessness, rejection and a host of different reasons for their eventual choices.

Naidoo described some sex workers as "bitter and cold" since they had sought help but were rejected and condemned by family, church and society. He notes that some sex workers came for assistance primarily for the sake of their children, who needed food and care. According to Naidoo some were open to

“receive ministry” or evangelism at the Place of Hope though this was not always the case. He described some sex workers’ attitudes towards God and the church as being a “time-consuming process”. This process referred to their need for immediate results in their lives, for example the immediate need for finances; they did not have the time to pray to God for money.

Naidoo, together with Llewellyn Roberts conducts, Sunday Street outreaches at different locations in the city, for example, The Workshop mall at the centre of the city, and various beach locations. These meetings attract small groups where individuals stop to listen momentarily or even stay for the full duration of the outreach. According to Naidoo, the responses from street outreaches are positive since people have “so many needs; they struggle with unemployment and are desperate for assistance”. He notes the increase in the number of white people who are struggling with alcohol and unemployment. These white Durbanites sleep on the beaches of Durban, and are at risk with respect to HIV and other illnesses. Naidoo believes that the affirmative action policy of the government has led to the increase in the number of white people who are now homeless and addicted to a variety of substances.

The daily programme at the Place of Hope is as follows: 5 am “Rise and Shine”; 6 am to 7 am morning devotion with Roger Naidoo; 7 am to 7.30 am Breakfast, 7.30 -10 am chores and miscellaneous. From 10 am to 12 noon Bible studies are conducted. Lunch is from 12 am -1 pm, rest or recreation from 1 pm to 5.30 pm. 6 pm supper; 7 pm Evening Devotion; 8 pm reading/rest. The Place of Hope conducts Sunday services at its Pickering Street location. Almost two hundred people attend. They comprise immigrants, and other inner-city inhabitants.

Occasional volunteers, who serve for limited periods, staff the Place of Hope. Rehabilitated individuals also assist with daily chores at the Place of Hope. At present the Place of Hope does not maintain any sustained relationship with any social development organizations. Naidoo explained that he had met

several times with the Durban city council, and was even accorded the opportunity to speak to President Mbeki about the ever-growing number of street children. Naidoo discovered that no assistance from the government or the city management would be possible: he indicated that the ministry had applied for a municipal grant and financial aid; however the application was rejected. He believes that this is due to the Place of Hope being a distinctly "faith based organisation". Naidoo therefore suggested that a closer alliance with the African National Congress might be of benefit to social organisations in the city. The challenges at the Place of Hope include increased financial assistance for further projects, and finding staff with subject matter expertise and the ability to be patient, and sympathize with the people who come for assistance.

Naidoo's theological motivation for participating in the recovery and rehabilitation ministry is based on the text in Matthew 25: 35-45:

³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." ³⁷Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹And when was it that we saw you sick or in prison and visited you?" ⁴⁰And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." ⁴¹Then he will say to those at his left hand, "You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me." ⁴⁴Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" ⁴⁵Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me."

This text has constituted the primary inspiration for the work of Naidoo and the Place of Hope. He argues that there is a Biblical mandate to care for the poor and marginalised of society and firmly believes that ministry to those who are

outcast is a ministry “unto the Lord”. He is a registered religious worker and regularly visits the Westville prison (west of Durban) to advise and encourage inmates. Naidoo commented that “the time in which we live is filled with great physical need not only spiritual needs”. He explained that Jesus also took care of physical needs and asserted that he believes that the church must lead, in the area of caring for peoples’ needs. According to Naidoo, “the government needs to see what the church is doing in order to partner with the church and trust the church”.

Naidoo revealed that Christians were generally not open to assist a ministry that targets the rejected and maligned people of society. He added that only when people find themselves or their own family members in need or trouble do they realise the importance of a ministry that assists people who are misunderstood and despised. Naidoo recalled being criticised and rejected by many pastors because of his choice to locate his work in the heart of the “red light district”. Naidoo dispelled all negative voices due to his belief that he had been prepared for this kind of ministry through events in his own life and that “this was the call of God”. Naidoo does not earn a salary and personally raises funds for the monthly upkeep of the Place of Hope. The DCC owns the property and Llewellyn Roberts preaches at the Sunday services from time to time; apart from this, the outreaches at the Place of Hope appear to be fairly independent of the DCC.

4.9 Analysis of the three social interventions

4.9.1 Strategic locations

The locations of the three interventions are significant since each are situated at key, accessible areas in the city and are easily reached with public transport.

Accessibility by public transport is crucial for people from the poorer communities and the urban underclass¹²⁰ to reach such programmes.

4.9.2 Youth Investment

A study by Cook (2000), dealing with the 'churches role in the resilience of inner city youth, reveals that young people who negotiate their lives in church rather than a gang, have a "better chance of avoiding prison, early pregnancy, and the numerous other outcomes that limit their ability to achieve health and happiness" (2000:2). According to my recollection and observations Pentecostals and Charismatics have placed a great deal of their investment in the youth. Gifford (1998:347) talks about the Pentecostal reordering of society for the benefit of youth. The investment has paid out in terms of keeping youth out of trouble with the authorities and creating high-level church attendance among youth who become young adults. The vitality of the DCC and other Pentecostal/Charismatic churches in the city is due to the ability of the church to be relevant to young people. In the case of the DCC much has been done to speak the language of the youth and portray a fresh, young image. This has not been so successful in mainline churches where Sunday morning worship services are attended by a few ageing congregants. Being part of the Young Missiologist Group and the Young Ecumenists Group of the World Council of Churches, I have participated in significant discussions¹²¹, which have raised my awareness of the declining state of youth affairs in many mainline churches.

The General Secretary of the World Council of Churches, Samuel Kobia¹²², has lamented the contest between "the Bible and MTV"¹²³. The following report of

¹²⁰ People who are unemployed, under-employed and without family or government support. The under-class is considered to be below the working class in the class hierarchy. See discussions on class in Chapter 6 and 7.

¹²¹ These discussions took place in Rome, January 2005, and Porto Alegre, February 2006.

¹²² Kobia in an address to the Student Christian Movement of India in February 2007. WCC update: Between the Bible and MTV, see <http://www.wfn.org/2007/02/msg00138.html>

¹²³ MTV stands for Music TV, an exclusive music channel for young people showcasing the latest popular music and delving into the lives of the pop celebrities and their assets. MTV is broadcast across the world in different languages.

Kobia's address reveals the potential crisis that may face ecumenical churches should the youth continue to drift away from the church.

Young people are the target of much modern media, while churches struggle to communicate to them, Kobia affirmed. "Even in the so-called Christian countries, the majority of the youth are Biblically illiterate but well-informed about the latest MTV programmes," he said, referring to the US-based music television network targeted at adolescents and young adults. The church risks "losing the younger generation to the infotainment industry". As a consequence, Kobia believes, and "unless something drastic is done now, the church will lose a whole generation of leadership," with dire consequences for the ecumenical movement. "Without the strong involvement of the youth in the church, the ecumenical movement will have no future," the WCC General Secretary underlined.

Most Pentecostal and Charismatic churches and the DCC in particular do not appear to be in immediate danger of losing a whole generation of their leadership. The strategy of the church, which is to become as appealing as possible to the youth who represent not only the churches' future but also the churches' present, is proving to be successful in retaining youth in the church. Kobia would do well to investigate the strategies of churches such as the DCC when it comes to youth retention.

4.9.3 Hope¹²⁴, the love of God and HIV and AIDS

Hope is a key theme in the ethos of all three interventions. People are given hope through counselling and encouragement in a group, personal or congregational setting. In the case of the DCC Hope Center Clinic it is significant that the new vision statement does not use the word "hope" but instead refers to the love of God as the message that needs to be realised or conveyed to the clients. According to Ruele in (Phiri¹²⁵ 2005:8) one of the questions that HIV/AIDS sufferers ask is whether God loves them. The inclusion of the love of God marks an important shift in the vision of the DCC AIDS clinic. The alteration in the vision statement may be appropriate since I believe that,

¹²⁴ The theme of Hope is discussed more fully in the next chapter.

¹²⁵ http://findarticles.com/p/articles/mi_m2065/is_4_56/ai_n159444461/print

while hope is important, the simplistic theology of hope in the context of crippling HIV infections and AIDS related deaths needs to be interrogated and reinterpreted in the light of the devastation caused by HIV and AIDS.

Concerning the preaching of abstinence, Phiri (2005:8) questions the churches' insistence on abstinence in the face of unrelenting HIV infections. For Phiri, (2005:8) the church is not "winning" with this message and the church in Africa must take a critical look at its interventions and statements concerning HIV and AIDS. In the case of the DCC, abstinence is marketed only alongside the power of God to sustain such restraint. From my observations, people seem to require God for the healing of their disease and not so much for the power to resist harmful behaviour. I believe that the DCC's adoption of the ABC approach, which includes both abstinence and the condom options, is realistic and at this point, the only sensible approach. The DCC's presence in the health sector does demonstrate the love of God to people who have deep physical, emotional and spiritual needs.

4.9.4 Maslow's hierarchy of needs¹²⁶ and the DCC interventions

It is appropriate to discuss Maslow's hierarchy of needs at this stage in order to establish what human needs are being addressed by the DCC interventions. According to Maslow, human needs comprise the following, in order of importance:

1. Biological and physiological needs: air, food, drink, shelter, warmth, sex, sleep, safety needs; protection from the elements, security, order, law, limits, stability. In the case of the interventions this level of needs is being addressed to some extent. The Place of Hope addresses needs pertaining to shelter, safety, limits and stability. In the intervention Youth Xtreme the issues of

¹²⁶ See Feldman (1994:130). Maslow's original Hierarchy of Needs model was developed between 1943-1954, and first published in *Motivation and Personality* in 1954. It has served as the basic model of human needs till the present newer adaptations have been made in later years.

safety, limits and stability are dealt with. The Hope Center Clinic also meets biological needs since it is concerned with health and longevity.

2. Belongingness and love needs: family, affection, relationships, esteem needs. All three of the DCC interventions meet this level of needs, which constitutes the strength of the three interventions since individuals who pass through these programmes are co-opted into the DCC community and develop a new-found sense of belonging.

3. Self-esteem, achievement, independence, status, prestige, responsibility. The addressing of this need is the speciality of the DCC interventions through offering hope and encouragement.

4. Self-actualisation needs - realizing personal potential, self-fulfilment, seeking personal growth and peak experiences. The interventions aid and contribute to self-actualisation by helping people to look beyond their present circumstances and envision a life of possibilities and greatness.

4.9.5 Mission and evangelism

During the period of my interactions with the three social interventions I was made aware that the underlying purpose of each intervention was mission and evangelisation. There were constant references to “winning the lost” or “reaching the people” during discussions with those in charge of the programmes. This impulse stems directly from the evangelistic drive, which emanates from the church leadership. The church makes clear that it is not a social welfare organisation, it is a church, and as such is concerned with the core business of the church, which is “souls”.

The motivation models¹²⁷ for mission in the case of the three interventions include the Great Commission model, the Compassion model, the Resource–Responsibility model, and the Doxological model.

¹²⁷ See James (2000).

4.9.5.1 The Great Commission Model

This model is derived from the text found in Matthew 28 and in the present case refers to the DCC's emphasis on "preaching the gospel", which underpins all three of the interventions. The preaching of the Gospel is their main purpose since such preaching is considered to be the primary reason for the existence of the church. The DCC believes that the Gospel has the power to liberate people from their burdens, sickness and shame and guide them towards an abundant life. According to the DCC, simple attending to physical and social needs will not be in the best interests of a person who needs salvation, hope and faith and Christian community to survive in an increasingly dangerous society.

4.9.5.2 The Compassion Model

The use of this model is evident in the case of the DCC Hope Centre Clinic where the compassion of Jesus for the crowds is used as a theological justification for the clinic's work. This compassion is inspired by the life and ministry of Jesus to individuals, families and entire cities. The compassion of Jesus himself serves as a key ingredient for the community ministries of the DCC. Though this compassion can become paternalistic, in the present context I have witnessed kind acts of caring, listening, empathy and understanding being demonstrated by the workers at the clinic and the other interventions.

4.9.5.3 The Resource-Responsibility Model

This model refers to the sense that people who have been "blessed" (to use the DCC and wider Pentecostal/Charismatic term) with resources are responsible for giving back or blessing others. The common expression used at the DCC to explain the resource-responsibility model is to be "blessed to be a blessing". The church is certainly blessed with an above average resource capacity and while it does invest in the interventions in terms of human resources, physical space and finances, I believe that there is room for much more to be done to channel church resources into the expansion and effectiveness of the interventions.

4.9.6 The characteristics of community ministry

The social interventions are considered as ministries in the DCC. Hence it is necessary to discuss De Beer's (1997:54) basic assumptions in developing community ministry in order to assess the urban ministries of the DCC. The assumptions are that the ministry should be ecumenical, contextually aware, communal, holistic, creative, transformational, and nurturing.

In terms of a community ministry being ecumenical, De Beer (1997:5) sensibly suggests that the reason for a shared vision for the city is not only the biblical mandate of a united church but the logical reason that the challenges of the city are simply too vast and demanding to handle alone. In the case of the DCC the three social interventions are in limited partnerships with local government and business but there does not seem to be any kind of notable cooperation between churches in order to amplify the positive contributions of the three ministries to the city. The ministries are proudly marketed as DCC initiatives. While it is admirable that the interventions are being conducted they would certainly display more reach, leverage, and productivity if other churches partnered with these ministries. This would then mean that the DCC would not be able to claim full credit for the ministry and I am not so sure that this will occur in the near future. The primary reason for the lack of ecumenical collaboration is that of the doctrinal differences between the DCC and other churches in the city. These differences keep the churches separate and suspicious of each other, at the expense of the needs of the people of Durban. In terms of collaboration with other Pentecostal/Charismatic churches in the community ministries, this takes place on a limited, unsustained basis with nothing of any significance to report.

De Beer describes the strength of churches working together in a city for the benefit of the gospel and the city, as working together in order to accord prophetic witness more credibility and a firmer voice. When churches stand together on issues of injustice they can have a stronger presence and a more

effective voice. Churches, which collaborate, with other churches can do more than when they operate alone. In addition to this, evangelistic programmes can be facilitated with more integrity and sustainability.

De Beer's next point, pertaining to contextual awareness, is crucial. In the case of the three interventions there are strong signs that the church has taken up the specific contextual challenges of HIV/AIDS, youth mentorship, and offering refuge and rehabilitation to the poor. From my observations it became apparent that the coordinators of the three interventions possessed excellent practical hands-on experience of their ministries at grass-roots level. I am of the opinion that studies in contextual social analysis, research skills and urban ministry would revolutionise the present ministry outcomes¹²⁸.

Ministry in partnership is De Beer's next suggestion since isolation from the rest of the city will not aid the progress of the ministry. De Beer (1997:15) succinctly describes the role of paternalism in the lack of effectivity in urban ministries:

Paternalism, classism, racism, and sexism also keep the church chained to traditional forms of ministry, which often make them ineffective in our rapidly changing cities. We look down on the very people who might lead us out of our captivity into new places and methods of doing ministry in the city. With paternalistic attitudes we prescribe rather than listen and in the process we lose very meaningful interlocutors (discussion partners) who could have opened new insights and avenues to the church with regard to ministry. The powerless, the poor, the handicapped and the marginal people of the inner city should not be dismissed as we engage with the city and reflect on ministry in the city. We need their inputs and involvements as we plan and act in the city.

De Beer 1997(1997: 17-19) lists urban-suburban, local-global, shared ministry, women and diversity, multi-cultural, mixed income coalitions, church community alliances and inter-religious partnerships as examples of ministry in partnership for effective and efficient urban ministry.

¹²⁸ An excellent tool for the tracking, study, and evaluation of a community ministry is the praxis cycle. See Holland and Henriot (1983).

Power struggles and personality clashes and ideological differences have taken their toll on the DCC AIDS clinic. The image of Christian community ministry suffered a major setback when the clinic patients found that there was a legal battle over their files. Sadly, the people who are already suffering became caught in the crossfire of church politics at its worst.

4.10 Summary of Findings

Using certain issues raised in Holland and Henriot's (1983:110-112) questionnaire for evaluating social action responses in the seminal book *Social Analysis: Linking Faith and Justice*, the findings in the case of the DCC social interventions are as follows:

The specific contributions of the three interventions to the city of Durban are health care and longevity, the creation of positive self-esteem, self-determination, hope and encouragement. The provision of safe spaces in the city for young people to socialise and the space for people to rest and recover from substance abuse represents a major contribution to the social fabric of the city. The explicit religious value that calls the DCC to respond to these needs is evangelism. The poor or marginalised are given limited space to determine or define their needs. The theologies that underpin the approaches chosen to address the need are those of hope, faith, love and evangelism.

The DCC programmes are making a direct contribution to the lives of the people of the city. The transformation and assistance of individuals comprises the DCC's contribution to the social fabric of Durban. What remains to be seen is the effective, intentional transformation of the social structures, which concern the interventions, for example, the cities' health, education and housing structures. The powers and structures of the city, which contribute to the social ills pertaining to the interventions, are not adequately or forcefully challenged in the public arena. The levels of collaboration with other church groups are limited if not non-existent. Collaboration with business entities in the city is present in

the case of the AIDS clinic. According to my observations the perceived level of success regarding each of the interventions is high. Intentions to improve their output and efficiency were detected in meetings with the facilitators of the interventions.

Involvements in the interventions do offer life-changing experiences as well as alterations in the lifestyles of those involved in the intervention. The volunteers associated with the programmes develop a sense of social problems in general and of consequences that are unique to their city context. They experience satisfaction from serving others. The programmes are aimed at facilitating the self-determination of the participants, yet curiously the interventions tend to work mainly for people and less with people. There is an expansion of conscience taking place amongst the participants.

I have observed that the DCC perceives the needs of the city through a strong Charismatic lens that involves spiritual warfare as a tool for transformation. The needs are being perceived in the local sense and also in a global eschatological sense. The DCC considers many of the contemporary social evils present in the city of Durban and the world as prophecy being fulfilled before the coming of Christ. The social interventions are conducted in order to prepare people for this event and to point people to the coming reign of God through Christian love and assistance.

4.11 Conclusion

This chapter contained a description of three social interventions undertaken by the DCC in the city of Durban, and of the specific social needs that are being addressed. These interventions consist of the youth programme, the HIV/AIDS clinic and a rehabilitation/recovery centre. The scope and nature of these specific interventions were described and the theologies that under gird these programmes were discussed. In this chapter it became evident that the core of the three interventions is evangelism. They are positively affecting individuals

and families but not, at this point, challenging the structures and powers that contribute to the social problems in question.

In the next chapter (5), testimonies of people who are members of the DCC will be discussed and analysed. Chapter 6 investigates the DCC together with two other urban megachurches. Chapters 7 and 8 will include an analysis and evaluation of the DCC's social presence and practise in the light both of literature concerning the Pentecostals' and Charismatics' social ethic and of the findings of this chapter (4) and chapter 5.

Chapter Five: Testimonies of the DCC Members

*I love to tell the story of unseen things above,
Of Jesus and His glory, of Jesus and His love;
I love to tell the story because I know 'tis true;
It satisfies my longings as nothing else can do.*

5.1 Introduction

The words from the hymn “I love to tell the story”, written by Katherine Hankey (born 1834), capture the essence of this chapter, which contains personal narratives of members of the DCC and stories concerning how God has worked for the good of the participants or members of their families. In the Pentecostal/Charismatic movement, these narratives have been traditionally referred to as testimonies, which have been used in Pentecostal/Charismatic gatherings from the outset. People testified about what God had done in their lives, in worship services, prayer meetings, cell groups and informal conversations. Testimonies are a valuable source of information about peoples’ theologies. According to Hollenweger (1999:178), the theology of Pentecostals has been traditionally, and is still, to a large extent, contained in songs, prayers and testimonies or what he calls “oral theology”. Hollenweger believes that methods of researching testimonies need to be developed (1999:178) and suggests that “a new type of research is required therefore that can deal with these forms of theology” (1999:178). The documentation of testimonies is necessary for Hollenweger so that the theological insights of “Third World Pentecostalism” can be represented and researched (1999:177-178).

Throughout the course of this thesis, special attention has been paid to the life stories of participants at the DCC. In chapter two the life stories of the senior and vice-senior ministers were presented. In the preceding chapters, brief stories of those involved with certain social interventions of the DCC were included. While narratives/life stories or testimonies have always been a part of Pentecostal/Charismatic religious praxis, in recent times the term “testimony”

has been modernised and it is now called a “praise report” at the DCC¹²⁹ and other Pentecostal/Charismatic churches. This part of the chapter includes the testimonies of seven individuals and one group at the DCC. It is necessary to include these testimonies since they are personal accounts of religious experiences and beliefs. These stories also reveal the participants’ attitude towards the DCC, the church leadership, and their (the participants’) interpretation of its teachings. In addition to this we can also view a snapshot of how the person perceives the urban world in which they are located.

The analysis of these stories will seek to discern the presence of trends in behaviour and psychology. The presence of patterns in the participants’ self and collective identity and theology will be determined. The relationship between Charismatic Christianity (which is influenced and informed by the DCC) and the participants’ formation of self will be assessed. In this chapter I will seek to detect the possible intentional and unintentional social impact of the DCC on individuals and families in the DCC, and record what the members themselves think the impact of their church is in the wider society.

5.2 The methodological approach

Since this is a qualitative study, a generic approach to qualitative data analysis and interpretation was adopted. The first step was to organise and prepare the data for analysis, which involved transcribing the interviews and field notes. After transcribing the data the next step was to acquire a general sense of the views of the participants and a sense of the overall depth and credibility of the information.

The next essential task involved the process of coding. Codes are conceptual labels for the function of assigning meaning to descriptive information. Labels are attached to pieces of information, which share a common theme. Using Tesch’s (in Creswell 1994:155-156) method of coding, the first step was to gain

¹²⁹ See <http://www.dcc.org.za/?q=praise>: a section in the DCC website for people to post their “praise reports”.

a sense of the whole: this involved reading all the testimonies carefully and recording any initial observations. After this I went through each testimony and jotted down themes that emerged alongside the dialogue. Once all the testimonies were read and the themes had been recorded, I grouped similar themes from all the testimonies to form major themes. I then gathered a list of major themes and sub-themes for which I selected descriptive wording, for example the theme “resilience”. The testimonies were then coded afresh by a person with qualitative analysis and coding expertise, without access to my initial codes, in order to determine what themes would emerge from a perspective other than that of myself. Once this was done the themes were then verified by verbatim quotations from the testimonies, analysed against the background of my own participant observation at the DCC and located back into the body of knowledge using literature for the purpose of analysis, interpretation and theory building. The credibility of this research was reinforced through the process of member checking, which involved clarifying my records of the testimonies with the participants after the interviews had taken place. This part of the study was also peer reviewed through a series of discussions and debriefings.

5.3 Narrative Analysis

The studying of testimonies can yield a good deal of information about religious and psychosocial experience. Research into the testimony is therefore research into social and religious experience. Yamane (2000) offers a critique of the study of religious experience in his article, *Narrative and religious experience*. Yamane argues,

When we study religious experience we cannot study “experiencing” –religious experience in real time and its physical, mental, and emotional constituents and therefore must study retrospective accounts- linguistic representations- of religious experiences (2000:173).

...We must simply bracket any claims to apprehend religious experience in itself and instead give our full attention to the primary

way people concretise, make sense of and convey their experiences: through language and in particular through narratives (2000:175-176).

I apply Yamane's argument to the study of testimonies. In the case of the testimony, the actual experiencing of the events narrated by the participants cannot be studied; instead, it is the "retrospective accounts" or a representation of experience that can be explored (Yamane 2000:181). The testimony as a representation of religious experience cannot be understood as a "fixed and transparent object to be measured or classified" since peoples' experiences and reflections on experiences alter according to their circumstances (Yamane 2000:181).

In an article titled '*Your faith has made you well*': *The role of storytelling in the experience of miraculous healing*, Singleton (2001:122) discussed the conventions of story telling:

In order to tell a story of any kind, a narrator must order events in a temporal sequence, describe the role of different characters, ascribe causality and bring the story to a point of closure...In the act of organising experiences according to these storytelling conventions, particular meanings, points of view and interpretations are inevitably privileged, whilst others are suppressed or countered – thus creating a particular understanding of events.

In dealing with the actual stories, the subjectivist approach¹³⁰ to narratives will be adopted in order to try to assess the psychological and theological forces at work in the narrator. It must be remembered that in the subjectivist approach to life, the story is treated as an expression or projection of the subject's psychological dispositions and dynamics and that the story is a window on the psyche. In this approach the focus falls on the psychological forces internal to the narrator and not the facts of the story. I use the words "story, narrative and

¹³⁰ The subjectivist approach as one of two life-focussed approaches to the study of narratives was discussed in the section on research methodology in chapter one. The subjectivist approach deals with the interpretation of representations of experience. This approach is preferred over the objectivist approach, which treats the experience as an object for pure description. See Yamane (2000) for a critique of existing methodologies for the study of religious experience. See also Peacock and Holland (1993), Richmond (2002) for more on different approaches to the study of narratives and Ricoeur (1988) for a more philosophical treatment of narratives.

testimony” interchangeably since I employ the same methodology commonly used for the study of life stories and narratives to study the testimonies.

5.4 Testimonies

In the testimonies below, various intriguing aspects of the attitudes of church members emerge; these will be analysed further on.

5.4.1 Testimony One

A man who was born in Nigeria and has been living in Durban, South Africa for seven years provided the first testimony (for reasons of confidentiality he will be termed T1). He has been a member of the DCC for the past four years. According to him his reason for attending the DCC is that it is “vibrant” and the DCC is where the “Spirit of God is real”.

For him the “church is not just for religion, it has to mean something to you, there must be a relationship”. He maintains that the DCC preaches the “right message” since he believes in the “manifestation of the Holy Spirit”. He attends the Dome worship services and is part of the large choir. For him the two different congregations, that is, the Dome and the Berea congregations, are no different since they share the “same vision and belong to the same church”.

T1 indicated that the major impact of the DCC on him was his “learning to flow in the Spirit”. He added: “When we worship God in Spirit, this brings about spiritual maturity, and the anointing of God in your life, these things are important for growth. The Holy Spirit brings the word of God alive to the inner man.” He was confident that despite the pressure of daily life: “things not getting better, inflation, joblessness, sickness, the only way you can survive is living in the Spirit”. Elaborating, he remarked: “Crime is on the rise, the church needs to stand and declare the word to change lives. The world has lost the

answer, even the correctional services are not the solution, and it all comes down to the fact that Jesus is the only one to make a difference”.

He has found that the DCC is “truly a house of prayer for nations”. For him it is “a home for all nationalities, where one language is spoken, which is the language of the Spirit”. He holds very definite theological beliefs, which assisted his situation as an immigrant in a foreign city. As such a person, he discussed the constant struggle with identity. He explained that “God’s economy is different from the world” and that his strength was drawn from “the word of God” and not what is dictated by “the world”. He insists, “The word is able to sustain you and give you value”. The Bible is T1’s source of inspiration in realising his potential.

He recalls discovering his own “healing ministry” when he prayed for a cancer patient who had been told to prepare for his funeral. T1 recounts the story as follows: “I believe that there is power in the word, it must come to pass. I went to pray for him and he was healed. He was opened to receiving Jesus and received healing”.

According to T1, “God has done many things” for him. Below are three points that he has specified:

1. Health: He states that he lives in “perfect health”, and does not need to visit the hospital since “God takes away sickness and diseases”.
2. Finances: As he reported, “I trusted God for sponsorship in a bachelor’s degree in the Bible school and he provided it”.
3. Evangelism and salvation: He considers that the “greatest job is kingdom business, being involved in the kingdom of God is the most important. Every other institution will fade away but not the kingdom of God”. He also believes that “God brought back” all seven members of his family who are all “born again”. He described the salvation of his family as progressive and not instant.

T1 displayed the familiar positive confession style of the DCC. He believes that “challenges exist but they will build you, establish you and make you great”. He gave me the following advice: “Watch out for me!” Here he was referring to what he believes is a promising future in his life and ministry. He added that the way he thought before is not the way he thinks now. “This church has lifted me to a place where there is no boundary, I have confidence that God is able to make me who he wants me to be. There is no looking back for me.”

T1’s eschatological beliefs are as follows: “We are in the last days; I believe we need to get closer to God, be aware that Jesus is coming soon. God is in control. He is in control of historical events, which are gathering momentum. We as Christians must stand up for Jesus”.

Regarding ministry and AIDS, he argues: “Ministry is all about people. A people oriented church wants to better the life of people not only spiritually”. In this respect he considers that DCC has embraced the social upliftment of the city of Durban. “The World talks about condomise, but DCC says with Jesus you can change. The church plays an important role in encouraging, loving and supporting those that are infected and affected”.

5.4.2 Testimony Two

The second respondent (T2) is a young nurse at a Durban hospital who has been attending DCC for three years. Her first impression of the DCC was that it was “friendly” and it “felt like home”. She enjoyed the songs and the music. She found that the cell groups are important times for spiritual upliftment, community reading of the Bible, and sharing problems.

She holds the following views about prayer and giving: “Prayer is important for the day-to-day challenges of life, if you pray with your heart and if you believe, nothing will stand in your way”. She adds, “Giving will cause your prayer to come true”. “Giving” refers to the tithes and offerings and financial gifts, which

are given to the church. She also advocates fasting, since she holds that fasting shows your desperation, and seriousness about the matter that one wants to change: it brings results.

According to her there are "many things to thank God for". Below are four reasons for her strengthened faith:

1. Her brother was an alcoholic and often got into trouble. He often went missing at night and would only return in the morning. After much prayer, fasting and encouragement from the church not to give up, she reports that her brother is starting to show signs of responsibility for his life. According to T2, her brother feels a change in his life.

2. T2 asserts that her employment in a research hospital is what she needed because the stress levels at this particular hospital are lower than at other hospitals. She thanks God that she is "stress free at work". She indicated that her single young professional status does attract some difficulty since societal and cultural pressure about dating and sexual relations are always present. T2 believes that her friends often try to lead her "down their wrong tracks". Despite this peer pressure she maintains that she is not willing to "destroy her life with the temporary pleasures of the world." She asserts that she "trusts God to give her direction in her life; she said passionately, "I cry to him for direction".

3. She indicated that she has just bought a house for her mother. She is grateful to God for this accomplishment. She explained that all the necessary paperwork went through to the deeds office. However, the process was delayed due to the series of mistakes that keep taking place at the office. She avers that this situation is a test from God to see whether she trusts him with the burden or whether she wants to carry the burden herself.

4. T2 recalled one incident when her mother was sick at night, describing the incident as "scary". It was around midnight when her mother started gasping for

air. T2 and her two brothers immediately sprang into action, praying for their mother. T2 described the prayer as “powerful and strong”. She explained that she was taught at church that she enjoyed direct communication with God and thus did not need to call any pastor to pray for her mother and asserted that her mother strongly believes that her children’s prayer “brought her back to life” that night. T2’s mother told her children, “It’s you who kept me alive”.

On the day of this interview T2 indicated to me that she was going to undertake a fast for the purpose of knowing God’s will for her life. She indicated that the interview served as a confirmation to her that she must begin her fast.

5.4.3 Testimony Three

At the home of the third respondent (T3), while most people put pictures of their own families on display, one will find a photo of Fred and Nellie Roberts. In this case the Roberts are considered family and thus given an important space in the home of T3’s family. T3 has been a member of the DCC for seven years. Her family were staunch Hindus. T3’s sister visited the DCC with her aunt and had subsequently converted to Christianity. This led to the chain of events that caused the conversion of T3 herself.

T3 remembers that her mother maintained a prayer room in their home. This particular room was treated with extreme reverence. The family could not enter the room with shoes on. T3 recalls that she often meditated and fasted. She even became a vegetarian for three years, for religious reasons. T3 remarked that she believed she was “born a Hindu and would die a Hindu”; however on one particular day, she explained: “something went into my mind. I asked myself, if man’s hands are full of sin why do we worship what those hands made?” This question referred to the room full of idols that the family worshipped. She kept asking herself “who is God?” while her sister continually invited her to go to church with her.

T3 recalls a “traumatic event” that took place when she was six years old. During a family Hindu ritual she watched as a family member slaughtered an animal and then smeared the blood on her (T3’s) stomach. After this they wrapped a cloth over the smeared blood. In the morning she unwrapped the cloth, which stuck to her body as she tried to remove it. She explained that this ritual was practised as a vow made to the Hindu gods and goddesses. She remembers being tormented for many years by the events of that night, and questioned, “how could that be God, I didn’t feel good or loved, instead I felt tormented and afraid.” In her final year at school, T3 questioned her mother about God. Her mother advised her, “don’t question just believe”.

At first T3 started going to church with her sister but was not baptized. T3 describes her first experience at the DCC as observing the actions of a cult. She was put off by the act of speaking in tongues and recalls asking God, “what have you brought me to?” She was disappointed because she believed that she was desperately searching for the “true God” but her search seemed to be in vain. After several visits together with her sister, T3 explained that she began to experience the “calm and peace and love” that she had always searched for in her religious quest.

At this stage her parents were still Hindus. They were “saved” when an Indian evangelist from India, D.G.S. Dhinakaren, and his family visited Durban. T3 remarked that when an Indian pastor from Mauritius spoke to her parents they received an “instant conviction” and immediately converted to Christianity.

She notes that she had never enjoyed a close relationship with her father yet for a month before she and her parents were to be baptised they enjoyed their closest experiences as a family: she describes this time as the “most perfect time they ever had”. The family was baptised on the 12th of May 2002 (they remember because it was Mother’s Day). The peace was shattered soon afterwards when T3’s father met with an accident one month after his baptism, which was so severe that doctors could not assure the family of his survival. T3

states that her father was on life support machines and sustained several skull fractures and head injuries and recalls, “we thought we were going to lose him”. The family prayed in the car on the way to the hospital. After several months in hospital T3’s father was released, despite the doctor’s initial advice that the family should prepare for his funeral. She believes that this was due to “God’s will to heal him”. During the period of her father’s hospitalisation the DCC home cells¹³¹ prayed fervently for his recovery. The DCC leadership ensured that the family had food vouchers and the finances needed to sustain the T3 household. T3 added, “it was amazing to see how extended your family becomes when you are Christian”.

At the end of 2001 T3 was diagnosed with TB; after she suffered from severe knee pains a visit to the doctor revealed that water had built up in her knee area. She explained that she “felt in the midst of spiritual warfare” during this time. According to T3 several tests for TB were conducted and she tested positive.

T3 was put on TB medication. During this time she lost weight, reacted severely to the TB medication and eventually couldn’t walk without assistance. At night she barely slept, while during the day she was restless and could not eat. She experienced alienation from her community as a result of her TB diagnosis. After a year of daily TB medication, doctors realised that a misdiagnosis had taken place. T3 explained her journey of faith,

When I was misdiagnosed with TB I lost faith in doctors, God taught me to have faith in him for my healing. Just as the Israelites had to go through the desert for forty years when they could have gone to the Promised Land sooner, so I had to go through the desert experience, to learn about faith in God.

After reading a story in a newspaper about a lady diagnosed with cancer, T3 was convinced that “God is bigger, if I truly serve a living God, if I put my faith in

¹³¹ Home cell groups are small groups comprising families and individuals who are members of the DCC living in the same area. They share testimonies, participate in Bible studies and “the lesson of the week” from the DCC bulletin.

him he can do it". T3 believes that her healing began when she began to trust in God. She emphatically stated: "God miraculously healed me, I had allowed Him to take over emotionally but when I allowed Him to take over physically I believe my restoration began." According to T3, despite her father's accident and her TB misdiagnosis, "God made a total restoration".

T3 notes that attending the DCC gave her the coping skills necessary for life in general, and for the working world in particular, adding: "at church you learn to be a better worker, you learn how to set goals, you learn about commitment, perseverance and standing despite difficulty". The DCC collects the curriculum vitae of members who require employment; as a result of this service T3 was called for several interviews. She subsequently obtained employment. She explained that:

God motivated me and I learnt how to handle interviews. I got my present job as make-up promoter. When my contract was coming to an end I prayed and the contract was extended. The sales at the branch I work at increased so drastically that according to the nationwide sales rating my branch jumped from ninth position to sixth to third position in the country. Due to my dedicated work my boss has even hired my mother, and my wages have increased.

T3 believes that "in order to have a testimony one must have a test". She has begun to write about her experiences with pain and hardship for the encouragement of those who have passed through similar experiences. She desires to publish her story someday.

5.4.4 Testimony Four

T4 has been a member of the DCC for four years. She enjoys the youth programme of the DCC and explained that participating in this programme "frees our minds, allows us to express our feelings in everyway, meet new people and learn things about them we would have never known". With this T4 compared what she called the "outside world", where "stress, guy problems, and school difficulties" prevail, with her time spent at the said programme. She

explained that at the gatherings on Friday nights, youth could "praise God in singing and dancing". Here there was "no time to think about guys". T4 spoke of the praise and worship at the youth events and the "calming" and liberating effect it had on her and other friends who attended with her. She added, "praise and worship at youth meetings lifts the week's burdens". The DCC youth programme is seen as a safe space for youth to release their emotions and thoughts on different issues. She explained that youth could enjoy the freedom to release tensions, adding, "Whether you want to jump or scream you can".

T4 believes that she has learnt "to respect other people because in God's eyes no one is different, we are all the same". She uniquely described God as "a hunk", indicating that her imagery of God based on the Bible readings that are preached in church is that he is "muscular, 'mightyful' yet caring and kind".

T4 related a difficult period in her family's history. Her mother had been sick and was in and out of hospital for two years. Her eighteen-year-old sister took care of herself and her other siblings (her father had long since abandoned them). T4 recalls the periods of deficiency in her home. She explained that they were about to reach the end of their food and money supplies, but her siblings and herself decided to "pray for a miracle". T4 believed that her uncle's visit three days later with all the provisions they needed was the miracle they had prayed for.

T4 indicated that this was her first memory of the "faithfulness and provision of God". She firmly believes that her uncle was sent by God to aid them in their time of need. After this experience her sisters started attending the DCC when a neighbour invited them. As they were taught at the DCC about the possibility of miracles and healing, the T4 children prayed for their mother's healing. According to T4, soon, their mother, who had been told by doctors that she would never walk again, started to walk.

T4 wants to train as a social worker. She has expressed her long-term desire to serve at the DCC in the capacity of a social worker, in order that she can listen to people's problems. She believes that she is a good listener and offers good advice since she has already begun to advise her colleagues at school.

T4 again referred to the "outside world as a place of discouragement and fear", and offered youth the following advice: "don't care about discouragement, go out there and be your best". T4 described the awkward situation she often faced at school since she was often teased about being a virgin. She spoke of many girls in her school who were becoming pregnant; she made it clear that she did not want to follow the value system of her peers.

5.4.5 Testimony Five

The fifth person, T5, started attending the DCC in 2004: she recalls being "born again" in one of John Torrens' services. She explained that when she began to see the "wrong things" in her life she had decided to "accept Christ". Since then she had noted a change in her thinking and asserts: "I see my life changed, there are also changes in my family". Her mother, who heads a single parent household, is the only breadwinner, taking care of three children while she operates her own business. Recently her mother began her diet therapist's business in Durban.

At the DCC, T5 learned about "taking care of each other, every one is important and equal" and that "God is always with us". She firmly believes the Roberts' motto that "nothing is impossible with God". She added, "When you ask God for something he will answer, he gives more than you ask".

T5 included her view that "everyone has a role to play in the body of Christ." She shared that she is "not afraid to tell people about Christ", especially in her school, where she offers to pray for and counsel her peers. She explained that being part of the "DCC family" has caused her to lose her shyness.

She recalled a time when she was involved in a car accident during November 2003. She couldn't walk, since her spine had been damaged, and was in Addington hospital for four days. Owing to the timing of the accident T5 missed most of her final examinations. She recalls having prayed together with her family about the situation. When she eventually went to school to inquire what should be done she was allowed to proceed to the next grade. T5 maintains that through both good and bad experiences she is convinced of the presence of God in her life.

5.4.6 Testimony Six

T6 is a young man who is certain about the impact the DCC has on him. He has been a DCC member since childhood. T6 describes himself as a "rugged person with [a] violent streak, who had reason to be angry for anything". T6 spoke of a broken engagement, with a woman to whom he claimed to have dedicated his life. This experience initially affected him negatively. T6 later adopted a more theological approach to his broken relationship. He explained that God "takes away things that you love most so that you open your eyes", and added, "God spoke to me and said everything that happened was my doing". That night, he recalls that he prayed for two hours, the longest time he had ever done so, confessing all the bad things he had done and felt lighter. When he went to church that weekend the pastor prayed and T6 knew he had been changed and was no longer violent.

T6 holds fixed beliefs about his decision to remain a member of the DCC. He believes that the leadership at the DCC "is blessed". He explained: "if you fall under the blessing and vision of this church you will be blessed. He opened his own car wash business, and describes it as "prosperous" and his financial state as "debt free". He added that being a member of the DCC has taught him the correct principles for life and business.

He also considered that he was “emotionally at peace” and a “happy-go-lucky person who is yielded to God to do what he wants to do”. T6 is dependent on “direction from God” for progress in his life. He added that one has to release control of ‘ones life and explained that release is like a “car with no hand brakes, it feels scary but just trust God to take over, we limit ourselves but God doesn’t limit us when he says the best. The best is the best”.

5.4.7 Testimony Seven

The seventh person, T7, was abandoned at birth and was later adopted. She recalls feeling rejected and abandoned. In the early nineties she first attended a service at the DCC where she was “born again”. T7 claims that her emotional healing had begun here, though she still needed to deal with recurring feelings of rejection. About a year after her conversion experience she enrolled at the DCC Bible College where she received teaching on inner healing. T7 visited psychologists to assist in the healing process; however, she believes that the messages she heard at church and at the Bible College aided her recovery. She is convinced that the “word of God set me free, free from the bondage of insecurity in the world and in my life”. T7 recalls covering the mirrors in her home and habitually walking with her head down. When she discovered the scripture from the book of Psalms, “Thou o Lord are a shield for me you are my glory and the lifter of my head”, she began walking with her head up, started smiling and became more cheerful. Her interest in ministry to children began when she was still at the DCC Bible College. She is now the DCC children’s Pastor.

5.4.8 Testimony Eight:- Group Testimony¹³²

G. Kru, which stands for God’s Crew, is a rap and hip-hop group comprising

¹³² Testimony eight was an interview with a young rap group comprised of four people; M1, M2, M3 and M4.

schoolgoing youth from the DCC: brothers M1 and M2, and two other youth M3, and M4. The four youth performed at the closing celebrations of Youth Xtreme in December 2005 at the Jesus Dome. While numerous young people were beginning to file into Durban's many night spots these four, together with about two hundred others, were dancing to the beat of gospel rap, hip hop and rhythm and blues.

M4 was in the same class as M1. She recalled that she found him to be "weird" because he would preach to his classmates. After listening to him for a while she started reading the Bible, attended the school prayer meetings and began to learn more about God. M3 explained, "a vision was laid upon my heart", one of reaching many young people with the gospel through contemporary music. He believes that the devil should be attacked with "the biggest weapon that is the media, music, dance and movies". The brothers held regular prayer meetings at their school; they counselled their peers about diverse matters ranging from sex to the work of the Holy Spirit. Their evangelistic activities drew the attention of their school principal who called them to the office for questioning. The teenagers even "counselled adults and married couples". "Some want to invest in material things; we want to invest in people", said M2. He emphatically added that their policy is, "no compromise!" M1 asserted that they had been set free from drugs, pornography, violent behaviour, arrogance, drinking and smoking. He said, "It takes broken people to break the back of Satan". The brothers explained that they fast, pray and spend time waiting on God for direction in their lives and are convinced that "no matter what your problem, God will make a way". The boys believe that their youth pastor has given them the encouragement and the opportunity to perform and influence other youth. The pastor has harnessed the enthusiasm and the zeal of the youth and provides the space to practise their talents and skills.

According to M3 he was once challenged by his brother to write a "Christian rap". He struggled to do this for one week. He had initially thought that people had lied about their spiritual experiences with the Holy Spirit till he attended a

school prayer meeting and “fell under the power of the Holy Ghost”. After this event he wrote the Christian rap and presented it to his brother. M3 also discussed his first experience with spiritual warfare. He explained that he “never thought that demons were so ugly”, and went on to explain that once God opens a person’s eyes it is possible to perceive the spiritual realm. For him spiritual warfare is necessary even for young people who are attacked by evil spirits. He believes that the “devil has made the youth silent for too long but God said ‘you will not be given the spirit of fear’” and remarked, “people always say how can you speak about God when you had done bad things, but I say I don’t fear people or the devil, I fear God”. According to M3, “the world lives on fact” but he “lives on truth”. For him, “The fact is that it looks hopeless for young people today, the truth is there is a revival, and there is hope”.

The group firmly believes in “the power of giving to God” and holds strongly to the sowing and reaping principle. M2 recalled how he began to give small offerings of 5 and 10 Rands. He believes that he received a cell phone as a result of this. He added that when he stopped giving, his cell phone ceased functioning, and when he began to give again he got a new cell phone. He also believes that God can “empower” people to dance or sing. As he said, “When I gave my singing to God, it was blessed.” M3 attributes his dancing skill to giving. He elaborated, “When you give to God he will bless your talent”.

The teenagers plan to found a dance school and eventually open a recording studio. They indicated that people have already begun donating studio equipment. Their dream is to open a youth centre for young people to “socialise under the banner of Jesus Christ”. M3 explained, “God is parenting us, he is our father, we come from broken homes, and we forget our past and live to serve God”.

5.5 Analysis of the testimonies

5.5.1 The participants and the process

This part of the chapter will contain discussions on the major themes drawn from the coding process. Before doing so it is important to briefly discuss the basic demographics of the participants, the process of meeting them and the two types of testimonies. The participants consisted of members of the DCC drawn from different socio-economic, race, age and gender groups.

The majority of the participants can be considered youth/young people since they are 30 years old and under. The reason for this is that the majority of the DCC congregation comprise youth and young adults (this is not to say that the DCC comprises exclusively of youth). In addition to this, I found that younger people were more willing to share their views as opposed to more mature members who tended to be excessively suspicious of the research I was undertaking.

The subject group includes six females and five males. The participants were randomly selected and requested to participate in an informal conversation where they could share their testimonies. They were encouraged to speak freely. No time limit was set on the conversation.

Most participants requested sufficient clarity on the purpose of the study and wanted to be certain that permission had been granted by "Pastor Fred". All conversations were recorded in written format, owing to the participants' discomfort about being tape-recorded. One participant continued to be suspicious during the conversation, requesting certain comments to be amended or struck off the record. Another respondent mentioned that many people "do not understand the ways of God and want only to find fault"; for that reason the participant started the conversation very cautiously. I observed that as the participants began to tell their stories they relaxed and became less self-conscious.

The meetings with the participants were located either at the DCC after a Sunday morning service, after a youth meeting or at the DCC offices during the week. In one case an interview took place in the home of a respondent after a cell group meeting. In the case of T2, the conversation took place at a beauty salon. After I discovered that she was a member of the DCC, a natural conversation ensued at which point I told her about the study and asked her for permission to write down her experiences.

5.5.2 Two types of testimony

According to Roelofs (1994:220) testimonies may be placed into two categories: either a conversion or a non-conversion testimony. It is necessary to explain the scope and content of the two categories in order to understand the testimonies of the participants fully. I have expanded on Roelofs' explanation of these categories to indicate their specific application to the DCC.

5.5.2.1 A conversion testimony

Examples of conversion testimonies are those of T3, T6, T7 and T5. In a conversion testimony the participant shares the events that led to accepting the love and authority of God the Father, salvation through Jesus Christ, and the working of the Holy Spirit. The participant may also describe the experiences that occurred upon conversion and subsequent changes that have taken place in his or her life. These experiences may be physical and or emotional. People claim to feel bodily sensations such as heat or electricity; they may feel an overwhelming sense of grief and repentance over past or present actions. They may experience a release from mental torment, fears, nightmares or demonic oppression¹³³. The conversion experience may occur as the result of a physical healing. In my observation people may convert in order to be healed from a

¹³³ Demonic oppression – see spiritual warfare, discussed in chapter three.

physical ailment. Conversion on this basis is erratic and often unsustainable; since it is often an act of desperation to be healed, some may convert on a trial basis. In a conversion testimony, people who may appear to be shy and reserved or introverted are encouraged by other congregants to share their testimony. They soon develop newfound confidence and acquire the skills of public speaking and communication.

According to Snow and Machalek (in Yamane 2000:185), the aspect of the narrativisation of the conversion experience is referred to as an alignment process that connects the individual to the group. For Yamane (2000:185) the conversion experience leads to a "biographical reconstruction, or re-narrativisation of ones life because they are epiphanies which are interpreted by themselves and others as 'turning point experiences'".

5.5.2.2 A non-conversion testimony

Examples of non-conversion testimonies are the testimonies of the brothers (M1 and M2), M3, T4, T1 and T2. In a non-conversion testimony a special experience or event is shared which takes place after a conversion has already taken place and the person is fully integrated into the religious activities of a Pentecostal/Charismatic church. This testimony may include events such as healings (physical and emotional), protection from impending danger, provision of resources, salvation of ones family, a friend or associate, promotions, procurement of employment, or opportunities to lead in Christian ministry. In some instances a special "word from God" may be shared with the congregants. The testifier may speak of how God "prompted/quickenened my spirit"¹³⁴, or "the Lord laid this on my heart"¹³⁵.

¹³⁴ This term often refers to a person's heightened sense of awareness about a certain issue or biblical text, attributed to the Holy Spirit.

¹³⁵ This term is similar to the aforementioned. It could also imply that the person believes that God has caused him/her to be compassionate about a certain issue/person in order to act to change the situation.

5.5.3 Conceptual framework

After reading the testimonies it became apparent that certain themes were common to most, if not all, of the data. After the first five testimonies were analysed, data saturation (the point at which no new themes are observed in the data) had already taken place. Despite this saturation I continued to conduct two more individual interviews and one group interview. At this point it was clearly evident that new themes and unique ones were no longer observable. The major themes and associated sub-themes that have emerged from the data can be observed in the conceptual framework below.

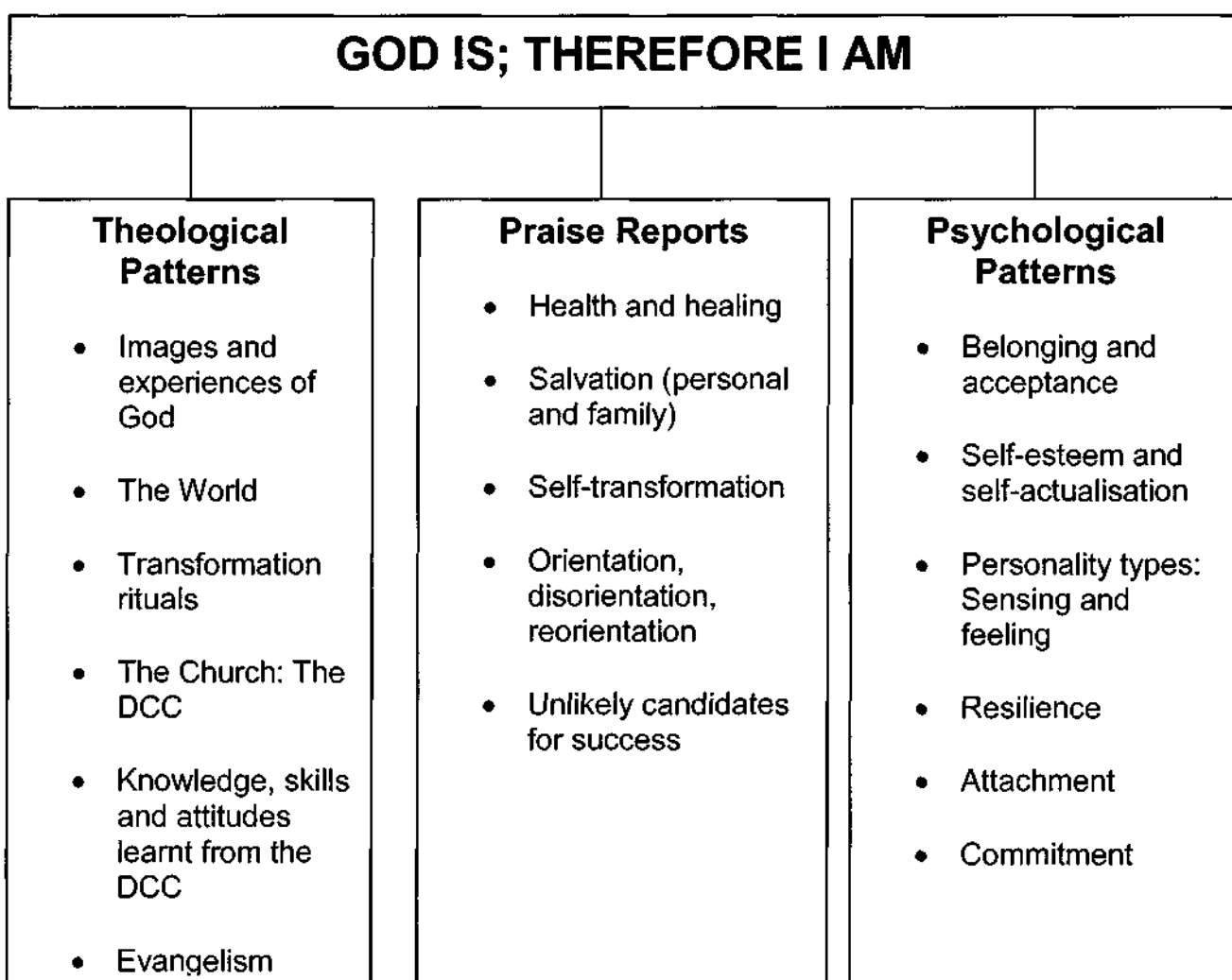


Table 4: Major themes in testimonies

The conceptual framework above presents the major themes contained in the testimonies. The banner heading "God is; therefore I am" represents the central

story line of the testimonies. All the testimonies conveyed the sense that God was the reason for the person's self-transformation, healing, salvation and success. In the minds of the participants, the reason for their continued existence and way of life is that God exists, he is present in their lives and is actively seeking their peace, health and progress. The present state of their existence is not due to their own thinking (as Descartes¹³⁶ submits) but is due to who God is to them. Thus, in the case of the participants, their self-consciousness is linked to their God-consciousness and image of God.

The God-images of the participants are formed and influenced by their membership of the DCC, and their individual religious experiences. Scepticism and doubt, which are by-products of thinking, are traded in for faith, belief and commitment.

5.6 Theological views

5.6.1 Images and experiences of God

The most prominent theological themes that emerge from the narratives are; the presence of God, healing, trust in God and God being actively and personally involved with the specific life events of the individual. Faith and hope are strong theological elements in all the stories. Participants are confident in God and believe that God is in control (T1). In all the narratives, there was a strong sense of reliance, assurance and in some cases even confidence that God would act in a certain situation. This is followed by a keen sense of anticipation, expectation and optimism. The stories revealed the respondents' theological positions on the nature and works of God. They view God as healer (T1-8), saviour (T1-8), friend, and father. God can be accessed directly and speaks to people (T2, 6, 8).

¹³⁶ René Descartes philosophy regarding existence, thinking and thought is further discussed in Schiffer (1976).

The power of God comprises a major aspect of the participants' theology. In my observation, the participants' attraction to the power of God is congruent with that of most of the DCC members and the leadership. The people are drawn to faith in Jesus Christ by the power associated with his name. The members of the DCC use the power in the name of Jesus to deal with threatening situations, which may include crime, illness, witchcraft etcetera. They are taught to "speak to situations/problems", which means that they should verbally command a situation to change according to their preference, for example; "I speak to this backache, be gone in the name of Jesus!" or "In Jesus' name may every plan of the devil come to naught!"

God gives personal direction (T 1, 2, 6, 7, 8) and is described as a personal God who knows them intimately and cares deeply about the events in their lives. This God desires to show them how important they are to him by intervening in their lives and also wields the power to overturn any situation of suffering.

In my view, the major difficulty stemming from the emphasis on a personal God is that God appears to be involved only in the affairs of an individual or the affairs of a family, as opposed to a God who is involved in the affairs of a community, a city, a nation and the world. So while the individual God may provide a higher paying, less stressful job for one person, the God of the city is yearning for God's children to be concerned with the poverty, injustice and greed in the city. Charismatics place strong emphasis on a personal God; however, this does not imply that there is no reference to a God who is concerned with the society, the nation and the world. Several attributes of God proclaimed in the DCC do refer to "God of heaven and earth, Lord over Africa, South Africa and the world". Nevertheless there does seem to be a disconnection between the ascribed public characteristics of God and the emphasised personal God described week after week at the DCC.

5.6.2 The World

In their new family, the participants are encouraged and motivated to see themselves as valuable and different from “the world”. For the participants, there is a dichotomy between the world and the Word or Spirit. The world is described as a place of stress and difficulties (T4), crime, joblessness, sickness, lost answers (T1), fact and not truth (T8), insecurity (T7) and temporary pleasures (T2). Those who do not follow “the world” enjoy access to the benefits of health and physical and emotional healing, safety and security, rising above challenges, better self-esteem, and direction for life from God, hope for the future, and a sense that nothing is impossible (T1-8). Participants who have experienced emotional traumas spoke of the emotional healing and the recovery process that began upon conversion and their becoming a member of the DCC.

5.6.3 Rituals for transformation

Ritual observances for the purpose of transformation are considered to be prayer, fasting, worship and belonging to a church. It would seem, according to the participants that God acts in a certain situation after there is a sign of dependence or seriousness. Some participants spoke of God’s acts in their lives as a response to their prayer, fasting, submitting to the leadership of the church, giving (financially) and dependence on “the word” (T1-8). All the participants spoke in a positivist and triumphalist manner about their views of life since encountering the DCC.

The participants appear to be confident of their theology. During the course of the discussions they spoke with certainty and clarity about the nature of God. They spoke in decisive terms about the acts of God. According to Roelofs (1994:224), “Such an attitude of confidence originates either from a strong conviction of faith or from a position of uncertainty”.

5.6.4 Views of the DCC

The participants hold a positive view of their church and leadership. T6 made an important statement which pertains to a prominent theory in Pentecostal/Charismatic churches: that is, if the leaders of the church are “blessed”, then those who attend the church will be blessed. The DCC is seen as a church that provides fellowship and belonging, training and equipping, healing and an entertaining service.

5.6.5 Knowledge, skills and attitudes learnt from the DCC

It would appear that the participants’ membership at the DCC has facilitated better coping skills with regards to the difficult events in life. When there are challenges in life, members know that they have a family at the DCC. They are also fed on a strong diet of hope and faith which ensures that they never give up: T3 mentions commitment and perseverance as attitudes learned since joining the DCC.

The participants have developed the skill of communication, public speaking and creativity while participating in the services at the DCC. This is due to the sense of belonging and comfort that is created and felt by active members of the congregants who attend cell groups. Withdrawn and inhibited members are encouraged to “share” “what the Lord has laid on your heart” or “what the Lord is telling you”. This sharing initiates and facilitates the process of turning inhibited, introverted people into confident speakers. In the case of T3, this skill was used at a job interview for the position of promoting make-up where sales figures were improved. In the cases of T7 and T8 membership and participation at the DCC has facilitated public performances and speaking engagements. This is especially remarkable in the case of T7 who initially suffered debilitating self-esteem issues.

Participants believe that they have developed “spiritual” skills such as praying, fasting, spiritual discernment and witnessing.

5.6.6 Conservatism

Village also recorded a link between high church attendance and conservative Christianity (2006:11). Francis and Jones (in Village 2006) found a link between conservative Christian belief and people with a *sensing* personality function (2006:12). According to Village (2006:12) conservatism is:

[p](Partly about accepting received truths and places value upon doing so without question. This is particularly so for churchgoers' belief about the bible because placing oneself under the authority of scripture is often rated more highly than questioning it.

5.6.7 Evangelism

The participants are keen witnesses to their faith (T5, 7, 8). They believe it is their duty to share their religious beliefs with their friends and families.

5.7 Praise reports

Health and healing is a common theme in the stories of the participants (T1-8). Healing is both emotional and physical. Participants claim to have been, or are in the process of being, healed from emotional scars, physical ailments and accident injuries. Participants have also prayed for the healing of others and observed successful results.

Family salvation is another theme that emerged from the testimonies, as several participants indicated their joy over their family members' decision to become Christians. It is clear that the participants place a high value on their families' salvation and church attendance.

5.7.1 Unlikely candidates for success

In the cases of T3, T5, T6, T8 there is a marked presence of the theme “unlikely candidates for success”. The testimonies reveal how the participants were hindered by ill-health, low self-esteem and problematic personalities; these issues are turned around through the born again experience and Spirit filled living (this means being awakened and sensitive to the Holy Spirit, having a strong prayer life, being part of the faith community and serving God in whatever way possible). Each of the participants mentioned here, attributes her or his success in life and work to finding Christ and becoming a member of the DCC.

In both categories of testimonies in this study, the testifier is often seen as a victim who has turned into a survivor. Though the testifier is one of the main characters in their story, God is always the hero and the ultimate protagonist. It is God who is credited with working behind the scenes to ensure a positive turn in the story. This is similar to the interpretation of Old Testament biblical narratives, for example the story of T6¹³⁷. The participants view themselves in the same light as the biblical characters who experienced diverse sufferings but through divine intervention emerge unharmed.

5.7.2 Orientation, disorientation, reorientation

The narrators encounter periods of uncertainty and confusion but these are followed by confidence and understanding. The ebb and flow in the lives of the participants can be characterised according to Brueggemann’s¹³⁸ reading of the Psalms where there is a process of orientation, disorientation and reorientation (borrowed from Ricoeur). In charismatic circles certain catchphrases that

¹³⁷ See Fee and Stuart (1993) chapter 5 regarding how to interpret biblical narratives.

¹³⁸ See Brueggemann (2001).

capture the essence of such a process are circulated. Examples include: “God will turn your test into a testimony” (T3), “you can turn your mess into a message” or “He will give you double for your trouble”.

5.8 Psychological Patterns

5.8.1 Belonging and acceptance

Belonging and acceptance are important psychological themes in the stories. Some of the participants have struggled with issues of self-esteem and self-worth that arose from their sense of alienation or broken/dysfunctional homes. They experience the DCC as a new model of home and community where there is care, spiritual teaching, equipping, and a space to share problems and receive encouragement, love and support. After encountering the DCC, participants appear to have found a new family and an improved self-esteem. For T1, the special significance of the DCC family is that it includes those from other nationalities and as a result the house is truly “a house of prayer for all nations”.

5.8.2 Self-esteem and self-actualisation

The participants appear to exhibit a positive self-esteem and attribute this to their relationship with God. The narratives reveal the participants’ inclination to see themselves as special people who have tapped into a power source that has the capacity to transform their lives and the lives of others. The participants possess a sense of accomplishment about themselves. They do not doubt their competence and value and are able to identify assets in their lives. Faith is the primary asset in the self-actualisation of the participants. At no point did race, gender or class appear to be a hindrance to their self-esteem. Participants view themselves as people who are making a valuable contribution to the transformation of other people’s lives.

5.8.3 Personality types

In an article entitled "Christian belief about the Bible and the Holy Spirit in relation to psychological type", Village (2006:1) discusses the link between psychological types and the expression of Christian faith. Using adaptations of Carl Jung's personality typologies and four personality functions, Extraversion and Introversion, Sensing and Intuition, Thinking and Feeling and Judging and Perceiving, Village (2006:2) recorded the following important findings which relate to charismatic Christians.

Those who prefer *sensing* (i.e. those who value routine and are comfortable with familiar circumstances and objects and look at specific parts and pieces rather than patterns and relationships) to *intuition* (people who prefer ideas to facts, thrive on new information and imagine new possibilities) seem more likely to separate the sacred from the secular and believe in traditional Christian doctrine (2006:4). This explanation aptly describes the participants. The spiritual-physical dichotomisation in the thinking of the participants was clearly evident.

In Village's (2006:14) study there is a strong link between belief in healing and the *feeling* personality function (people who make subjective decisions based on personal values and standards, have a strong sense of empathy and find it easier to assess a situation from within rather than standing apart and taking a more disengaged view). He suggests that this may be due to the following:

Feeling types are more responsive to the empathy involved in praying for healing... Charismatic activities such as speaking in tongues or giving words of prophecy require a certain suspension of rational, logical thought (2006:14).

Village concludes that conservative charismatic Christians are more likely to be *sensing* and *feeling* types (2006:15). In the case of the participants, it is my observation that there is a strong leaning towards the *feeling* personality function.

5.8.4 Resilience/Breakthrough

A common element in the stories is the theme of resilience¹³⁹, which refers to the “factors that predispose people to have positive outcomes”. In the case of young people, resilience is defined by Werner¹⁴⁰ as “the ability to cope effectively with stress and to exhibit an unusual degree of psychological strength for ones age and set of circumstances”. The stories of the young people capture the type of resilience Werner describes. Though challenges threatened to limit and hinder the participants’ ability to rise above their circumstances they were able to break through and witness a positive outcome.

The term “breakthrough” is important to consider at this point since it is common in Pentecostal/Charismatic circles. I believe that it is a more forceful form of the word “resilience”. It is used to describe a positive outcome or release from an uncomfortable, oppressive situation that burdens a person emotionally, physically, socially or financially. The imagery that emerges from the term breakthrough is generally a picture of a person pushing through a restraining barrier and victoriously emerging on the other side. The congregants are often told to pray for a breakthrough. Such prayer is normally accompanied by speaking in tongues and positive affirmations. The testimonies reveal a resilience, which the participants attribute to their faith and the DCC community. Thus in the case of the participants, faith, and their church, are key factors which predispose them to experience positive outcomes.

¹³⁹ According to the Commission on Urban Life and Faith, (Rees, Francis and Robbins 2006:3).
<http://www.childrenssociety.org.uk/NR/rdonlyres/FEC1656E-7D65-4C2C-A6AF-423E8AEE609C/0/SpiritualhealthandwellbeingCE.pdf>

¹⁴⁰ (xxx :31)

5.8.5 The attachment theory

The participants made explicit reference to their trust in, dependence on and closeness with God. A useful theory for the understanding of adult closeness to God is called the attachment theory. It is useful to discuss this theory in order to attempt to understand the close, dependent relationship of the participants with God from a psychological viewpoint. The attachment theory is a psychological theory of personality and social development that was developed by Bowlby (in Kirkpatrick 1997:207). According to Bowlby an attachment system exists in humans and other primates. This system is necessary in order to provide protection from danger, and is described as follows,

When the infant is alarmed or distressed, the attachment system is activated and the infant engages in behaviours that function to re-establish proximity to the caregiver or attachment figure. In the absence of danger or distress, awareness of the caregiver's potential availability produces a secure base from which to engage in confident exploration of the environment (Bowlby in Kirkpatrick 1997:208)

This theory initially focused on infant and child development in order to understand infants' attachments and bonds to parents/caregivers and to determine the impact of the type of attachment style on development. Recently, the theory has been extended to the understanding of adult attachments to lovers and adult romantic love. In his paper titled "A longitudinal study of changes in religious belief and behaviour as a function of individual differences in adult attachment style", Kirkpatrick (1997:207) further extends the said theory so as to study adult attachment in religious experience and belief. He lists three attachment styles found in infants, which have implications for the attachment behaviour of adults.

Secure infants learn effectively to use the attachment figure as a "haven of safety and secure base" (1997:208). They trust that their attachment figures are reliable and responsive when needed, while *insecure-avoidant* infants appear not to make use of the attachment figure for safety or security concerns and

have learnt that their attempts at proximity are likely to be ignored. *Insecure-anxious (or resistant)* infants exhibit a high preoccupation with the whereabouts of their attachment figure and display indecisive behaviour towards her/him since they discover that their attachment figures respond to their need for closeness and comfort in unreliable, inconsistent ways. According to Kirkpatrick, "in the absence of major changes in life circumstances these individual differences are thought to remain fairly stable across childhood and presumably provide a basis upon which adult relationships eventually are founded" (1997:208); he also argues that attachment theory offers what he calls a "powerful framework for the psychology of religion" (1997:209).

In examining the relationship between childhood attachment styles and religious variables such as "finding a new relationship with God, having a religious experience or conversion, being born again and speaking in tongues" (1997:210,) Kirkpatrick's analysis supported compensation, rather than a correspondence hypothesis¹⁴¹. This means that people who reported having avoidant attachments in their childhood appear to be more religious in some ways, as adults, than those who reported that they were secure or anxious as children. This implies that God served as a compensation or substitute attachment figure for those who did not experience security in their childhood. This finding relates to some of the testimonies where the participants recounted feelings of alienation in their childhood. During the course of interactions with some participants it became apparent that God was seen as a grand caregiver and protector that they could trust. For some, the discovery of a reliable attachment figure in the form of God took place only in adulthood, after experiencing disappointment in this area during infancy and childhood. A relationship with a personal, receptive and approachable God may become a substitute for the absence or insufficiency of responsive attachment figures. In the case of certain participants, Kirkpatrick's theory would be appropriate. Participants who came from broken, troubled and dysfunctional homes have found all they have needed in God. Another finding from a study conducted in

¹⁴¹ Kirkpatrick and Shaver (1990) in Kirkpatrick (1997).

1992, which stands in contrast to the above, is that adult attachment styles to God mirror childhood attachment styles to caregivers. Secure participants described God as more loving and less distant. Avoidant participants were likely to describe themselves as agnostic. Both of the findings above, though offering different positions are, according to Kirkpatrick, consistent with different aspects of the attachment theory (1997: 209).

5.9 General Analysis

5.9.1 Learned behaviour and thinking

The participants' theological reasoning and religious behaviour (which includes regular church attendance, prayer, fasting, financial giving and evangelising) is not instinctive or due to the influence of their biological families; instead, I believe that the theology of the participants is learned and sustained in terms of certain psychological concepts: motivation, social learning and cognition.

5.9.2 Motivation

According to Huitt¹⁴² (2001) the general scholarly consensus regarding the meaning of motivation is that it comprises:

The internal state or condition that activates behaviour and gives it direction; desire or want that energizes and directs goal-oriented behaviour; (and) influence of needs and desires on the intensity and direction of behaviour.

It is necessary to discuss the theory of motivation at this point since motivation plays an important role in the lives of the participants and is evident in their testimonies.

<http://chiron.valdosta.edu/whuitt/col/motivation/motivate.html> ¹⁴²
<http://chiron.valdosta.edu/whuitt/col/motivation/motivate.html>

"Most motivation theorists assume that motivation is involved in the performance of all learned responses; that is, a learned behaviour will not occur unless it is energized" (Huitt 2001). In the case of the participants at the DCC, it appears that the motivation for their triumphalist, confident theology and religious behaviour is derived from the steady energy supply received from the DCC worship services. The congregants are continually encouraged, commended and celebrated in terms of how they are the holders of truth. The charismatic worldview and theology of the DCC contributes to the growth of optimism and hope in the lives of the participants. The expression, "no matter what your circumstance/problem, God will make a way", is an example of a common expression used in Pentecostal/Charismatic circles. It can be heard during Sunday worship services at cell-groups, in informal conversations between congregants and in songs. There is a constant impetus from the pulpit of the DCC to be optimistic and hopeful. People are told to "hold on" and "don't give up on the brink of a miracle"; they are constantly reminded that God can do anything and is able to defy their limited expectations of God.

Church services at the DCC often resemble psychotherapy workshops with a charismatic basis. In the participants' testimonies it is evident that attendance at the worship services/youth gatherings has been considered as a time of renewal. The mind is put at ease about the burdens of life and the senses are placated by the optimistic music and messages.

5.9.3 Social learning and cognition

According to Huitt¹⁴³, the term "social cognition" is employed as follows:

to understand and explain how the thoughts, feelings, and behaviour of individuals are influenced by the actual, imagined, or implied presence of others (Allport, 1985, p. 3). It studies the individual within a social or cultural context and focuses on how people perceive and interpret information they generate themselves (intrapersonal) and from others (interpersonal) (Sternberg, 1994).

<http://chiron.valdosta.edu/whuitt/col/motivation/motivate.html> ¹⁴³

The work of Bandura established that "learning could occur through the simple processes of observing someone else's activity"¹⁴⁴.

Another concept developed by Bandura that will assist in describing the influence of the DCC on the participants and the influence of the participants on their communities in the city of Durban, is that of reciprocal determinism. Huitt explains that

a person's behaviour is both influenced by and is influencing a person's personal factors and the environment. Bandura accepts the possibility of an individual's behaviour being conditioned through the use of consequences (Skinner, 1938). At the same time he recognizes that a person's behaviour can impact the environment (Sternberg, 1988). The same is true of the relationship between personal factors such as cognitive skills or attitudes and behaviour or the environment. Each can impact and be impacted by the other.

The influence of the DCC on the participants' attitudes and behaviour is reciprocated by the participants themselves.

5.9.4 Emotionally Unstable?

Mainline church adherents and certain sociologists often attribute the few restrictions of emotional expression at the worship services of the Pentecostal/Charismatics to the congregants' emotional instability. Key features of the Pentecostal and Charismatic movements such as Spirit baptism, being born again, and speaking in tongues are of interest to sociologists and psychologists of religion. An interesting finding of Kirkpatrick's study is the high rates of the speaking in tongues experience among anxious respondents (1997:213). Anxious/ambivalent participants were more likely to report having spoken in tongues at least once in the past (1997:209). Anxiously attached individuals are fearful of abandonment, and desire more closeness and

<http://chiron.valdosta.edu/whuitt/col/soccog/soclrn..html>¹⁴⁴

intimacy. God is marketed as loving, ever-present, tender, kind and therefore not likely to be annoyed by constant demands for intimacy (1997: 214).

In research conducted by Francis and Jones (2006:128) into Charismatic experience (a religious concept) and emotional stability (a psychological concept) none of the data generated supported the hypothesis that charismatic experience is associated with emotional instability. This is an important finding since, as remarked, many people outside the Charismatic Movement, primarily from mainline churches; view the behaviour of Pentecostals and Charismatics as unhinged, bizarre and foolish. Francis and Jones (2006:124) suggest, "Glossolalia may function as a tension-reducing device which may promote psychological help".

5.9.5 Neurosis?

Freud considered religion as constituting both neurosis and psychosis, while Marx described religion as "the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the *opium* of the people"¹⁴⁵. It is interesting to note that in the mid-eighties study conducted by Moran and Schlemmer (1984:170), the members of churches such as the DCC were considered to be "reactionary neurotics". The press of the day disseminated this research without hesitation. According to Eysenck and Eysenck (in Francis and Jones 2006:124), neuroticism can be described as:

...the typical high *N* scorer as being an anxious, worrying individual, moody and frequently depressed. He [sic] is likely to sleep badly, and to suffer from various psychosomatic disorders. He is overly emotional, reacting too strongly to all sorts of stimuli, and finds it difficult to get back on an even keel after each emotional experience. His strong emotional reactions interfere with his proper adjustment, making him irrational, sometimes rigid ways...The stable individual on the other hand tends to respond emotionally only slowly and generally weakly and to return to base-line quickly after emotional arousal; he is usually calm, even tempered, controlled and unworried.

¹⁴⁵See Marx (1844) "Introduction to a contribution to the critique of Hegel's philosophy of right"
<http://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm>

In my interviews, I found that the participants appeared to be normal human beings who were concerned about normal human problems. The uniqueness of the stories is that each one revealed a source of hope and an unwillingness to remain despondent. I found the demeanour of the participants to be the opposite of what can be described as neurotic. Hence while Moran and Schlemmer may have found the DCC congregation of the mid-eighties to be neurotic I did not detect an explicit trace of this. Those interviewed did not even allude to being depressed or anxious. The participants were emphatically clear that since receiving salvation and belonging to the DCC family they have become more at ease and at peace. The testimonies did not appear to be the voices of timid, paranoid, neurotic individuals; instead I saw courage, strength, determination and a strong desire to live abundantly.

5.10 Final words on the use of the testimony at the DCC

I have realised that the most common form of testimony at the DCC worship services deals with financial blessing or “financial breakthrough” which refers to receiving the right amount of money to move out of a situation of debt. Before each offering at the DCC services there is either a mini sermon (often called an exhortation) or a testimony of how God had miraculously provided finance at a time when it was most needed. I have heard countless testimonies about financial breakthrough, many of which are open and emotional stories about people who were in serious financial difficulties rather than about people wanting and acquiring a better car (though this does happen).

A comment made by a DCC congregant, after a testimony by a white couple concerning a financial breakthrough, alerted me to a hidden yet potentially significant function of the testimony. The congregant, who was seated next to me, remarked about how strange it was to hear about the financial problems of white people. For this person the testimony of the white couple broke her own stereotypes about white people being financially stable and perpetually wealthy. The lesson to this person was that “we are all the same, with the same issues”.

Herein lies the latent power of the testimony, the power to provide a window into the lives of people across race, culture and ethnic divides for the purpose of breaking old stereotypes and generating greater understanding. The testimony of the white couple and other whites I have heard at the DCC and at other Pentecostal/Charismatic churches revealed much more than divine intervention in financial woes, it also revealed that white people are becoming increasingly financially vulnerable since employment is becoming more difficult to find.

The following chapter proceeds to a consideration of the DCC in terms of other megachurches.

Chapter Six: The DCC as a Megachurch

6.1 Introduction

This chapter “zooms out” of the exclusive focus on the DCC and locates the DCC amongst two other Pentecostal/Charismatic megachurches in South African cities. It is necessary to describe the DCC alongside the other churches in this chapter in order to determine the ethos, practise and presence of, what I have observed to be, similar charismatic, urban megachurches in South Africa. It is not my intention to generalise about all megachurches¹⁴⁶ or all Pentecostals. There are different shades of Pentecostals, some of which do not share the same value system or theologies of the churches I discuss.

According to Shelley and Shelley (1992:204), megachurches are the “newest feature on the ecclesial landscape of large metropolitan areas”. Thumma (2000) describes a megachurch as constituting a minimum weekly attendance of two thousand people. Mega-cities, mega-corporations, mega-structures, mega-meals, mega-malls, and even megachurches are commonplace in South Africa. The notion that big is better and stronger pervades our society. Bigger houses, cars, offices, budgets, plans and super-sized meals are the order of the day. The spirit of “bigger is better” has also moved stealthily into the church in many parts of the world.

Megachurches have incurred strong disapproval from segments within the Christian community. These churches are often at the receiving end of jokes pertaining to their size. Mocked by being given names such as 'Soul Garage' and 'Holy Hyperama', megachurches have certainly either unintentionally, or in some cases intentionally, encouraged a lively discussion and debate in the Christian community about the new face of Christian presence in our cities today. The strong presence of these churches in the major cities of South Africa

¹⁴⁶ There are other urban megachurches in South Africa that are not part of the Pentecostal Movement: an example is the Ned Geref Kerk in Moreleta Park, Pretoria. See Govender's news item in the Pretoria News 6 April 2006:7.

warrants exploration since, in this country, megachurches are under-researched. The previous research that has been conducted focused on Pentecostal/Charismatic churches in general. This includes the work of Poewe and Hexham (1994), and Morran and Schlemmer (1989). Megachurches have received attention as part of ongoing research on the Pentecostal/Charismatic movement elsewhere, however, little or no specific research has investigated the said phenomenon in this country. The three churches are based in Johannesburg, Durban and Pretoria.

The discussion in this chapter is based on participant observation in megachurches over the past seven years. Such observation, as the fieldwork strategy of this study, has provided extensive opportunities to experience and view the phenomena discussed here. The chapter is descriptive and evaluative. The chronological context is post-2000 and post-apartheid. The research on which this chapter is based was located in the two largest cities in the country, Johannesburg and Durban, and the administrative capital, Pretoria, which were selected on account of their dominance in shaping the political, economic, cultural and religious landscape of the country. In Johannesburg, the subject church is the Rhema Ministries (RM) under the leadership of Ray McCauley, in Pretoria, the Hatfield Christian Church (HCC) led by Francois Van Niekerk and, in Durban of course, the Durban Christian Center (DCC) founded by Fred Roberts.

It is necessary to begin with a description of some general characteristics of these three megachurches in order to observe certain trends. Following this, specific attention will be paid to the size of the congregations and their racial composition in order to develop a picture of what the churches look like and consist of. In addition, distinctive attributes of these churches, such as the constant demand for power and the affluence of congregations, will be analysed. In this chapter special attention will be paid to the corporate strategies adopted by these churches and their contribution to consumerism and individualism. The churches' eccentric blend of conservative theology and

progressive, aggressive marketing and the close resemblance of South African megachurches to their American counterparts will be examined. The emphasis on prosperity, success and affluence in these churches against the backdrop of the increasing gulf between rich and poor in the South African context will be discussed.

6.2 Some general characteristics of the megachurches

Thumma's PhD dissertation *The Kingdom, the Power, and the Glory: Megachurches in Modern American Society* (1996), which was hailed as the first systematic survey of megachurches in America, has served as the point of reference for the general characteristics presented in this chapter. A close inspection of this study reveals strong similarities between American megachurches and the South African versions presented in this chapter. The following characteristics are commonly shared by these three megachurches.

According to Thumma (1996:4) megachurches are generally an urban phenomenon, located in the suburbs of very large cities. Megachurches maintain a permanent physical presence in their local cities (Karnes et al. 2007:262). The three churches in question are located on large tracts of land in the city. All three have a commanding visibility in the urban areas where they are situated. In the case of the DCC its large dome structure has altered the architectural landscape of the western entrance of the city of Durban.

The interiors of the churches are fully equipped with comforts reminiscent of business class air travel. Seats are comfortable with sufficient leg room. The auditoriums are always optimally air-conditioned. Sound and light technology is generously invested in. Large screens adorn the front of the auditoriums to enable the crowds to have a clear view of the words of songs, announcements, and sermon points. It is common to see the latest in public speaking technology such as hands-free microphones and earpieces. Deacons or hosts make certain that the congregants are well taken care of as they usher members to their

seats and take care of their queries. Sales of books, compact discs, sermons and movies with Christian appeal such as Mel Gibson's "The Passion of Christ" are sold in special bookshops. Sales of coffees and cakes or hot dogs often take place after the services as the congregants transform into enthusiastic bargain hunters.

The churches hold services on Sunday mornings and evenings, which always include sermons. The sermons are often combined with personal stories or the first-hand experiences of the pastor. It is believed that the Bible is the absolute foundation for Christian living. The preachers announce altar calls for salvation, pray for healing, and encourage speaking in tongues. The megachurches provide Bible studies, prayer groups and require new members to take informational classes prior to or after joining. Young adults', teen and children's programmes are offered. Counselling services are provided and well utilised since local area leaders spend considerable time in counselling sessions. These churches have websites and email addresses. They host their own radio shows and television programmes, and use visual projection equipment during the church service.

6.3 Specific Characteristics:

6.3.1 Size

Rothauge (in Shelley and Shelley 1992:203) suggests that there are four basic sizes of churches. A small church is called a "family church", and can have up to 50 active members while a medium size church with 50 to 150 members is a "pastoral church". Here the pastor's role is to provide the common purpose and identity of the church. A large church with 150 to 350 people is termed a "programme church" since the programme is the point of major attraction. The extra-large church contains 350 or more people and can be called a "corporation church". The megachurches' most obvious characteristic is their

size. As mentioned earlier, the measure of a megachurch is a congregation of a minimum of two thousand people. All three congregations in question have memberships of well over ten thousand people. Membership figures are based on the number of people who fill in membership forms.

A traveller on the roads leading to the DCC, RM, and HCC on a Sunday morning may forget that it actually is a Sunday morning, since the traffic that leads to these churches resembles Monday morning peak hour traffic. It is not uncommon to witness people queuing in long lines just to get into the service. Ushers skilfully filter the crowd in and out of the massive halls, a few at a time, in order to prevent a stampede. As the auditorium fills to capacity, rows of chairs are often set up for the overflowing crowd at the back of the church or outside. In some instances, when popular guest preachers are invited to the megachurches, people even occupy aisle spaces and hallways and the entrance areas are used to accommodate the influx. At the HCC golf carts are used to transport people, who have parked at the far ends of the church property, to the auditorium.

Eliseev¹⁴⁷ describes RM as follows: “McCauley’s empire, called the fast-food of spirituality, (that) has been growing steadily and in the last four years attracted 10 000 new members to Randburg alone. National membership exceeds 70 000”.

For Shelley and Shelley (1992:204) the rapid growth of megachurches has taken place because of their evangelistic drive. The megachurches are not “tradition bound”, but “market driven” (1992:204). The most important aspect of the three churches’ mission is that of “souls” which could crudely be interpreted, in the business sense, as the “market share”. Evangelisation is said to be priority number one at these churches. “New believers”, as they are termed, are added to these churches on a weekly basis, and include people who convert from Hinduism, Islam, atheism and various African religions.

¹⁴⁷ The Mercury (April 20, 2006:1)

In addition to new converts, the megachurches also attract people who have recently moved into their city, perhaps from the rural areas or from one urban centre to another for the purpose of employment, for example from Durban to Pretoria. These people attend these churches in order to integrate themselves into the new city by making friends at the church. Others join the megachurches in order to remain anonymous and uninvolved in the activities of the church, since they want to merely attend a Sunday service and participate in nothing else.

6.3.2 Race and socio-economic composition

The megachurches in question are more diverse in terms of racial composition than mainline churches. All three churches represent a broad spectrum of races and ethnicities in South Africa. The present interracial character of these churches is reminiscent of the times of Pentecostal revivals in the United States when, as Bartleman (1987:61) states, "the colour line was washed in the blood". Sadly the interracial nature of the early revivals was short lived since the congregations once again separated according to racial lines.

The white membership of the DCC and RM is dwindling. One reason for this may be the migration of many white members to churches with a majority white composition. John Torrens, senior vice pastor of the DCC, explains that the majority of whites who formerly attended the DCC have retreated to white enclaves in the plush Durban suburbs of Hillcrest and Kloof. Torrens believes that white people prefer to worship together for the reason that they share the same culture and value system. This is an interesting situation because other race groups seem to flock to previously white establishments. After the first democratic election in South Africa the door to organisations and clubs with a formerly white membership swung open to people of all races. The "bluppies" (black¹⁴⁸ urban upwardly mobile) began the frantic rush to enrol their children at

¹⁴⁸ The use of the term "black" here refers to the Black, Coloured and Indian race groups.

“white schools”, go to “white nightclubs”, and shop where white people shop. The influx of “bluppies” to the said churches is a consequence of the termination of apartheid policies.

A startling characteristic of the three congregations is that black members make up the majority of the congregations while the white minority leadership of all three congregations possess all the decision-making power and authority. Though the days of apartheid are over, the black majority membership in these churches have made the decision to be under the leadership of a white minority. It is therefore interesting to assess the theories behind these choices. Vusi Dube, a former member of the DCC staff, attributes the large following of black members in white-led churches in this country to the “blindness of the people”, or the “practicality of African people who go where testimonies are advertised and good programmes provided”. Another reason for the strong attraction of the “bluppies” to these megachurches is the influence of the “brand”. There is a high level of brand consciousness amongst the bluppies. The desire to assimilate the lifestyle and choices of peers in their socio-economic group is significant. These churches have become brand names, to which people have attached worth. There is a sense that attending any of the three churches adds style and importance to the member, in the same manner that wearing a piece of branded clothing would attach these features to the wearer.

On the one hand the black middle-class of the megachurches has forsaken the churches of their youth, the local smaller churches of the townships that have been instrumental in their spiritual and social fostering. There is a sense that they have now advanced to a higher level of income and lifestyle and thus the humble churches of their youth no longer suffice. One megachurch member in the city of Durban explained that people would not go to the spaza¹⁴⁹ shop on the corner when they could afford and enjoy the exclusive offerings of the

¹⁴⁹ The spaza shop is an informal small business in local residential communities. A person will purchase basic items such as bread, milk and some other items such as cigarettes, soft drinks, and chocolates and sell them to the neighbourhood. The base of the spaza shop would either be a private home, or a car that parks near various schools.

trendy world class malls; hence, so, in the same manner, the smart megachurch with its variety of cutting edge programming for the whole family would be preferred over the “battling” smaller churches. On the other hand, another megachurch member whom I met in Pretoria lamented the impersonal nature of the megachurch. He explained that “nobody is aware if you are there or not and nobody really cares”. He went on to add that he still sends his tithes to his hometown church. This sentiment is obviously a minority one since the megachurches mentioned in this chapter suffer no lack; have assets totalling millions of Rands and a constant, healthy cash flow.

6.3.3 “Send us the power Lord!”

The old Pentecostal song “Send us the power Lord” aptly describes the congregations of the three churches. According to Schreiter (1996:139), the primary answer to the question “what does an individual seek from participation in popular religion” is “access to power in times of crisis”. The three congregations confirm Schreiter’s analysis, because weekly Sunday church services at these churches reveal an emphasis on the acquisition of personal power. The worship leader or preacher often refers to crisis situations reflected on the news and general family or individual situations such as divorce, financial, health and employment crises. Congregants are told that they can tap into the “same power that raised Jesus from the dead” to reverse their situations. Access to power in times of crisis is one of the dominant themes at these churches and among the dominant reasons for why people attend these churches. An important power tool for the Charismatic megachurch members is what is called “keys of the kingdom”, found in Matt 16:19, 18:18. These keys are for the purpose of binding and loosing. The church members are told that they possess the power to bind evil powers and spirits, for example; “I bind the spirit of promiscuity and lasciviousness that controls the youth of this city” or “I bind the spirit of poverty”. The power to loose is considered as the ability to free people and places from powers that keep them in captivity, for example: “I

loose the peace of God in this troubled home", or "I loose Samantha from the powers of addiction".

6.3.4 "Rich Christians in an age of hunger"

A popular Pentecostal song I remember singing at church as a child was Ira Stanphil's "Mansion over the Hilltop". This song dealt with the eschatological hope of prosperity and longevity. This hope was eschatological, since Pentecostals at that time were mainly poor working-class people, who didn't have many "worldly possessions". Now many Pentecostals and Charismatics have become more upwardly mobile and are in the middle class bracket. So "mansion over the hilltop" is no longer sung at Pentecostal/Charismatic churches. Songs such as Stanphil's are placed in archives and called "old school" or classic, for the simple reason that they are considered irrelevant today. This is since many Charismatics and Pentecostals, in referring to a mansion over a hilltop, probably mean their own houses here on earth, and not some hope for the afterlife. Charismatics have moved from the romanticism of poverty and the hope of "a better existence in heaven" to a global, public embracing of prosperity and abundance here and now. The "prosperity gospel" has influenced masses of Pentecostals/Charismatics in the 1st and the 3rd worlds. Due to the globalisation of Charismatic Christianity the prosperity teachings of western proponents, namely Kenneth Hagin and Kenneth Copeland, have infiltrated many Pentecostal/Charismatic churches in Africa, Asia, and South America. Kenneth Copeland, Creflo Dollar, T.D. Jakes and a host of others are household names amongst South African Charismatics because their television programmes are broadcast almost daily on Christian TV channels.

Sider (1977) in his thought-provoking book *Rich Christians in an Age of Hunger* discusses the folly and injustice of the mindless acquisition of the material amongst the Christian community while people continue to hunger and starve in the world today, while Hollenweger (1998) offers a spirited disapproval of

affluent Pentecostals in his chapter “The Pentecostal elites and the Pentecostal poor: a missed dialogue?” He describes the “insulation of elite Pentecostals from a meaningful dialogue” with poor Pentecostals. He laments the disinterest in and disrespect shown to the poor, primarily by those who have become rich, and proceeds to remind us that Pentecostalism began as a religion of the poor. Now the upward mobility of Pentecostals has brought with it a sense of elitism, “money-based power structures and world conformism” (1998:205). Though poor Pentecostals became rich through the “work and life discipline that Pentecostal conversion entails” (1998:203) and their ability to “actively create, work in the informal sector of the economy” (1998:204), they lose sight of their humble beginnings and join the race for “more”, more power, money and recognition. Hollenweger further asserts that Pentecostalism must be “delivered from its Babylonian bourgeois captivity.” (1998:208)

Since the churches in this chapter have mastered the art of ministry to the middle-class, they continue to attract a steady stream of upwardly mobile individuals. These churches often use the concept of “excellence” to explain why they insist on only the best in life. The quest to attain the living standard of the bourgeois is being marketed as the quest for God-ordained excellence. One megachurch in the up-market Sandton area, called *Rivers Church*, has even placed TVs in the toilets of the church. This church believes that excellence is crucial in Christian ministry and hence that no money should be spared for “the house of God”. As the temple in the Old Testament was adorned with gold, silver and expensive wood so too must the church building today symbolise a rich, powerful and excellent God.

The megachurches in question have not gone as far as *Rivers Church*. They have reached outside their walls and are involved in several social interventions in their respective cities. Despite this, I believe, the leaders of the three churches are far removed from the day-to-day struggles of the poorest people in the cities where they operate. This lack of proximity to the poor has created a deficit in understanding the total plight of the disadvantaged and the urgency needed to advocate for the poor. Ray McCauley for example, recently put up for

sale his five bedroom house, described as a “palace” by Eliseev¹⁵⁰. He (Eliseev) adds that the house is what he calls “800m² of luxury” and was expected to obtain up to R10 million. Certain pastors live in intentional, unapologetic luxury compared to the South African urban poor. Their theologies that it is God’s will for people to prosper and enjoy the finer things in life (also known as “abundant life” in these circles) justify their lifestyle choices. The megachurch pastors will further vindicate their lavish lifestyles by using the sow-reap principle. They often talk about what they personally sowed into the work of God, how they sacrificed, and how God has subsequently blessed them. These pastors believe that riches are not in control of them but that they are in control of riches.

The flaw in the logic above is the failure to consider the full reality of the context in which the pastors live. The blessing of God is not the issue that I personally dispute; but I question the justification of extreme wealth and affluence in the presence of gross poverty and lack. The cities of Johannesburg, Durban and Pretoria are by no means without visible signs of poverty, inequality and injustice. As thousands of people in South Africa sleep in a labyrinth of tin and plastic makeshift structures¹⁵¹ (which we have clinically named informal settlements), Charismatic ministers should ask the popular question, “What Would Jesus Do?” Would Jesus have opted for the spa treatments, luxury cars, business class air travel and palatial mansions or would Jesus have identified with the poor and marginalised? If the pastors had considered a simpler¹⁵² lifestyle for the sake of assisting and identifying with the poor, the impact of this lifestyle choice may have exerted a major influence on the thousands of middle-class congregants who hold in high esteem the very words of these leaders.

According to the South African Institute for Race Relations (SAIRR), which produced figures for poverty and inequality in 2006, the number of people living on less than a dollar a day has “more than doubled since 1994” (Steyn

¹⁵⁰ The Mercury (April 20, 2006:1)

¹⁵¹ See “People living in informal settlements”

www.who.int/ceh/indicators/informalsettlements.pdf

¹⁵² Please note that I advocate a simple lifestyle (as suggested in *Living more Simply* edited by Sider as early as 1980) and not a poverty stricken existence.

2006:47). What is more disturbing is the SAIRR's suggestion that "black economic empowerment"¹⁵³ and the surge in the black middle-class have worsened inequality among blacks by boosting wealth and incomes at the middle and top end" (Steyn 2006:47). It could be said that the megachurches in question contribute to the widening gap between the poor and the rich by unconsciously encouraging the black middle-class to maintain the status quo of middle-class individualism and consumerism. This is achieved through constant references to personal prosperity and blessings.

6.3.5 Valorisation

Urbanologist Saskia Sassen reflects on the notions of valorisation in urban contexts. It is defined as a "socially embedded dynamic that sets criteria for valuing, for pricing economic activities, outcomes, or sites" (in Davey 2002: 31). Sassen describes the over-valorisation of certain goods, services and human resources, which in turn leads to the de-valorisation of other people, places and activities.

In this study the theme of valorisation and its extremes over-valorisation and devalorisation are important to reflect on. In the cities of Johannesburg, Durban and Pretoria the over-valorisation of certain people, places and activities is clearly evident. A visit to the various shopping malls in these cities will provide proof of over-valorisation. Here it is possible to observe a housewife/home executive from an elite area walking in wearing R 30 000 worth of jewellery and dressed in Italian brand clothes and shoes to the value of R 8000. The woman walks into a hair salon and pays R 800 for a wash, cut, tint and set. Before she leaves the mall she sits down for lunch and drinks at R 150, buys a cashmere jersey for R 1000, a DVD for R 250 and orders a take-out meal for her family's dinner at R 300. Meanwhile another woman who was obliged to leave home at

¹⁵³ In an African special report, a Time magazine cover story is titled "The New Rand Lords". Simon Robinson discusses how the spoils of black economic empowerment are benefiting a few. 6 June 2005:30-33

5 am in order to arrive at work at 9 am works as a “cleaning lady” in the hair salon. She wears second hand clothes and a black rubber bangle around her wrist. She diligently sweeps the rich woman’s hair off the salon floor, awaiting the R 500 that she will earn for that entire month. This disparity is an all too familiar sight in South African cities.

The Charismatic megachurches have contributed to the de-valorisation of the majority of the city’s inhabitants who make up the poor. Churches such as the RM, DCC and HCC place an emphasis on their message of hope, high self-esteem, self-actualisation, and valorisation. While this is important, one must ask, by whom is this message most needed, and what are the social and economic structures that cause low self-esteem, no self-actualization and devalorisation? The churches are guilty of perpetuating over-valorisation by their unabashed defence of wealth and “super-abundance” for the middle-class.

6.3.6 “The spirit of empire”

At a conference held at the Methodist University of Sao Paulo in September 2005 Dave Frenchak described what he called the “spirit of empire” which is evident in the world today. This “spirit” is especially apparent in the megachurch phenomenon. The desire to expand, control, lead and dominate in size, strength and presence are the characteristics of the “spirit of empire”. Frenchak described the operation of the spirit of empire, in the United States, and the seduction of that spirit as applied to the megachurches, which is evident in South African megachurches who will readily deny being copycats of their American counterparts. Instead they offer the explanation that “all over the world the [Holy] Spirit is moving”, so these are merely the signs of the times or should we say the “size of the times”.

The American megachurches featured weekly on the various Christian television channels symbolise a goal or a dream for many pastors and church leaders in the “two thirds” world. American as well as British megachurch forms

and their associated paraphernalia epitomise the pinnacle of pastoral success that many South African Charismatics aspire to and are preoccupied with. As western megachurch pastors release various booklets, how-to manuals, biographies and sermon series, so too, do African Charismatics desire to spread their western inspired theologies and strategies through print, audio and visual-media. In these circles the size of the congregation, the number of countries the minister has travelled to, and the materials they have published, all determine their standing with peers and the information-hungry masses.

The pulpits at the three megachurches are fiercely guarded, since there is a rigorous screening and approval process that takes place before anybody can preach or lead in worship. The only guest preachers are the biggest names in the itinerant preaching business. One will either need to possess immense popularity, a super-sized congregation, a globally renowned healing/prophetic ministry, or some spectacular talent acceptable in Christian circles, to be allowed entry into the sanctum. Megachurch pastors and leaders in Britain and the U.S function as an elite club or a “golden circle”; they basically circulate amongst themselves. Almost all “camp meetings” (evangelistically styled crusades) host speakers are taken from the same pool of big name brands: Rod Parsley, Paula White, T.D. Jakes, Creflo Dollar, R.W. Shambach, Jesse Du Plantis, Marilyn Hickey, Kenneth Copeland, Juanita Bynam, and Benny Hinn. These speakers also travel to other megachurches in the world. The DCC, for example, hosted R.W. Shambach in 2004, and Paula White and Benny Hinn in 2005. RM and HCC regularly host the big name brands.

6.4 Megachurches, capitalism and consumerism

Luisa Kroll¹⁵⁴ wrote a chapter titled "*Christian capitalism: megachurches, megabusiness*". Kroll notes the similarities between corporations and churches. After presenting these similarities she offers a welcome to the world of megachurches, "[w]here pastors often act as chief executives and use business tactics to grow their congregation". This entrepreneurial approach, Kroll believes, has contributed to the explosive growth of megachurches. Kroll ventures to mention that churches have "learned valuable lessons" from business corporations, and "maybe they can teach businesses a thing or two". Kroll is certain that companies would appreciate "having the armies of non-paid, loyal volunteers".

"The Learning Annex Real Estate Wealth Expo" where consumers learn about wealth creation and real estate opportunities was held in several American cities in 2007. Keynote speakers include the likes of real estate mogul Donald Trump, founder of the multi-national "Virgin" enterprise Richard Branson, former boxer and entrepreneur George Forman, and life strategist Anthony Robbins. What is fascinating about this conference is that amidst the line-up of keynote speakers there is a megachurch pastor, Paula White, who is promoted as follows: -

...pastors the 22,000-member Without Walls International Church, one of the fastest growing churches in America, hosts an international television program and spearheads global humanitarian efforts. Her personal mission is to spread her message of hope, truth, and prosperity - to help people discover their purpose in life and fulfil their dreams¹⁵⁵.

The presence of a megachurch pastor at a wealth creation conference is a conspicuous example of how megachurch leaders have become proponents of capitalism and consumerism.

¹⁵⁴ www.forbes.com 17/09/03

¹⁵⁵ See http://www.usaqotit.com/exhibitor_information.htm

The megachurches' enthusiastic adoption of corporate-style growth strategies is giving them an advantage in the business of church growth. The churches display a savvy use of corporate strategies. The RM, DCC and HCC are major shareholders in the religious economies of the cities of Johannesburg, Durban, and Pretoria. The contemporary business strategy of these churches is not without theological backing. They subscribe to a theology that suggests that it is God's desire that his people enjoy excellence, success and prosperity.

These churches offer specialisations such as children's ministry, youth ministry, ministry to women/men, health services, employment services, counselling services, and various social interventions. The church buildings physically resemble shopping malls. Facilities include bookshops, administrative offices, beautiful wedding chapels, and an auditorium for Sunday worship services. Other facilities include special rooms for mothers with babies; Christian schools and Bible colleges, ample parking, complete with car guards and parking attendants.

6.4.1 Individualism

The worship service content is intentionally directed towards the upliftment and encouragement of the individual. Several Charismatics often describe the Sunday services and other gatherings as "spiritual feeding"; however, the services' striking resemblance to psychotherapy sessions and motivational workshops cannot be ignored. Sermon content is largely confined to themes that deal with positive confessions, self-esteem, self-actualisation, and self-empowerment. An example of this theme is, "Be creative, be whole, be eternal, be the best you can be", which flashes across the RM website (rhema.co.za 15/02/2007).

Kevin Vanhoozer (2003: 58) indicates that individualism is a

Distinctly modern ideology that promotes the sacred value of the self: individual freedom, private prosperity and personal wealth, personal

fulfilment, self-improvement and the self-made man [sic] and the right to pursue ones own happiness

At the three churches the congregations are often told how beautiful they are, how smart and well dressed they look, how great their church or pastor is. The churches' appeal to the desires, needs and senses of the individual is crucial. Individualism is what drives many members of the megachurches. People can dispense with a church that is not meeting their needs or fancies. Roberts Bellan (in Vanhoozer 2003: 58) describes such a church, as "a group of persons united by their shared interest in a project that they believe will contribute to their individual good". Vanhoozen states that individualism is followed by consumerism (2003:58). "To elevate the individual is to focus on my needs, my want, and my fulfilment" (2003:58); this is the ethos of individualism. The prosperity gospel adds to the notion of individualism, despite the fact that this gospel is marketed as "blessed to be a blessing". Individualism also contributes to the ease with which Pentecostal/Charismatic theology ushers its followers onto the road to both capitalism and neo-liberalism.

6.4.2 "Go tell it on the mountain, over the hills and everywhere": Mega-marketing

In general, marketing activities comprise all of those associated with identifying the particular wants and needs of a target market of customers, and then going about satisfying those customers better than ones competitors¹⁵⁶. Though the megachurches' theology can be considered conservative, the marketing is progressive. A multitude of smiling greeters and ushers whisk thousands of congregants to their seats with breathtaking efficiency. Customer service officials can learn from greeters who are warm, neatly dressed and always helpful. The churches use the usual marketing means, ranging from expensive glossy brochures, welcome booklets and weekly bulletins to electronic advertising boards located at the entrance to the church premises. What used

¹⁵⁶See <http://iws.ohiolink.edu/moti/homedefinition.html> 15/02/2007

to be weekly announcements are now transformed into “*coming attractions*”, which are presented in a high-tech, action packed video format during the Sunday morning services.

The churches target people at every stage of their lives. There is a specific targeting of children and youth with weekly, contemporised versions of Sunday school such as the DCC’s “Super-church”, RM’s “Rhema Kids” and the HCC’s “C4G Children’s Ministry”. At the DCC I have witnessed costumed mascots walk through the crowds, gathering the children in order to take them to the children’s church. Here the children are not only educated about the Bible but also come to enjoy high quality entertainment.

The children’s programme, as described on the DCC website, is as follows:

Praise & worship, skits, puppet shows, object lessons and story time every week, as well as a time of personal prayer for children’s needs. It encourages our children to be all that God has called them to be, and we equip them by making sure that they have a strong foundation based on the Word of God.

“Youth Xtreme”, the DCC’s youth ministry, is described as “an exciting line of ministry to the youth. It encourages our youth to be all that God has called them to be”. The HCC youth programme is called “Reverb Youth Ministry” and is presented as “an exciting opportunity to have meaningful relationships, be disciplined to adopt a Godly lifestyle and be part of something bigger than themselves by making a difference in the world”. RM raises the promotional rhetoric by describing its youth ministry as follows:

Imagine a service designed specifically just for teens; cool multi-media, inspiring praise and worship that never fails to bring the house down, hundreds of teenagers coming together to grow in their relationship with God and each other, fun, interactive messages, and a weekly fun time that breaks the ice and gets everyone primed and ready to experience God in a real and amazing way. Sound impossible? Well, it’s not; it’s YPM! (Young People’s Ministry) Every Sunday morning at 8:00am and 10:15am you can experience it for yourself, right here at Rhema Bible Church in the RAC (Rhema Action Center). If you’ve been coming for a while and are no longer satisfied with just being a spectator, there are plenty areas of involvement where you can give of your time, talents, and energy to God.

The intentional use of captivating, young, contemporary names for the programmes, sensational language and the call to be part of something greater constitutes a common thread in the three churches' advertising campaigns, aimed at younger people. The focused targeting of children and youth in these megachurches is not without reason since it is often implied that if children become attached to the available programmes, their parents will most likely attend the church since the children are happy.

RM markets itself as "more than just a church"; this motto can be viewed on large billboards outside the church facing the street. This captures the essence of what these churches want to be known and experienced as. At this point it is therefore important to reflect on the theology of church. What does it mean to be "church"? Why do churches display the desire to be "more than just a church"? Will this lead to the diminishing prioritising of the true purpose of the church? I will not go into a long systematic theological discussion on the doctrine of the church in this chapter, but will merely state that, for me, the traditional understanding of church encompasses the church as the Bride of Christ, the Body of Christ, and the Temple of the Holy Spirit. The church is also viewed as the alternative community of mercy and justice, the sign of the kingdom of God that is not yet but already here.

This understanding of church seems far removed from the skilled sales pitch and bumper sticker reductionism that proceeds from the megachurches. If the instructions of Jesus were to be marketed, I believe, not many people would be interested. Take Jesus' answer to the rich man who asked how he could enter the kingdom of God, "Sell all you have and give it to the poor". I am certain that this kind of radical instruction is not the kind of catchphrase that will be used in the churches' marketing. Imagine passing a church with a billboard saying "take up your cross and follow Jesus" or "die to self" or "wash one another's feet" or "If the world hates you know that it hated me before it hated you", or "why do you call me Lord, Lord and don't do the things I say?" These statements do not attract people to megachurches since these churches market a softer version of Jesus, the Jesus who is Healer, Provider, Saviour, the Prince of Peace and the

Jesus through whom we are now heirs of the Father who owns the whole earth. The Jesus who passionately opposed the oppression and negligence of the poor is not marketable amongst middle-class circles that, while climbing the socio-economic ladder, need a Jesus who keeps them at peace in times of stress, provides them with luxury goods and assets, and facilitates their upward mobility through promotions and salary increases.

6.5 Environmental considerations

As mentioned earlier, megachurches have a permanent physical presence in their local cities (Karnes et al 2007:262). They occupy massive pieces of urban land. In my view, the environmental consequences of the megachurches in South African cities need investigation. Megachurches possess massive parking lots, which are predominantly used for a few hours on a Sunday and are not environmentally friendly. It would be interesting to explore the environmental considerations in the building of the megachurches in question. I refer to the environment owing to the increased discussion of the environmental crisis facing the earth today. The physical church premises does bear witness to Christianity in our cities; however, it does not speak of an ecological respect and regard for God's earth. The megachurches' eco-theology is to subdue the earth and gain dominance over the things of the earth. This theology disregards the environmental crisis of our time and displays a human-centred approach rather than a life-centred approach¹⁵⁷.

6.6 Final considerations

It would be interesting to observe what measures will be taken in the coming years by the three congregations to maintain the rainbow sentiment that ran high after the first democratic elections in 1994. An analysis of the efforts made to sustain the interracial nature of the congregations is necessary. Furthermore,

¹⁵⁷ See Raiser (1997:19).

future church policies should be screened in order to discover what allowances are being made for cultural, linguistic and racial accommodation on the leadership levels.

Pixley and Boff (1990:230) assert that “the main objective of the pastoral care of the non-poor has to be to associate them with the cause of the poor”. Elaborating, these authors advise the non-poor to “take on the cause of justice, adopt the viewpoint of the poor, to show solidarity with their struggle, and be their companion. The gospel speaks of the conversion of the middle class and rich. This conversion is the need to choose between the “plan of mammon (accumulation), or that of God (freedom and sharing) (1990:231)”. The megachurches’ interpretation of excellence should be interrogated and revised. Excellence cannot be an alignment to the mission and vision of corporatism and the super rich. The quest for excellence should be located in the churches’ sustained, prophetic and vigorous engagement with the injustice of our time. Why placing TVs in the church toilets represents a sign of excellence, I cannot understand. I believe this is either a sign of a gross ignorance of Christ’s gospel to the poor or of gross arrogance.

Though the economic well-being of the middle-class is crucial to the economy of the country, this well-being cannot be accompanied by the cheap satisfaction that supporting a children’s home or AIDS clinic through the church is sufficient. Vincent¹⁵⁸ succinctly states that pastoral action must move past the comforting of the middle class, arguing that the church in the city must “submit to becoming vile.” The church must maintain a legitimate presence amongst the poor of the city in order to truly be a church of the city. The black middle class and all the members of the megachurches should be personally involved in advocacy and justice for the poor. Members should be discerning and ask critical questions about the way money is spent: is it fair to spend millions on sound and light technology? Is it being just to use the money set aside for “the extension of

¹⁵⁸ Vincent addressed the Methodist church at a conference in Sao Paulo Brazil in September 2005 titled “The public presence of the church in the city”.

God's kingdom¹⁵⁹ for flashy conventions and hosting budgets for superstar evangelists? Are the megachurches really aware of what the extension of God's kingdom entails? I believe that extending the kingdom of God is extending and increasing the wellbeing of the environment, conditions of justice, mercy and shalom. While I am attracted to the Jesus of the middle-class, I am also aware that part of God's dissatisfaction over the twin cities of Sodom and Gomorrah was owing to the economic injustice that they perpetuated. I fear that South African cities are also guilty of this serious indictment.

The descriptions of the churches reveal that they share a similar theology, method of operation and demographics. The similarities between South African megachurches and their American counterparts were discussed in this chapter in order to provide evidence of the influence of American models of Christianity on segments of South African Christianity.

The megachurches' attraction of large crowds can be attributed to the activity of the laity, their advertising prowess and the diverse programmes which target young people and children and the middle class in general. Realising that the congregants are religious consumers, the churches make certain that the peoples' senses are appeased.

A striking feature in this study is the racial and socio-economic composition of the churches. The white leadership and control of the majority black congregations could be a sign that the black congregants do not have any difficulty with white spiritual leadership, or that they identify with an elitist church brand. In the past, apartheid laws kept different race and ethnic groups separated; thus the churches in the country were representative of this division. Now that these laws have been abandoned local churches seem to comprise groups who identify with each other on the basis of social status. Apparent is the new class cohesion pattern in the South African Charismatic church today.

¹⁵⁹ It is common to hear the words "bless this money for the extension of your kingdom" when an offering is taken.

6.7 Conclusion

This chapter has embarked on a journey to discover three megachurches, which represent an under-researched form of Christian presence in South African cities. A critical evaluation of the practise and presence of Pentecostal/Charismatic megachurches in the three South African cities was conducted in order to obtain a basic representation of the churches' theology and social presence.

I have made several references to the megachurches' middle class and their appetite for mammon. At this point, I have to admit that though some theologians may not share Charismatic theologies of prosperity and blessing, their quest for mammon is not absent. After living in Brazil, I became aware that there were boisterous debates about theologians who wrote about justice for the poor, but had actually become rich and lived privileged lifestyles. Some theologians may present themselves as champions of justice but are at the same time consciously acquiring an over-abundance¹⁶⁰ of mammon. I make these comments to indicate that the Charismatic megachurches' middle-class members are not the only segment in society, which acquires wealth at the expense of the poor. The government, multi-national corporations, big business and even some liberation theologians are in the acquisitive mode. This is the prevailing spirit of our time.

Pentecostals/Charismatics who claim to be intimately connected with the Holy Spirit and the will of God should be at the forefront of advocacy and action for the redressing of the gap between the rich and the poor, and not be contributing to its widening. Super-sized urban congregations may be the bane of main-line churches with bucolic theologies but for many Pentecostals/Charismatics across the globe, megachurches are viewed as signs of the next move of God,

¹⁶⁰ Over-abundance is a relative term; however, I believe there is a point when people move from living comfortably to living extravagantly. Extravagance can be determined by the background of desperate poverty that exists in a certain context.

a revival of faith, and of the churches' *chameleonic* ability to blend into an increasingly urban, market driven society.

Chapter Seven: Sociological Analysis

7.1 Introduction

This chapter primarily constitutes a sociological analysis of the DCC. Special attention will be paid to the political, economic, and cultural impact and consequences of the DCC on its membership and the city. The analysis will take the form of critical reflections on issues ranging from the capacity for effecting social change to the Charismatic worldview of the DCC and its effect on their social ethic. The chapter will include a debate on the sustainability of the Pentecostal movement as a movement of transformation in order to locate the social praxis of the DCC in the wider Pentecostal movement. The link between the mission and ethos of the DCC will also be examined.

This chapter will also contain an analysis of an emerging trend amongst the founding families of Pentecostal / Charismatic churches, which I call the family dynasty. It is essential to discuss this issue in the present chapter in terms of sociological analysis since it has become apparent that the religious formation of thousands of people in South Africa and other parts of the world is in the hands of single families.

7.2 Reflections on the capacity for social change

The familiar adage "heavenly minded but of no earthly use" often refers to people with a preoccupation with the afterlife or those who are too religious, impractical, unrealistic and unwilling to consider that they are still part of society. The heavenly-minded fail to acknowledge the holistic nature of human beings. There is a tendency amongst such Christians to concentrate on the spiritual / religious aspect of people and a failure to acknowledge that human beings are also social, psychological, intellectual, political and economic beings. The most common example of this is found in the expression "just pray about it" and "it will be better on the other side". Both these expressions denote a sense of helplessness about personal problems and societal ills. It implies that little or

nothing can be done about these situations. Pentecostals and Charismatics are often labelled with the above adage.

The Pentecostal/Charismatic groups have regularly been accused of lacking social ethics and displaying an unwillingness to become involved with any programme of social action. Most Pentecostals have not thought it necessary to change this opinion. This is evident in their history, specifically in the intensely critical reaction of the early Pentecostal movement to the Social Gospel. Morran & Schlemmer record that the new churches do not “accept the validity of the social gospel”, condemning it as being “unscriptural” (1984:13). Further to this, they say that the new churches are “avowedly apolitical”, since they prioritise the saving of souls. Pentecostals believed that society could never be reformed. Maharaj (1992:2), in an unpublished study entitled “The Influence of the Holy Spirit and Agape on Pentecostal Social Ethics in South Africa”, expresses the view that Pentecostalism busies itself with spiritual or eternal issues rather than secular or temporal ones. Anderson (1979:199) suggests that Pentecostals feel that “if the world could only grow worse and would soon be destroyed there was little point in confronting it and struggling to make it better”. A name synonymous with Pentecostalism, Peter Wagner, controversially states that Pentecostalism should not be concerned with social transformation (Pillay 1986:181).

There are, however, numbers of scholars who think differently. Johns (in Anderson 2004:267) avers that there is “a strong emphasis upon the transforming power of the Holy Spirit for both personal and social critique” in Pentecostal theology. Johns describes the Pentecostal movement as being “pregnant with potential for the transformation of society” (2004:278). In Latin America, Bernardo Campos¹⁶¹ (1996:4), in a chapter titled “Pentecostalism, Theology and Social Ethics” describes Pentecostal groups as generating social change, albeit indirectly, and exerting their influence from within the social

¹⁶¹ In Smith and Gutierrez (<http://www.religion-online.org/showchapter.asp?title=374&c=8>).

structure and the ideological superstructure. According to Campos, “the transforming power of Pentecostalism resides not in the coherence of its doctrine, but in its flexibility and its capacity to give expression to new social practises in the defining moments of a society in transition” (1996:5). Shaul and Cesar (2000:212), in their study of Pentecostalism in Brazil, assert that they discovered “massive evidence of the power of these movements to touch the lives of the poorest and most excluded, to help them reorganize their lives and give them a new sense of identity and hope for the future”. According to Garner (2000:315), despite the well-attested Pentecostal aversion to political engagement, “many commentators predict that Pentecostalism will prove to be a genuine force for social change ‘from below’”.

Shaul and Cesar (2000: 212) admit that there was a deficit of evidence concerning the development of a “theology of social responsibility”. They found that the sermons preached at Pentecostal churches lacked a “careful study of the social dimensions of the biblical witness or of the structures of injustice in society” (2000: 212). The same situation exists at the DCC, where sermons rarely indicate any reflection on social and systemic injustice. During Sunday morning services at the DCC, the only reference made to social issues would be during sporadic appeals to the congregation for old clothes and tinned foods to help the poor. The sustained attention paid to individual sin by the DCC does not allow for an understanding of the corporate or institutional evils that prevail in the urban context. Discussions with respect to the systems and powers that propagate poverty, unemployment and suffering are almost never entered into.

In an article titled “Social Justice in the Pentecostal and Charismatic movement” Hollenweger¹⁶² notes the view of Alvarez, Dempster, and Sepulveda who prefer a “materiality of salvation”, which also applies the insights of the gospel to the institutional forms of sin. Hollenweger remarks that “it is no longer acceptable for them (Alvarez, Dempster, and Sepulveda) that the Holy Spirit is interested in

¹⁶² See Burgess and Van De Maas (2002:1076-1079)

that which happens in the bedroom but not what happens in the boardroom” (2002:1078). Elsewhere, Hollenweger¹⁶³ asks this probing question:

I have often asked myself why in our meetings the Spirit is so eloquent on “peace of heart”, on marriage problems, and on questions of individual ethics, and so silent on racism, oppression, and starvation. I do not think that the Spirit is unaware of these problems and that he does not want to lead us to better solutions than those of the politicians. Could it be that we do not listen or that we do not have the institutions and “places” where he or she can express him or herself?

Pentecostal/Charismatic fixation with individual sins and individual morality has obstructed the view of corporate and systemic evils. Emphasis on fidelity in marriage, abstinence from sex outside of marriage, resisting drugs, alcohol, and cigarettes takes precedence over the uncovering of corporate sins, corruption, nepotism, bribery, ill-treatment of workers, government greed and other social evils. Since the massive DCC membership is often influenced by the pulpit, this is a lost opportunity to educate and inform the thousands in attendance about God’s position on injustice, structural and systemic evils and God’s call to action on these issues.

7.3 Economic reflections

Garner (2000:315) explains that African Christianity is associated with “changes in consumption and lifestyle that are economically beneficial”. Garner lists these as follows:

Bible study and wider spiritual reading – often in English – produce improvements in literacy. Abstention (from alcohol, tobacco, drugs and gambling) transforms household budgets. Enhanced self-perception, flowing from the individuation of born-again identity, is mirrored in a smart dress code. Tithing forces Pentecostals to learn budgeting, and can be seen as a way of securing access to the various benefits of membership – alternative low cost entertainment, group identity, support mechanisms. Separation from traditional culture and the obligations of extended family networks releases money for saving, education and dietary improvements.

¹⁶³ In Hexham and Poewe (1994: 209)

From my observations at the DCC and my exposure to the Pentecostal and Charismatic movement for many years, I would generally agree with Garner's assessment, which is a fairly accurate representation of the situation at the DCC.

7.3.1 Middle-class churches and the economy

Gifford (1998: 345) asks, "Do the churches foster the middle class virtues and skills regarded as a prerequisite for a modern economy?" In the case of the DCC the answer is a resounding "yes". Cox (in Gifford 1998: 345) observes the way Korea's new Pentecostal churches impart economic skills to their members, who learn from the "absolutely dazzling organizational genius that these churches demonstrate". People learn basic skills about urban market driven economies. An example of these skills includes:

The ability to communicate a simple message, organize promotional efforts, make lists, use telephones, solve personality clashes in task-oriented groups, coordinate efforts horizontally and vertically, set goals and reach them, come to meetings on time, run them efficiently, learn to implement decisions (Gifford 1998:345).

Gifford describes the training as "constitut(ing) a concentrated crash course in what millions of others who fill the lower and middle echelons of modern corporations learn at business schools and sales institutes" (1998:346). He also observes that the "results-oriented and pragmatic spiritual life spills over to make their work life results-oriented and pragmatic too" (1998:346). Certain members at the DCC are learning the skills Gifford mentions and applying them in their work life. Some members even master these skills and decide to branch off into their own businesses.

7.3.2 Successful entrepreneurs

Anthony Balcomb, who conducted an unpublished study of Pentecostal churches, records that the pastors can be described as successful entrepreneurs and, as such, actually attract other entrepreneurs into their congregations. The success story of the founding family of the DCC and their

entrepreneurial genius could be viewed as the result of their great faith (which I do believe has a significant role to play in their success). However, the Roberts' success has come through years of hard work, some disappointments and personal sacrifices as discussed in their book *All Things Possible* (Roberts 2004). Balcomb describes the message to the people in the Pentecostal churches he studied as being "clear and simple": God loves them, God wants to affirm them, and God wants them to be successful. The message at the DCC fits this description precisely.

The DCC serves as an entrepreneurial inspiration to its members. An example of this is the case of Claudine Reddier¹⁶⁴ who is a cell group leader at the DCC and works at a Durban travel franchise. She indicated to me that she plans to open her own travel agency and target people from different church groups since she is aware of their travel requirements, mission trips and pilgrimages to Israel and other lands mentioned in the Bible. She discussed that she wanted to serve churches and ministers through efficient travel planning and tour operations. Reddier was confident that the skills and inspiration she had acquired as part of the DCC area leadership would enable her to succeed in her business venture. Reddier's story is not isolated; many people at the DCC yearn to become economic success stories and upwardly mobile through business initiatives.

The DCC theology of "nothing is impossible" creates the environment for bold business initiatives and daring prayers for promotions and bonuses. There is, however, a downside to the economic theologies of the DCC. One issue that is of concern is the DCC theology regarding debt.

7.3.3 Debt theology

The DCC's view of debt, in my opinion, is problematic. The issue of debt is multifaceted; on the one hand, the congregants are encouraged to exercise wisdom in their financial affairs, and on the other hand, debt is viewed as "a tool of the devil" to keep people in bondage. In prayer meetings, debt cancellation

¹⁶⁴ Conversation with Claudine Reddier on 04/11/05.

and release from financial bondage is a crucial prayer point. Testimonies regarding debt cancellation and financial resilience are voraciously devoured. These testimonies serve as a source of hope for others. The DCC often makes reference to the issue of debt cancellation as a spiritual victory for the individual. When beleaguered by debt, the DCC membership is encouraged to “sow a seed” and “believe for a miracle”. In the DCC economy, debt is an opportunity for God to “make the impossible, possible”. While I have heard numerous stories of financial resilience at the DCC, I believe that more information regarding financial wisdom and living within ones means is crucial for a society that is fast becoming accustomed to material acquisition through the abuse of credit facilities. People find themselves drowning in a sea of debt¹⁶⁵ and then looking to God for help.

On the one hand, the DCC discourages debt and on the other tells its members that they can seek the assistance of God to provide debt relief, this is the contradictory nature of the DCC position. The DCC could be an important contributor to the dissemination of financial wisdom in the city of Durban if it chose to responsibly and holistically approach the issue of debt. Ascribing debt to “the bondage of the devil” can be dangerous when a person fails to acknowledge personal responsibility in financial mismanagement and greed. While the DCC may, on occasion, call for financial wisdom, people may find it easier to latch on to the idea that the devil has sought to steal from them and make their lives miserable using debt as his personal weapon of choice. The DCC’s simplistic debt theology could be especially dangerous for the poor.

¹⁶⁵ “Household debt reached record high levels of 76.0% of disposable income in the first quarter of 2007, up from 47.6% in 2003; Credit claims on the domestic private sector grew by 24.9% between June 2006 and June 2007; Consumer debt is seen as the force driving the rapid rise of inflation, reaching 6.4% in June 2007, up from an annual average of 4.6% in 2006. The SARB has reacted by raising the basic interest rate by two and a half percentage points in one year, from 7.0% in June 2006 to 9.5% in June 2007; Real GDP growth averaged 4.5% annually between 2003 and 2006; Private final consumption expenditure rose in real terms by 33.2% between 2001 and 2006; Total retail sales value (excluding sales tax) rose in real terms by 8.0% in 2004, 10.8% in 2005 and 10.4% in 2006”. [source]
See http://www.euromonitor.com/Consumer_debt_in_South_Africa_becoming_a_problem_for_further_information_on_the_situation_of_debt_in_South_Africa.

The poor and marginalised are also attracted to the economic theology of the DCC because of their need for self-improvement or merely survival. Pentecostals/Charismatics address the issue of the material as no other group within Christianity does.

7.3.4 Use of corporate strategy

The DCC, such as some well-known American megachurches, displays a skilful use of corporate strategies. According to a *Business Week* cover story "The Evangelicals' eager embrace of corporate-style growth strategies is giving them a tremendous advantage in the battle for religious market share, says Finke, a sociology professor and co-author of a new book, *The Churching of America, 1776-2005: Winners and Losers in Our Religious Economy*"¹⁶⁶. As suggested previously, the DCC is certainly a major shareholder in the religious economy of the city of Durban. Hence the concept of marketing is worth discussing at this point.

Barna in (Gilley 2000) defines marketing as:

A broad term that encompasses all the activities that lead up to an exchange of equally valued goods between consenting parties... activities such as advertising, public relations, strategic planning, audience research, product pricing, developing a vision statement, and customer service are all elements of marketing. When these elements are combined in a transaction in which the parties involved exchange items of equivalent worth, the marketing act has been consummated (Gilley 2000:3).

Barna believes that churches market their product in the same way that chain stores or corporations do. He explains that the "product" of the church, which is the gospel, is repulsive or foolish to the unsaved (1 Cor 1: 18-23). Therefore it is the packaging of the product that needs to be attractive. Barna proposes: "if we convince people that Christ died to meet their needs, they will line up at our doors to buy our product" (2000:3). The contemporary business strategy of the

¹⁶⁶ See http://www.businessweek.com/magazine/content/05_21/b3934001_mz001.htm.
By William C. Symonds, with Brian Grow in Atlanta and John Cady in New York.

DCC is not without a certain type of theological backing. The DCC's theology of God's wish for his peoples' excellence, success and prosperity contributes to the plush luxury of its facilities and the business savvy of its strategy. The DCC pre-empt the needs of its members and thus provides the necessary comforts and services members enjoy. Wells (in Gilley 2000: 6) offers these important words;

The fact is that while we may be able to market the church, we cannot market Christ, the gospel, Christian character, or meaning in life. The church can offer handy childcare to weary parents, intellectual stimulation to the restless video generation, a feeling of family to the lonely and disposed ... but neither Christ nor his truth can be marketed by appealing to consumer interest, because the premise of all marketing is that the consumer's need is sovereign, that the customer is always right and this is precisely what the gospel insists cannot be the case (Gilley 2000: 6).

This statement by Wells presents some thought-provoking considerations for the DCC. While the primary motivation of the DCC is to win souls for Christ, the question remains, are the souls being won for Christ or for the programme and marketing genius of the DCC?

7.3.5 The shopping mall church

The DCC Dome physically resembles a shopping mall, with its bookshops and other facilities mentioned earlier. And, as previously mentioned, the DCC targets people at every stage of their lives.

Shelley and Shelley (1992:204) believe that the rapid growth of these megachurches has taken place because of their evangelistic drive. These churches are not "tradition bound", but "market driven" (1992: 204). The most important aspect of the mission of the DCC is "souls": its "market share" as noted previously. Evangelisation is regarded as the first priority at the DCC though not all the people who attend are "new believers", many are drawn from mainline churches that have not contemporised, and many more defect from smaller Pentecostal/Charismatic churches.

New believers are added to the DCC, people who convert from Hinduism and various African religions to the DCC's brand of Christianity. It is however, a complex task to determine the number of *new* entrants into Christianity since the weekly altar calls at the DCC attract people that either want to be healed, respond to the particular sermon preached at that time, or just make serial journeys to the altar. Hence it is difficult to determine the effects of the DCC's evangelistic thrust on those outside of the Christian world.

Pentecostal/Charismatic churches can be accused of what Ray Bakke (1987:46-47) calls "franchise mission", which (simply stated) is the competition amongst Christian churches for a higher market share, or more members. Fred Roberts has mentioned that members from other churches should remain in their churches, but this advice will hardly deter people from the attractions at the DCC.

As pointed out earlier, Vanhoozen (2003) indicates that individualism is "a distinctly modern ideology that promotes the sacred value of the self" (2003: 58). At the DCC, appealing to the desires, needs and senses of the individual is crucial, while individualism drives many members of the new independent churches. Vanhoozen adds that individualism is followed by consumerism: "To elevate the individual is to focus on my needs, my wants, and my fulfilment" (2003: 58). According to Gilley (2000:6) the premise of all marketing is that the consumer must be pleased. A common expression in the business world is that the consumer is always right; her or his feelings, needs and comforts are crucial.

The prosperity gospel adds to the notion of individualism, despite the fact that this gospel is marketed as a "blessed to be a blessing" gospel. Individualism also contributes to the ease with which Pentecostal/Charismatic theology ushers its followers on to the road to capitalism, and the new liberalism. Vanhoozen (2003:58) asks an important question: "Is the modern

understanding of personhood compatible with the Bible's emphasis on life in community?" Vanhoozen is sceptical: he believes that it is possible for individuals to have a personal relationship with Jesus "in the privacy of their homes", but he suggests that they cannot find "community in their closets"! (2003:58).

7.4 Culture, race and class reflections

7.4.1 Cultural shifts as a result of the Pentecostal movement

Gifford (1998) notes several cultural shifts as a result of Pentecostalism, which, in my observation are clearly demonstrated at the DCC. These include: "The emphasis on personal decision [which] certainly serves to develop the notion of individualism, without which it is impossible for a middle class to emerge" (1998: 347). Instead of traditional cultural figures in the extended family imparting moral, courtship and family advice, the DCC has become the new agent of instruction, preparation and mentoring. Gifford (1998:347). also mentions, "a reordering of society for the benefit of youth" who are highly valued, and the DCC resources are generously spent on youth empowerment, training and mentoring. Women are emerging as strong power players since the DCC encourages women in leadership roles and does not deny them title and rank.

7.4.2 Individualism and evangelism

It is necessary at this point to discuss one of Bosch's (2000) considerations "towards a constructive understanding of evangelism" (2000:411). The issue in question is individualism. I have raised this issue in the preceding chapter with regards to the ethos of the DCC in particular and mega-churches in general. According to Bosch (2000), it is confusing to speak of evangelism to societies and nations since only persons or individuals can respond to the gospel. Bosch (2000:416) argues that individualism is not simply a product of the west. It is, instead, a fruit of the Christian mission since it introduces the individual worth of every human being and emphasises personal decision and responsibility.

Bosch (2000) clearly points out that while individuals may respond to the gospel, it is not individualistic. He offers this critique of individualism:

Modern individualism is, to a large extent, a perversion of the Christian faith's understanding of the centrality and responsibility of the individual. Since the individual was understood to be the basic unit in the work of salvation, the emphasis, increasingly, was on the saving of individual *souls*. And biblical sayings such as Matthew 16:26, "For what is a man profited, if he shall gain the whole world, and lose his soul?"were interpreted as pointing in this direction. People are, however never isolated individuals. They are social beings, who can never be severed from the network of relationships in which they exist. And the individual's conversion touches all these relationships (Bosch 2000:416-417).

7.4.3 The reorientation of family life

The Pentecostal/Charismatic Movement is a grassroots movement. Cox (1995:136) notes that Pentecostals were persecuted in many parts of Latin America. This oppression prevented them from gaining access to the public arena, thus causing them to focus their work primarily among family networks. The attention to family life and the strength of family relationships holds much significance in the Pentecostal/Charismatic heritage. At the DCC there are constant references to the role of parents and the relationship between husbands and wives. The church leaders spend many hours in counselling sessions with troubled couples who are on the verge of divorce.

Divorce is a last resort at the DCC while every attempt is made to restore the family. People who have been deserted by unfaithful spouses are told to pray for their return. Nellie Roberts once shared a story about a woman whose husband had left her for a younger woman. While the husband had gone on a cruise holiday with the other woman, the woman continued to "pray and believe" for his return. Each night she would uncover her husband's side of the bed as though he was still there. She continued to do this for several months until he did actually return to her. This may be considered both ludicrous and farcical, and feminists may scoff in disgust at this behaviour, yet at the DCC the issue is

not the woman's ability to discover her independence, but her discovery of her strength and reliance on God to "make the impossible possible".

People who are divorced are accepted and embraced at the DCC. Owing to the sheer size of the membership, some people who are divorced and/or remarried have chosen to blend into the crowd for reasons of anonymity. Young unmarried couples are encouraged to attend the pre-marital course entitled "Before I say I do". This course is a prerequisite for couples who wish to be married by any pastor of the DCC.

In an article entitled "A Pentecostal Paradigm for the Latin American Family: An Instrument for Transformation"¹⁶⁷, Nolvos (2002:223-234) offers a spirited argument regarding the Pentecostal model of the family and its positive impact on the Latin American family.

Sociologist Emilio Williams¹⁶⁸ researched the social conditions that fostered the spread of the Pentecostal Movement and its effects on its adherents in South America. His conclusion was that "conversion to the evangelical faith is the most important single factor in the reorientation of individual and family lives and in general upward mobility in the urban setting". The Pentecostal/Charismatic movement has facilitated the rehabilitation and recovery of countless individuals all over the world.¹⁶⁹

The power of the Holy Spirit is often accorded the credit for the conviction and transformation of people. In the city of Dubai in the United Arab Emirates a Pentecostal woman spoke to me of her "former" husband who was "unbearable to live with, abusive and oppressive." I remarked that her second husband seemed to be a gentleman. She quickly corrected me by stating that this is the same man: she referred to him as "former" because "since he met Jesus and came under the power of the Holy Spirit he was no longer the same man; he

¹⁶⁷ In the *Asian Journal of Pentecostal Studies* 5:2 (2002)

¹⁶⁸ Greenway & Monsoma "Cities" (1989: 20)

¹⁶⁹ See Shaull & Cesar, Berryman, Poewe, Oosthuizen

loves and provides for our children and he is deeply regretful and filled with respect and care for me”¹⁷⁰. This kind of story is universal; it can be heard in the city of Durban or in this case Dubai, Pretoria or Porto Alegre.

7.4.4 Race issues

The growth of Pentecostalism in Africa is described as the return of the movement to what many consider to be its black roots (since many attribute the Pentecostal movement to African-American William Seymour). For Poloma, (2000), Pentecostal growth in the world is significant since this marks what appears to be a “return to its non-white roots with great force and magnitude” (2000:4). The present interracial character of the DCC is reminiscent of the times of Pentecostal revivals in the United States and South Africa, but in both instances the interracial nature of the congregations was short-lived and the congregations were once again segregated. As mentioned earlier, it would be interesting to observe what measures will be taken in the coming years by the DCC to maintain the rainbow sentiment that ran high after the first democratic elections in 1994. An analysis of the efforts made to sustain the interracial nature of the congregation is necessary. Further to this, future church policies should be screened in order to discover what allowances are being made for cultural, linguistic and racial accommodation in leadership levels.

In my observation, I have found that the DCC offers a strong attraction to middle-class upwardly mobile people from black, coloured and Indian race groups. This is owing to the power of the DCC brand, which attracts the middle class of these race groups. I have observed this demographic group during various interactions and discovered that they have a high level of brand consciousness, and they express their need to assimilate to the lifestyle and choices of their group.

¹⁷⁰ I spoke to this woman in December 2001 in Bur Dubai, Dubai.

7.4.4.1 Race tension in Pentecostal churches

According to Nathan¹⁷¹ in an article titled "Pentecostalism and Ethnic and Racial Diversity" white Pentecostals began to reflect the racial and cultural biases of their society soon after the 1901 inception of Pentecostalism. Nathan cites the example of the mission field where "the feeling of White superiority was so great that Blacks could not be trusted with financial and administrative positions". Nathan assures the reader that "a sense of White superiority" is still evident in Pentecostalism. He proposes that attention be pointed to the "racial and cultural marginalization" of Black Pentecostals which is taking place across the world (Nathan 1999).

White Pentecostals would be quick to unanimously deny this allegation. Fred Roberts considers himself to be a "father" to the majority black congregation at the DCC. He has been criticised by white people concerning this; one person told him: "you have to turn on a flash light when you enter the DCC", implying that the church is basically a black church. Roberts often tells the congregation that he was at first intimidated at the thought of being a white pastor to a black church; then he realised that "with God there is no colour or race, all are equally God's children". Despite these romantic views about race, the Roberts family still needs to work on its perceived vulnerabilities concerning the issue of power-sharing which becomes intrinsically linked to the race issue in this country.

7.4.4.2 Colour blind congregations?

Hendry Madava, born in Zimbabwe, is now a Charismatic pastor of a church in the Ukraine. Madava was hosted at the "Africa 2005" meetings held at the DCC. He spoke of his first encounters with the white people of the Ukraine, who publicly humiliated him because he was black. He believes that he was called

¹⁷¹ In <http://www.pctii.org/cyberj/cyberj5/nathan.html>

by God to open a church amongst the Ukrainians. He was reluctant to do this since he was a black person and his experiences as a black person in the Ukraine were negative (he recalled being spat at, called names etc.). Despite the obstacles he eventually prepared himself to obey the call to establish a church. He is now pastor of a megachurch with six thousand Ukrainians. Madava is not the exception to the rule in Europe. According to Anderson (2004:169), at the start of the twenty-first century the largest congregations in Europe, with thousands of members, were actually led by African Pentecostal Pastors. In South Africa it is still rare, if not extraordinary, to find a black minister who leads a largely white congregation.

The membership of the churches led by Roberts and Madava indicates an emergence of “colour-blind” congregations in the global Charismatic landscape. I believe that despite lingering racism in the Charismatic movement, the movement is still at the forefront of racial integration, and thus leads mainline churches in this regard. It does seem strange that though mainline churches have led the protest against apartheid, people in post-apartheid South African cities opt for multicultural Pentecostal and Charismatic churches. I believe that the colour-blind congregations in South Africa are blind to colour but not to class.

7.5 Class analysis

It has been established that the Charismatic movement has attracted a distinctly middle class following. Walker (1997:29) comments that it is “no coincidence” that Pentecostalism was transformed from a working class style to a more middle class identity when the move from early to late modernity took place. Walker describes the latter as “an era that with the advent of consumerism in the 1950’s saw the demise of ascetic individualism and the rise of hedonistic individualism” (1997:29). Walker (1997:30) adds that Charismatics were phenomenologically identical to Pentecostals but culturally redefined by class, taste and the late modern pre-occupation with therapy and self-fulfilment.

I am certain that some Charismatic church leaders would swiftly deny that there is a “distinct” middle class feel to them, claiming rather that their brand of gospel is for “all races, ages, and social status” etcetera. This repetitive rhetoric reveals the denial of many Charismatics that they are, in reality, a middle class phenomenon. In the case of the DCC, though this denial is present, the leadership do work towards including people from the working class by providing transport to areas with predominantly working class neighbourhoods. The DCC social interventions specifically target the poor and working class. Both the DCC churches are located within walking distance from transportation routes and in working class-to-middle class neighbourhoods of the city.

The reasons for the attraction of the middle class to Charismatic Christianity are many. Hunt ascribes the pull factors to “emotional healing techniques, adoption of spiritualised inward-looking, psychotherapeutic techniques, marking a shift away from the virtues of suffering to a more positive optimistic emphasis upon ‘growth’” (1997:77-96). Hunt discusses the “latent demand for healing,” the “capacity or potential for self-realisation and self-expression”, and “individual empowerment” as specific characteristics of middle class charismatic Christianity.

The teachings on financial and spiritual blessing, the “word of faith”, the “favour of God” and the general upholding of middle class tenets attracts the middle class to become members of the DCC. The numerous children’s, youth, and adult programmes are also structured to target the needs of this class.

Status is also important to the middle-class; they desire to be amongst people like themselves. As the middle class flourishes in South Africa, middle class people, from smaller classical Pentecostal churches in local neighbourhoods, find themselves incongruent in the churches they have attended for most of their lives. As they become more upwardly mobile they are no longer satisfied with the simplicity of the smaller classical Pentecostal church and its cultural

offerings. The newly emerging middle class opt for the more comfortable “upmarket” setting of the Charismatic megachurches that cater for their middle class tastes.

7.6 Language and cultural accommodation

Christianity in South African cities was affected by apartheid. Segregation policies and the Group Areas Act demanded that Christians worship separately. David Venter (1998, 1999) observed a change in this situation as the “post-1990” era was marked by an increase in racially mixed congregations. This is partly owing to the relaxing of policies of separation and changes in urban demographics, namely race and culture. As Christians from different races and cultures moved towards the city they began to join “formerly all-white congregations” (Venter 1998:13). Venter questions how these congregations, which were formerly monocultural and monolingual, would deal with the challenges of racial, cultural and linguistic diversity. His disturbing answer is that “not much will change” (1999:13). In a study of multicultural and multilingual congregations in South Africa Venter (1999:637) provides a language integration index, which reveals that 64.2% of the racially diverse congregations in his subject group¹⁷² used only one language in their worship services. English was the language of choice in these racially and culturally diverse congregations (1999:638). While the DCC plays a role in better race relations since it emphasises that it is a “house of prayer for all nations” and has successfully integrated different ethnic and race groups into its worship services, it does not sufficiently accommodate the spectrum of cultures of which it is comprised.

More resources and energies could be invested in an effective linguistic and cultural integration plan. The DCC does not seem to place cultural

¹⁷² Venter's subject group consisted of Anglican, Methodist, Catholic and Independent Pentecostals.

accommodation and linguistic integration high on its list of priorities. This is largely owing to the congregants' acceptance of the present method of operation. Venter found that "causes where black congregants insist on cultural or linguistic inclusion are very rare" (1999:642).

Pentecostals¹⁷³ and Charismatic¹⁷⁴ churches in South Africa were founded by Americans (Venter 1998) and are still inspired by British and American Pentecostal charismatic congregations. This connection represents an inescapable influence on South African Pentecostal and Charismatic churches, especially independent megachurches in the cities. The notion that English is the only language fit for "interstate, sub-state and inter group communication" (Venter 1999:640) could also be caused by the "[g]lobal/politico/economic factors which favour the domination of particularly English and North American culture forms" (Venter 1999:640).

Another important issue in the consolidation of English as the language of communication in the DCC is that of class since local congregational structures are dominated by "European upper and middle class interests" Venter (1998: 645). The middle class and upwardly mobile majority of the DCC not only accept the status quo but also expect it. English is the favoured language amongst the middle class/upwardly mobile congregants of the DCC since it adds to their status and sense of elitism.

Gifford presents an alternative view regarding the use of one primary language. He believes that the church can "play a role in breaking down ethnic barriers, since the intensity of conversion bestows a new identity which transcends other identities. This is most obvious in the bigger urban churches where English or French rather than a particular local language is spoken" (Gifford 1998:347).

¹⁷³ John G. Lake founded the Apostolic Faith Mission in 1913.

¹⁷⁴ Charismatics – American John Wimber started the Charismatic Vineyard Churches in 1981.

7.7 Political reflections

7.7.1 The apolitical stance

The proof text for the DCC's lack of involvement in social justice issues is Romans 13:1-2: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whoever therefore resists the power, resists the ordinance of God: and they that resist shall receive to themselves damnation." This scripture is used by the DCC as a reason for the church's lack of engagement with government, and disinterest in any forms of civil disobedience, for example, protest marches, court cases, and advocacy. The DCC does not believe in confronting the government or city structures with issues of injustice. The church finds these activities "pointless", and does not wish to risk being associated with lawlessness.

The DCC does not desire to be associated with any specific political party, not even the African Christian Democratic Party (ACDP) which is led by Charismatic minister Kenneth Meshoe. As far as John and Joy Torrens are concerned, association with any specific political party would lead to the marginalisation of members from other parties. Joy Torrens remarked that during the previous election the ACDP attempted to place propaganda pamphlets on the car windcreens of the DCC members. This was immediately stopped since the DCC did not want to be a church that propagated any specific party; instead, it would like to embrace all supporters of all political parties. Since South Africa is a democracy, the DCC and its membership have the right to choose whether they wish to align themselves with a political party or not. The apolitical stance of the DCC is perfectly in order in the context of a democracy; however, the prophetic role of the church does call for and demand the church's critical consciousness. According to Dave Frenchak¹⁷⁵ urban ministry is always political.

¹⁷⁵ Paper presented in Sao Paulo on the public presence of the church in the city 15 September (2005: 10 –11).

Concerning active participation in influencing policies and structures, the DCC believes prayer is the way to seek change in government policies and structures. John Torrens explained that the church “prays people into government positions”. Torrens insists that “you will be treading on thin ice, if you go against your government. We must pray for the infiltration of God’s people into government, media, and other positions of influence ... we would not oppose the government”.

7.7.2 Pentecostalism as a political force?

Expressing another view with regards to the issue of the political involvement of Pentecostals, Marshall-Fratani views Pentecostalism as a political force for the following reasons: it is a successful competitor within the religious field and “it reconceptualizes the moral order claiming a redemptive vision of citizenship in which the moral government of self is linked to the power to influence the conduct of others” (Marshall-Fratani 1998:305). In the case of Nigeria, Fratani considers the Pentecostal desire to restructure the morality of the nation as representing their political mission. Pentecostalism views the regeneration of nations as intrinsically linked to the regeneration of individuals in that nation. The DCC subscribes to the idea that individuals must be transformed in order for the city or nation to be transformed.

The political involvement of Pentecostals and Charismatics has evidenced signs of change in recent times. Gifford (1998) describes the question of the direct political involvement of newer churches (neo-Pentecostal included) as being complex. He points out that Pentecostals are engaged in politics in African countries such as Zambia and Uganda. He draws a comparison between these African countries and the political engagement of Brazilian Pentecostals, who use political power as a tool for greater advantages and benefits from the state, and also for purposes of evangelisation.

Gifford describes a Christianity that has,

no blue print for society in any explicitly political sense. At an indirectly political level, its effect is stabilizing as well: they may refuse to pay bribes, but they inculcate prayer for leaders, obedience to laws and payment of taxes (Gifford 1998: 342).

The DCC fits this description since it does not offer a clear political blueprint for South African society, yet the church does have the indirect effect of creating stability, moral conscience and integrity.

According to Gifford (1998), churches could contribute to strengthening civil society in three principal ways: politically, economically and culturally. Politically speaking, he suggests these important questions: How is power exercised? How accountable is leadership? How transparent is decision-making? Are constitutions observed? How equal are the opportunities for internal advancement?

7.7.3 Implicit socio-political involvement

While Pentecostalism as a whole did not want to engage in political issues in apartheid South Africa, I must state that my personal recollection of the Pentecostal churches to which I was exposed had a social impact since the number of families whose lives were transformed simply cannot be overlooked. It is my submission that although Pentecostalism in the apartheid era in South Africa did not do sufficient to speak out against the prevailing status quo, it did fill the gap in terms of providing services to marginalised and oppressed people. Pentecostal churches were strategically placed in poor communities. The strong presence of these churches in marginalised communities provided public services which the government did not. Children who lived in urban areas were taken by the church to experience nature on visits to the Drakensberg, and other nature reserves. Sporting facilities were provided by the church, while children and young people were taken to swimming pools and soccer fields for days of fun-filled sport. Others were trained in singing, music and drama. Many

families developed skills, talents and progressed economically through the social programmes of the Pentecostal churches. The DCC does offer services to the public that should be the responsibility of the city authorities and the government. Its AIDS clinic, rest and rehabilitation centre and youth programme meet an important need and ease the pressure on the already pressurised public services of the city of Durban.

7.8 Possible reasons for the DCC's implicit engagement in social justice issues

7.8.1 Worldview as an obstacle to social justice

The Pentecostal belief system, which is firmly entrenched in an eschatological motif, does not generally see the need for involvement in social action. Anderson (1979) describes this phenomenon as "not society, but the individual, not reform but escape - that has been the heart of Pentecostal social theory" (1979:201). Wessels (1997) believes that the apocalyptic and pessimistic worldview of Charismatics has clear consequences for their socio-political activity. People do not involve themselves with socio-political action when they believe the present world is "destined for imminent destruction" (1997:365). The cause of the perceived lack of a Charismatic social ethic, according to Wessels, is a "negative view of the world as unredeemable, save for divine intervention" (Wessels 1997:365). He adds,

The effect of such a dualistic worldview on socio-political action is obvious. The causes of socio-political inequalities tend to be located, not in history, but in a spiritual world. God is seen as the only lasting remedy for socio-political evils, and the way in which God is expected to heal these maladies is by direct intervention. The appropriate Christian conduct in order to engage God's co-operation is "spiritual warfare", not political activism (Wessels 1997:365).

Poloma (2000) explains that the umbrella of Pentecostalism covers a variety of churches which do not share a "single structure, uniform doctrine, or

ecclesiastical leadership but a particular Christian worldview that reverts to a non European epistemology from the European one that has dominated Christianity for centuries" (Poloma 2000:5).

Johns (in Poloma 2000:5-6) offers the following characteristics of a "uniquely Pentecostal worldview" as follows:

1. The Pentecostal worldview is experientially God-centred. This is the view that all things relate to God and God relates to all things. Thus all decisions have to be made "spiritually".
2. The Pentecostal worldview is holistic and systemic i.e. God is not only present in all events; God holds all things together and causes all things to work together.
This is the reason for Pentecostals to view set backs, impediments, and obstacles as stepping stones for "God's great plan".
3. The Pentecostal worldview is transnational i.e. knowledge is relational and is not limited to the realms of reason and sensory experience.
4. Pentecostals believe they are concerned with truth, but not simply propositional truth.
5. The Pentecostal epistemology of encounter with God is closely aligned with the biblical understanding of how one comes to know ... this understanding is rooted in Hebrew thought and may be contrasted with Greek approaches to knowledge. The Hebrew word for "to know" is "Yada". In general "Yada" comes by experience.
6. The scriptures hold a special place and function within the Pentecostal worldview. Pentecostals differ from evangelicals and fundamentalists in approach to the Bible. For Pentecostals the Bible is a living book in which the Holy Spirit is always active (Johns in Poloma 2000:5-6).

Wessels (1997) describes what he believes are the salient features of the charismatic worldview. Firstly this worldview is described as dualistic because of a "rigid dichotomy between the present reality in which we live and the

spiritual reality" (1997:360-374). This refers to the charismatic view of the world as containing good and evil, seen and unseen, spiritual and carnal, earthly and heavenly forces. Thus, for Wessels, the charismatic worldview cannot simply be described as otherworldly but rather as dualistic (1997:363). This dualism is evident in the DCC worldview.

7.8.2 Limited understanding of city powers and systems

Dudley (1991) points to the importance of a proper contextual analysis for every church. "Just as churches have always been concerned with spiritual forces, you should identify the social, economic, political and religious forces operating in your community. These forces may be intangible, but they are real incentives and barriers in the lives of the people you are trying to reach and in the development of your ministry" (1991:2). Dealing merely with spiritual forces only does not solve the complexity of the problems of the city.

According to my observation, the DCC staff and members exhibit a limited understanding of the powers and systems in the city of Durban despite interacting with and being affected by these on a daily basis. The recognition of the primary and subsystems in the urban environment is crucial in the effort to transform urban people and places.

7.8.3 Relief as opposed to development

Gifford (1988) draws the distinction between relief and development. Relief is motivated by benevolence or charity and forms a response to suffering while development is motivated by concerns of social justice, offering a response to a situation in which people are considered to be prevented from leading full lives, and aims at transforming the socio-economic situation. Gifford (1998) explains that development involves social analysis and requires a dedication to socio-political transformation. He proceeds to make a distinction between mainline

and what he calls "Pentecostal-fundamentalist churches" (1998:99-100). According to Gifford the resources of mainline churches, both human and financial, are "heavily committed to development" (1998:99), while Pentecostals invest in Christian evangelisation and relief work. This evangelisation could refer to "services to local churches", "leadership training" for local pastors and "church planting" (1998:100).

In the case of the DCC, social interventions are at this stage predominantly relief oriented. The DCC's AIDS rehabilitation facilities are reactive and as such fall into the relief category. I am of the view that though the DCC's social interventions do not comply with Gifford's descriptions of what development entails, nevertheless, the church can still be considered a key agent for societal change.

7.8 4 Emphasis on church growth

The DCC's emphasis on church growth could be a hindrance in its social praxis. While I have no contention with large congregations I believe that mobilisation for the cause of a fair and just society should be higher on the agenda than just making certain the numbers are on the increase. Action towards a legitimate, sustained unity and cooperation with other churches across the denominational lines would benefit the social praxis of the DCC. The lack of unity and cooperation stands in the way of an effective and efficient presence and practise in the city of Durban. The issue at hand is the question of unity and growth.

In my view the Pentecostal/Charismatic movement in the city of Durban certainly does not need any further encouragement to remain disunited, while the church growth theories offered by proponents such as Wagner and McGavran¹⁷⁶ offer a dangerous encouragement to continue to lust after sheer

¹⁷⁶ See Burgess and Maas (2002:546).

numbers as opposed to heeding the high priestly prayer of Jesus for unity. Some attempts at cooperation do take place, however; McGee (1992:27) believes that Pentecostal attempts at cooperation are generally ineffective owing to “the non-binding authority of its resolutions and the underlying partisanship of its membership”:

It is almost an unwritten law that further fragmentation will take place in the name of “planting new churches”, and these new churches consider themselves the “biblical”, “spiritual” churches, unlike the “dead” and stubborn churches they have come out of. I do not think that the setting up of so many churches is really what the Spirit wants us to do. It is a good thing to have many different local churches with different cultures, traditions and intake as long as these churches work together. That would be a case for a “council of churches” on a local basis, who really help each other financially, theologically, accepting each other’s ordination, baptism and Eucharist. This would be a new kind of grass roots ecumenicity, not organised from above but from below (McGee 1992:27).

7.9 The DCC as a movement for social transformation?¹⁷⁷

In an article Pillay (1986:181) asserts that Pentecostalism forms “a viable model to test for the potential of religion to transform society because it is a revivalist movement that has recorded much higher levels of group motivation and group solidarity than many established Christian denominations in this country (South Africa)”. Pillay (1986:190) furnishes a case against Gerlach and Hine (1970) who have over-estimated the ability of Pentecostalism to be a movement of social transformation. The potential of Pentecostalism to be a movement of social change is the main concern of Pillay, who has observed that while individual transformation does occur, this does not translate into sustained social change. The reason for the lack of sustainability suggested by Pillay is that:

Upward social mobility led many to adopt middle-class values and lifestyles. They became increasingly comfortable within the prevailing socio-economic system. The significance of this up-ward mobility was that it was accompanied by a loss of the initial group solidarity and the high ideological motivation ... (Pillay 1986:183)

¹⁷⁷ For in this area see the work of Naas Swart and David Korten on the church and social movements.

I concur with Pillay's analysis and believe that many members of the DCC would fit his theory. Most Pentecostals who have struggled with poverty, addictions and other social ills have made the perilous journey up the steep hill of the working class and entered onto the green plateau of the middleclass where they now lose all motivation to commit themselves to the transformation of their society. They are conveniently located in their respective comfort zones, and as such, forget about those on the steep hill.

Pillay (1986:184) describes a period of "religious effervescence" that lasted about twenty years in the case of his subject group, the Durban Indian Pentecostals (who form a significant market share of the DCC). For Pillay (1986:183-184) the upward socio-economic development of the Pentecostals led to a "cooling off period" which contributed to "nominal membership" and "a loss of communal homogeneity". In the case of the many members of the DCC who are second and third generation Christians and who have climbed the socio-economic ladder, upward mobility has hindered their contribution to legitimate social change and created a false sense of contentment with their lives and society. The zeal and commitment of the earlier generations transcended mere church and cell group attendance to the physical serving of the church and community with personal time, energy and skills. This is less apparent at the DCC where there is a network of area leaders and an army of volunteers to usher the crowds and collect the money; however, there are too few people involved in any sustained acts of social change. After individual transformation takes place, too few members of the DCC make themselves available for the assistance of the Hope Clinic, Place of Hope or the youth programme, even though these are in-house ministries. Even fewer people specifically contribute to a change in the social order.

The DCC membership is large enough to be harnessed into a force for social justice. Members occupy diverse positions in society; they are uniquely located

in different professions, places of education, workplaces and neighbourhoods. I believe that the potential for social change through mobilising and inspiring the DCC members as agents of spiritual *and* social transformation is immense.

7.10 Family dynasties and succession battles

It is important to discuss the issue of family dynasties in the Pentecostal/Charismatic movement since the family background and influence of the leadership of these churches shapes the nature and ethos of the ministries over which they have authority. Thousands of South Africans fall directly and indirectly under the instruction and influence of certain families in Pentecostal/Charismatic churches. I believe that the Roberts family is certainly a force to be reckoned with in the South African context. The children of Fred and Nellie Roberts, and even the grandchildren, are actively involved in Christian ministry across the country in DCC affiliated ministries. The involvement of family members in Pentecostal churches is not uncommon. It is almost taken for granted that the pastor's wife, children and other family members should play a visible role. The major family dynasties in America have strongly influenced the South African scene.

In an article titled *All in the family*, Jeffery Sheler (2002) contemplates the future of American evangelicalism. Sheler describes the impact of Billy Graham on American evangelicalism and discusses the role that his son Franklin Graham will play in the shaping of the future of American evangelicalism. Family dynasties are indeed common in the broader evangelical and Pentecostal charismatic landscape. A perusal of the many Charismatic Christian television channels will provide evidence of this. I intentionally provide this list in order to demonstrate the prevalence of family dynasties amongst the major power players in the Pentecostal/Charismatic movement. Pat Robertson's "700 Club", advertised as a Christian news and actuality programme, and often showcases the Robertson family involvement in ministry across the world. Pat Robertson and his son Gordon Robertson often host the show together. Oral Roberts and

his son Richard are also familiar kindred faces in charismatic ministry, together with Marilyn Hickey and her daughter Sarah Bowling; Kenneth Copeland and his wife Gloria Copeland together with their children and grandchildren; Robert Schuller and Robert Schuller Jnr. and grandson, John Hagee and his family; Benny Hinn and his family; founder of Trinity Broadcasting Network (TBN) Paul Crouch and his wife Jan Crouch, sons Paul Jnr. and Matthew and grandchildren. Joel Osteen, pastor of "America's largest church", is also part of a dynasty. This list of family-led ministries could go on as more and more spouses and children join forces with their already involved family members. I doubt that these name brands will ever reach the status of the likes of John Wesley, John Calvin, and Martin Luther whose names are synonymous with transformation and new directions in the Christian world of their time. The Pentecostal/Charismatic church has bred far too many name fads, which are similar to pop sensations that are easily forgotten once someone new appears on the horizon. In the case of the Roberts dynasty, the sustainability of the influence and control they now possess will largely depend on their ability to integrate and share power.

The reasons for the prevalence of family dynasties are complex. One may suggest that high profile ministers, such as those mentioned earlier, prefer to keep the money and power attained through their ministries, "in the family". This may be the case in some instances; however, there are many occasions where children or spouses of a minister make a determined decision to distance themselves from the work of the ministering parent or spouse.

As a daughter of a Pentecostal minister I have met many children of ministers who tell of their "running in the opposite direction" away from anything ecclesial. Pentecostal/Charismatic ministries generally involve the cooperation of the pastors' spouses and children. The traditional clichéd image of the pastor's wife behind the organ as her husband utters an altar call, is fast becoming church history since families of ministers do not only play a musical role in the church. Their involvement is far deeper and complex as they offer themselves for

leadership roles and even spearhead a variety of independent church projects. This involvement could include, yet is far wider than, counselling, care giving, fundraising, administration, preaching, and itinerant evangelism.

Younger, primary school children of ministers are more likely to embrace and participate in the work of the parents, which seems dynamic, people centred and exciting. However as these P.K.s (a commonly used acronym in Pentecostal/Charismatic circles meaning “pastor’s kids”) become older and have to make decisions with regards to the direction of their lives, many opt to distance themselves from the work of their ministering parent. Many P.K.s become disturbed and disgruntled as a result of the stresses and dilemmas that their parents face and want nothing to do with their respective ministries. Children of ministers in the Pentecostal/Charismatic church do not automatically take up the work or interests of their parents as they reach adulthood. With the constant division that takes place in this ecclesial context, children prefer to stay away from the potential hurt and humiliation that parents endure, thus opting out of what they consider not only a hostile occupation but also a demanding lifestyle.

The love-hate relationship of some P.K.s with the ministries of their parents causes some to eventually return to the “plough”, owing to various circumstances in their lives. In the case of the DCC, there is a clear family dynasty in operation. The “house of Roberts” is fully functional in the running of the affairs at the church.

Fred Robert’s daughter, Joy Torrens, like numerous other children of pastors, also felt the need to distance herself from involvement in the work of the church, but eventually came to the point of realising her place in the ministry of her parents. The son of Fred and Nellie Roberts, a former drug addict, is now in leadership at the DCC’s “Place of Hope”. Both children have taken charge of various departments of the church. Another daughter of Roberts, Wendy McDonald, co-pastors the DCC affiliated congregation in Cape Town. The

Roberts grandchildren are also actively involved in the activities at the DCC (their grandson is in charge of the media and sound technology at the church).

I have heard of some undercurrents of dissatisfaction with the present status quo, that of family members in control of various key positions and the Roberts family having full and ultimate say in all the affairs of the church. Most members, however, are content and pleased with the services this family offers to them and the city. The Roberts clan has become “family, mother, father, sister, brother” to many members in the city of Durban. On one hand the Roberts family represents family unity and functionality and dedication to the work of God for many who pass through the doors of the DCC. On the other hand, this dynasty is viewed as a method of sustaining loyalty, and maintaining power, prestige and money as a family.

I believe that the Pentecostal/Charismatic family dynasties will remain a strong feature on the horizon of the movement for the years to come as countless family names have become brands which hold more sway than Pentecostal theology. In my opinion the masses that attend the DCC could be more attracted to the power, favour and success of the Roberts family rather than the initial benchmarks of Pentecostalism such as holiness and sacrifice.

In the wider South African context an example of a family dynasty gone wrong is the Hatfield Christian Church in Pretoria whose leadership was contested after the untimely death of its founder Ed Roebert. Roebert’s sons started their own congregation after the second in charge, Francois Van Niekerk, took charge of their father’s congregation. There is a strong possibility that disruption and chaos will follow after the death of a founding minister. In the DCC, the reins of control over the operations have already been handed to John and Joy Torrens. This, however, does not preclude the DCC from possible power struggles. The founding ministers of Pentecostal/Charismatic churches would do well to debate succession plans openly, honestly and clearly in order for chaos, confusion and division to be avoided.

7.11 Mission and ethos

It is necessary to revisit the initial mission statement of the DCC in order to assess whether the DCC does indeed practise this mission. The correlation between the ethos of the DCC and its mission is the issue in question in this section. As mentioned in chapter three, the DCC mission statement is as follows:-

Durban Christian Center, based on the Word of God, is committed to proclaim the Gospel of the Lord Jesus Christ, both locally and internationally in the power of the Holy Spirit, by all means available, to train, and send men and women of God, to raise up life groups, preach, teach, heal the sick, disciple, establish churches and be involved in community service.

Using the mission statement above I am going to systematically analyse the practise of the DCC against the backdrop of the mission statement. Firstly, the DCC states that it is “based on the Word of God”. According to my observation, the DCC appears convinced that its practise and presence is based on the “Word of God”. I believe that the DCC is most certainly based on the word of God, that is, its *own interpretation*¹⁷⁸ of the word of God. It is, important to point out that the praxis of the DCC is based on its interpretation of the word of God and not as it is simply stated. I believe that the DCC’s interpretation of biblical texts has worked for the benefit and hindrance of the practise of the DCC in the city. In some instances the DCC’s interpretations of biblical texts have been liberating, hope-giving and positively productive. An example of this is the interpretation of the text “my house shall be called a house of prayer for all nations”. This text has been the cornerstone of the DCC’s visible multiracial presence in the city. On the other hand, the DCC’s biblical interpretation has stood in the way of bold and effective engagement with the oppressive powers and structures of the city. An example of this is the literal interpretation of Romans 13:1-2, “let every soul be subject unto higher powers”. The DCC’s

¹⁷⁸ My emphasis.

interpretation of this text prevents it from questioning political and city authorities and advocating for social justice.

The next point in the mission statement of the DCC is that it is "committed to proclaim the Gospel of the Lord Jesus Christ". Yet again, I believe that the issue of interpretation must be addressed. The DCC's constant emphasis on saving souls indicates that its mission priority is evangelism and that it interprets the "Gospel of the Lord Jesus Christ" as primarily the salvation of souls¹⁷⁹. Despite the fact that the DCC is positively involved in necessary social interventions in the city of Durban, its sidelining of the social justice component of the "Gospel of the Lord Jesus Christ" renders its proclamation incomplete and narrow.

The DCC's mission statement goes on to locate its proclamation "locally and internationally". The reach of the DCC is certainly both local and international as a result of its use of the media and internet technology. Pod casts of the sermons are available through its website, radio listeners can tune into a national radio station to listen to sermons and testimonies from the DCC, while it also had a slot on the Christian television channel, Trinity Broadcasting Corporation (TBN). Furthermore, the senior pastors travel extensively across the globe visiting other churches and faith communities.

In an article titled "Mission as Ethos/Ethos as mission", Robinson¹⁸⁰ (1990:156-167) carefully points out that the visible presence and observable actions of Christians and faith communities are stronger, more powerful representations of what they stand for, than what they say and believe. Robinson (1990:156) warns that the church "should pay serious attention to the intimate link between its mission and its ethos, that is, between its obligation to witness and its

¹⁷⁹ Throughout the course of this study there has been mention of the importance of saving souls at the DCC. Chapter two discusses the importance of salvation, evangelism and souls in the theology of the founders. Chapter three describes the DCC's theology on salvation and its emphasis on evangelism. Chapters four and five consider salvation of souls in the personal testimonies and interventions. The reasons for the social interventions are also cited as a front for the salvation of souls.

¹⁸⁰ See "Mission in creative tension" eds. Kritzing and Saayman (1990).

conduct of daily life". I am concerned that the DCC's narrow interpretation of the gospel of Jesus Christ has created an ethos of a rich, trendy church with all the middle class trappings. The gospel of Jesus Christ, which includes the anointing to, firstly, preach the gospel to the poor, is disproportionately considered at the DCC. This is not to say that the DCC is not doing anything for the poor since they most certainly are. The primary beneficiaries of the DCC intervention programmes are the poor. The different programme coordinators run events at schools in working class communities or feeding programmes at different locations in the city. This is nonetheless, in my opinion, an insufficient presence and ineffective practise amongst the poorest people of the city.

Chapter Eight: Theological reflections and conclusions

8.1 Introduction

As this is the final chapter it is necessary to summarize the study. In chapter one the study was introduced and the reasons for the choice of the urban context and the subject group were provided. The methodological basis of the study was explained and key terms were delineated. Chapter two focused on the central characters in the story of the DCC, the senior pastors. These stories were necessary in order to gain a deeper understanding of the theology and ethos of the DCC. The lives of these characters have shaped the form of spirituality experienced by the DCC. Here a direct link with Pentecostals like John G. Lake who had contact with the Azusa Street revival, a watershed event in Pentecostalism was presented. This chapter proceeded to describe the demographic details of the DCC in order to get a picture of who the DCC comprises of.

Chapter three discussed the theology and identity of the DCC and penetrated the message of the DCC. Here the goals, mission and vision of the DCC were presented and discussed. Chapter four presented three social interventions and discussed the people involved, the theologies behind these initiatives and the central themes emerging from these interventions. Chapter five paid special attention to the stories of members of the DCC. The common thread in these stories was discerned through the coding process and the sound use of qualitative analysis. Chapter six discussed the issue of the mega-church presence in the urban context and describes the DCC as a mega-church together with two other South African mega-churches in urban areas.

The table below presents a brief summary of the description of the DCC as drawn from the preceding chapters.

8.2 DCC at a glance

The DCC at a glance	
Location of the church	Urban: City of Durban Two central branches and several branches across the metropolitan.
Church membership	Twenty thousand -city wide membership
Size category	Mega-church
Title of leaders	Senior Pastor and senior vice pastor
Church bureaucracy	Presence of :Church constitution Executive board Board of directors Treasurer International associates
Church business	Full time and volunteer staff High programme orientation High intensity marketing Savvy use of technology
Marketing orientation	Market-driven church: motivated by needs of its market Societal Marketing-also serves needs of society
Mission, Vision focus	To be multi-racial, citywide, place of prayer, healing Establish churches
Leadership style	Authoritarian Strong personality cult
Power and authority	Power centralised at the top, Hierarchical power structure Empowerment does take place at lower levels of hierarchy

Theology	Conservative Strong American influence
Politically	Conservative
Social interventions	HIV/AIDS clinic Youth/children ministry Inner city place of shelter
Type of social action	Relief based
Primary focus/core business	Souls/ evangelism
Primary offerings	Hope Self-esteem /Self-actualisation Faith Experience with God Blessing Healing Power
International associations	World-wide connections with Pentecostal/charismatic churches and leaders. Strong American influence
Primary demographic	Young-upwardly mobile Middle-class Black (Indian and Coloured included)
Cooperation with other churches	Little evidence of ecumenism. Limited interaction with other city churches especially main-line churches.

Table 5: The DCC at a glance

The preceding chapter, 7, contained a sociological analysis and evaluation of the DCC. This chapter contains further sociological analysis however the main focus of this chapter is a socio-theological analysis and evaluation of the practise and presence of the DCC in the city of Durban. Urban theology which is a theology that is explicitly aware of the urban context will be discussed in

relation to the DCC. The work of the DCC will be evaluated in the light of theological principles for work in the city.

8.3 Urban Theology: The City in the Bible

Brown and Carroll (2000: 6) suggest that in the Bible "The city was associated with "hubris and hierarchy, exploitation and apostasy..." The city was known for its proclivity towards violence, structure and otherwise". In contrast Abraham was in search of "the city which has foundations, whose builder and maker is God" (Heb. 11:10) (Conn 1987:118). Ezekiel's vision of Jerusalem recorded in chapter 48 verse 35, states "and the name of the city from that time on will be: The Lord is there." The underlying Old Testament urban policy is the fact that God wants to be in, part of and at the head of the city. It is interesting to note that according to the book of Genesis, Cain (the first fugitive) founded the first city. This city, he named after his son Enoch (Conn 1987: 117, Brown and Carroll 2000: 5) (Gen. 4: 17). The Babel saga also depicts man wanting his own name to be enthroned in the city. " *Come let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves* (Gen. 11: 4)."

Linthicum (1987: 118) states that God's intention for the city is that "the Lord will so permeate the life and activities and even the spiritual essence of that city that its very name will proclaim that God is found inside the city's walls". God's primary vision for the city is to be recognized as its Lord and host. The ultimate goal is communion and fellowship. This goal is reflected towards the close of the Bible in Revelations 21: 2-2, "I saw the Holy City, the new Jerusalem, coming down out of heaven from God... And I heard a loud voice from the throne saying, 'Now the dwelling of God is with (people) and he will live with them. They will be his people, and God himself will be with them and be their God'".

8.3.1 The Biblical mandate for the city

According to Bakke (1997:81) Isaiah outlines a theology for the city in chapter 65 verses 17-25. Herein is contained the key components for the city of God. Linthicum suggests that these verses reveal God's agenda for the city. Using these and other related Old Testament scriptures; Linthicum unveils a task for the church in the city. I specifically include this text in order to draw attention to the prophetic role of the church in the city. Naturally the church can not assume the roles and responsibilities of the government, however it can strongly advocate for service provision, public utilities and most importantly justice and fairness for the poor and the marginalized. Wherever possible the church can actively participate in the renewal and transformation of the physical and social space of the city.

8.3.1.1 Discovering the city's joys.

Bakke (1997:82) refers to this as "public celebrations and happiness". The Interpreter's Bible (1956:755) states that "Messianic Jerusalem is the city of joy and gladness". The city and God are united in a common joy. If God is in the city there is still sufficient reason to be hopeful and joyful. The task of the church is to permeate the urban environment with the Christian joyfulness and positivity. Despite the obvious negativity that shrouds the city, the church is called to "discover the joys" of the city.

Calvin (1993:399) remarks "even afflictions aid our salvation, (Rom 8:28) so we have good reason for rejoicing in them". Being totally pessimistic concerning the city will only lead to inactivity and complacency. The challenge for the church is to defuse joy and happiness into the often tense, hurried environment of the city. The methods of discovering the city's joy range from appreciation of the city's natural, historical and cultural assets to recognition of individuals and families who have made great contributions to the life of the city. Linthicum (:

165) suggests that the church must “delight in the city, in the people surrounding the church, and in each other in the community of faith”.

The DCC is instrumental in discovering the joy of the city. The church encourages its members to enjoy their city and not allow negative voices to influence them to ignore the potential of the city of Durban. An example of the positive influence of the DCC in the city of Durban is the church’s ability to encourage and cheerlead young graduates who are disillusioned with the job market in the province of Kwa-Zulu Natal. As young people prepare to make career decisions and embark on job searches many find that Durban does not have the employment opportunities that Johannesburg has and thus contemplate leaving the city. Due to the lack of jobs Durban graduates are now benefiting other cities in the country with their skills and training. At the DCC people who do eventually relocate to other cities are prayed over and “released”. On one occasion the minister said in jest: “God lives in Durban”, and suggested that the person should not go elsewhere for that reason.

I have met some young university students whom, through the encouragement of the church decided to remain in Durban despite facing initial hardships finding employment. These graduates are now employed in institutions and businesses in Durban. This contribution to the city can not be underestimated since many graduates are told about the difficult job situation even before they complete their degrees. Many become hopeless and immediately search for options outside of Durban, the DCC’s positive attitude to the city of Durban has rubbed off on many graduates who remain in Durban, and contribute to the economy of this city. The DCC’s gospel of hope and advice to “trust God for the impossible” has led to a renewal of hope in the potential of the city. Although controversial, the DCC’s theology of positive confession, faith and hope has been therapeutic to people who are faced with urban pressures and stress. The DCC membership can be assured of mood elevation from the ministers who often double as life instructors.

8.3.1.2 Health Care and Longevity

Isaiah 65: 20, 22 includes reference to the prolongation of human life. Bakke (: 83) summarizes this as: public health for children and aged, housing for all, food for all.

Interpreters Bible Dictionary (:155) explains that premature death was interpreted as a sign of divine displeasure and on the contrary a long life was counted as a blessing and a sign of approval from God, just like the long life of the patriarchs. Calvin (: 400) offers this interpretation: "Christ comes to repair our strength, and to restore and preserve our original condition". God's agenda for the city includes restoration of health and life. These two aspects are seriously under attack as the standards of health in cities are on an unending downward spiral.

During the course of this study killer global pandemics and new drug resistant strains of flu, have placed the health of the city inhabitant at risk. SARS (severe acute respiratory syndrome) the easily contractible virus spread from east to west, with people in the cities as the most vulnerable targets. The world reeled from the Bird Flu and microbiologists can not predict killer mutations fast enough to prepare vaccines. It would be irresponsible to ignore at this point, the premier killer virus HIV. People in cities are hardest hit as the spread of AIDS continues unabated. In the Durban Metropolitan there are many cemeteries that no longer have the space to bury the dead due to the high mortality rate, caused by AIDS. Infant mortality is still high in most developing world cities despite the great technological advancements in the world.

In Isaiah's vision "the city is to be a place of health and the church has the responsibility to work for the longevity and healthcare of its inhabitants" (Linthicum 1991:165). The causes and stimulants of ill health should be addressed together with the inadequacy of the health system in the city. Linthicum (: 165) advises the church to be concerned with the stress of city life,

which is a major contributor to both psychological and physical breakdown. People in cities are more prone to the symptoms of stress as the city context is fast-paced and competitive. The expression “only the strongest can survive” is apt for the context of the city. Thus the church needs to consider the weak, sick and depressed. Depression and stress will soon have debilitating effects on families and even the economy of the city.

The DCC does play a crucial role in the provision of a caring health service for the inhabitants of Durban with the establishment of the Hope Clinic, the DCC offers free HIV testing, counselling and nutritional packages. Although the DCC response to the AIDS crisis in the city of Durban has been slow, it is now amongst the forerunners of service provision to the people of Durban with regards to HIV/AIDS treatment and prevention. Government and Cooperate business who have invested in the DCC Hope Clinic have been of great assistance to the poorest people in the city who have little hope of personal medical attention and proper health care.

8.3.1.3 Housing

Here Isaiah (65. 21-22) points attention to one of humankind’s basic necessities: shelter. Housing is an essential issue in the city, as daily thousands of people flock to the cities in search of better prospects. On their arrival they are met with the harsh reality that the streets of the city are *not* paved with Gold. On Durban’s *GoldenMile* (road overlooking Indian Ocean, lined with plush hotels) it is very common to see people covered in plastic, sleeping under the palm trees. The same situation prevails in Copacabana, one of Brazil’s premier tourist beaches. Outside the luxurious Copacabana Palace Hotel where tourists from all over the world come to sample Brazilian hospitality, there are people huddling together for protection against the elements as they sleep on the pavement. In Hong Kong I saw the Phillipino women flood the city centre on a Sunday since they have no where else to go .

God's agenda for the city includes housing. Housing provides dignity and contributes a sense of belonging, stability and security to life. The *favelas* that hang precariously on the cliffs of Rio de Janeiro or the squatter-settlements that weave its way in and around Durban is certainly not what Isaiah had in mind. Linthicum (: 167) succinctly states that the church should work for "safe" fairly distributed housing for all, "whether one is powerful or a nobody in the city, whether one is rich or is poor".

The DCC is not directly involved in the housing issue. The DCC future goals are to establish homes for inner-city street children, as well as orphanages for the growing number of Aids orphans in the city. The temporary shelter offered by the Place of Hope to people at risk, homeless and requiring assistance with addictions is certainly a start. The consequences of these relief-oriented programmes are limited. Much more can be done in terms of advocacy for proper shelter especially for the people who have to put up with daily destitution and hardship in informal settlements across the city, and a stone's throw away from the impressive DCC Jesus Dome. City authorities can be called to justice in the case of the homeless. I believe that the DCC has the numerical strength to make this call, if only it would realize its prophetic role in the city.

8.3.1.4 Economic Development

Isaiah in chapter 65:21-23 describes material prosperity, security and enjoyment of the fruit of labor. The church in the city should advocate a just workable economy. Concerning this Linthicum adds;

promotion of economic justice, control of the distribution of an economy, particular attention to the hurting of any urban society, and using the law of love as the highest code by which a city structures itself all become principles upon which economic development must be based.(:169).

The high rate of unemployment and underemployment in the city ought to be a concern for the church. Joblessness can not be taken lightly since the solution

to poverty does not lie in food distribution but in job creation. The challenge that joblessness sets before the church in the city is urgent, if it is not dealt with it will contribute directly and indirectly to an increase of criminal activity, homelessness, hunger and poverty and all the negative consequences witnessed in the city today.

The church should also be the voice against unjust and unscrupulous financial decisions and activities undertaken by the private and public sectors. Certain corporate giants and multinational companies are notorious for their taste in cheap labour. These businesses lure large numbers of people to the city where they employ them at an obscenely low wage. Despite the global outcry and even sporadic boycotts against these companies they continue to economically abuse their employees.

Small businesses too, have blood on their ambitious hands, since illegal sweatshops are common place in Durban and cities across the world. Poor immigrants and local poverty stricken city dwellers are sometimes forced to clandestinely procure employment in these sweat shops, where conditions are not even suitable for animals and payment is sometimes not forth-coming. The church has to be a voice in the face of these injustices and can not be the body of Christ if it turns its back on these and other forms of malpractise in the city. The DCC's contribution to joblessness is a weekly prayer meeting and a curriculum vitae collection where the church negotiates with business owners to hire recommended candidates. This initiative is simply insufficient given the scale of the DCC presence across the city.

According to Andrew Davey (2002: 111) Jesus taught about "the economy of God" which is concerned with the "reordering of relationships and resources through a just and gracious liberality." Davey (2002: 111) adds that the apostle Paul believed that economy was the "Christ-centred activity of God". The following view of an alternative economy is necessary for the megachurches to consider.

As God encourages generosity, the economy is about the possibility of new communities: a new pattern of relationship, internally and with other communities; it is an involving system that seeks to include and empower those who are not “economically active”, which should not lack the gifts necessary to its life and mission. It is an economy with a critique that offers radical criteria for the valorisation of people, places, and activities, concerned with bringing the experience of the future into the present in its exploration and embodiment of the possibilities that its experience of the Spirit makes possible (Davey 2002: 111).

8.3.1.5 Advocacy

It is clear that while the DCC’s contribution to the city can be admired it has only just scratched the surface of its potential to intervene in the disturbing urban realities that are present in the city of Durban. The DCC’s attitudes to the government structures in the city are typical of many Pentecostal/Charismatic churches across the world. In an interview with vice senior pastors, Joy Torrens explained that they were “happy with the work of the city government” and thus did not see the need to criticize the structures and policies.

While it is reasonable to recognize the positive contribution of the authorities in the city it is not sensible to overlook the inadequacies of public utilities and non-delivery of services, especially to the poor. A church that truly aspires to impact the city can not afford to distance itself from the affairs at city hall. The DCC’s lack of socio-political analysis will prevent sound and sustained social interventions in the city of Durban. At this point I must insist that I am not implying that the church should take on the role and functions of the government, what I am stating is that the church should embrace its prophetic role in keeping the government aware of the consequences of their actions and in-actions.

8.4 Theological Themes for the Consideration of the DCC.

The call has long gone out for theology to be less “book orientated and more active”. Bosch (1992:425) remarks that “there is no knowledge except in action”. The themes represented in this study are themes of action; theological actions derived from traditional theological themes. I believe that the DCC’s consideration of these themes would enhance their urban presence and practise.

8.4.1 Incarnation

...the incarnate Christ, the human Jesus of Nazareth who wearily trod the dusty roads of Palestine where he took compassion on those who were marginalised. He is also the one who suffers in the favelas of Brazil and with the discarded people in South Africa’s resettlement areas” (Bosch 1992: 512-513)

De Gruchy (1986:52-53) expresses the view that the basis for the understanding of the task of theology is the doctrine of incarnation, the conviction that in Jesus Christ the kingdom of God has broken into our history thereby opening it up for God’s transforming action in a new and decisive way. “The word of God which enables us to ‘know God ’ becomes part of our human and historical context in Jesus Christ of Nazareth”. The Methodist Report (in Northcott 1998:21-22) suggests that God’s relationship with humanity in the form of Christ must be seriously considered. “Incarnation must inform our thinking about God’s relation to the whole of humanity, and especially in its most problematic form, the city” (1998:21-22).

Bosch (1992:512) remarked that Protestant churches in general have an “underdeveloped” theology of incarnation. However he notes that it was liberation theology that demonstrated a more explicit understanding of the incarnation. The doctrine of the incarnation has become the basis for an urban

theological model. Christian ministry is most effective when this model is utilised. (Tonna 1982, Bakke 1989/ 1997), Stott (1981:6) marvels at what he calls the “greatness of God’s condescension”. This condescension included Jesus taking on human form, language, culture and context. Stott (:6) proceeds to describe the incarnation as ‘the climax of the self-communication of God’. He explains that when the ‘word became flesh’ Jesus Christ had been exposed to all the trappings of human life; hunger, tiredness, pain, temptation etc. Despite this he maintained his identity. Stott calls this “identification without loss of identity” (:6). Based on these facts the key elements of the incarnational model are penetration, presence (Coffey 1989:19), identification (Stott 1987: 7. Tiersma 1994:9), and communion (Tonna 1982:135).

8.4.2 Presence

Just as Christ “became flesh and *dwelt* among us” (John 1:14) the incarnational model calls for a penetration and a presence of the church in the urban context. The city can not be reached from a safe distance it must be penetrated in order for any effective and efficient theology to be done. Contextual penetration involves what Vincent describes “a radical taking seriously of some part of human situation” (Duffield 1997: 17). Tonna (1982:134) prescribes that urban ministry “has no choice: it must espouse the whole culture of the city, incarnating itself in it as church in order to save it”. To be present in the city involves both an organic and spiritual presence of the church. Since the city is considered a no-go area by many, churches prefer to be situated in safer suburbs or towns. Many feel content with praying for the city from afar. This spiritual presence of the church through prayer is insufficient and often unsustainable. The presence of the church in the city must be primarily organic, tangible and visible. Coffey (1989:20) states, “If God is calling us to reach the city dwellers we need to become their next door neighbours.” Vincent advises; “we need to confirm ourselves in the areas of need. If we are not there, a few of us need to move there.” (Duffield ed 1997:21). Pannell (1992) states that “the challenge to empower the poor begins with presence” (Tiersma ed. 1994:9)

According to Duffield urban theology should be located amongst “the poor, the people, and the local communities” (1997:21).

Green (Rowland& Vincent eds. 1997:123) points out that Jesus’ ministry methodology included locating himself “alongside those who are in the most marginalised of conditions in his society” the presence of Jesus among the helpless, despised, overlooked and condemned sector of the community made an enormous impact on the prevailing status quo. Entire communities were impacted by his conscious decision to locate himself in their situations and be present among them. Take for example the woman with a questionable marital status (the infamous woman at the well) Jesus’ presence on that fateful day was the catalyst for that whole community. Even today we need to consider how and where Jesus chose to locate himself in order that our theology need not find itself among the elitist ‘acceptable’ component of society. The incarnation model demands that we penetrate environments in need of transformation. Our consequent presence in these environments must be the catalyst for urban renewal. The city is the most blatant example of a location in desperate need of the penetration of the church for the purpose of transformation. Tonna succinctly states “God reconciles the city to himself and there makes his presence transparent. He does this by means of his Son and the church which in turn “incarnates” itself in the city. It has become the people of God, a communion of fellowship...” (1982:122).

8.4.3 Identification and Communion

The incarnational model deals with identification and communion. Jesus’ humanity was the ultimate act of identification. His experience of human needs and emotions serves to validate his identification with humankind. (...he emptied himself and made himself of no reputation). Margaret Walsh a sister of the “Infant Jesus” in the U.K describes her experiences with identification in an urban context;

...part of our dream was to go there and 'identify with the people'. We believe that we can be in solidarity with the people, when we listen to the drills and the diggers, when we wait for the broken down lifts, as we wade through the flooded walkways, as we begin to cough and wheeze like most other people" (in Rowland and Vincent 1997:68).

The incarnation means that God is manifested not as the victorious conqueror but as the vulnerable, incarnate Christ and suffering servant. This connotes a completely different approach to ministry in the city, manifested, for example, in the ministry of Mother Theresa of Calcutta.

8.4.4 The Kingdom¹⁸¹ of God

The Kingdom of God is another crucial theological theme that has profound implications for urban theology. An understanding of what the Kingdom of God entails provides essential pointers to what ministry in the city should include. Biblical scholars generally accept that the kingdom of God is not an exact geographical location as it is the rule, reign or the authority of God (Ladd 1981:54 ed. Winter & Hawthorn, Kirk 2000:29, Wenham 1995:35, Boff 1980:55). Lachs (1987:72) in "A Rabbinic Commentary on the New Testament" expresses the idea that the kingdom of God refers to God's sovereignty. In rabbinic literature the acceptance of God's kingdom is the acceptance of God's sovereignty over all. Jesus' discussion on anxiety and worry recorded in Matt.6.33 says, "Seek first his kingdom and his righteousness and all these things will be added to you." Ladd (1981:51) believes that 'his kingdom and his righteousness' refer to God's "sway, rule and reign." Lach (: 72) holds the view that the word "righteousness" should have been "righteous one" as it would refer to Jesus, who was commonly called by that title.

¹⁸¹ The term kingdom could be problematic within the ongoing debate pertaining to gender. I however place emphasis on God's rule and not God's gender.

Kirk (2000:29) describes the kingdom of God as "life free from the reign of all those forces which enslave humanity". Verkyl (1981:47) along the same line, states that God's kingdom becomes actualized through Jesus who "powerfully subdued those sinister forces which were destroying the souls and bodies of men and renewed those who were the victims and servants of those forces". These forces represent agents against humanity, primarily sin and death. The reign of God seeks to disempower these primal agents of destruction and usher in God's sovereign rule where humanity can live under God's blessing which includes no suffering, no death and eternal hope. The reign of God has already commenced with the coming of Jesus, however it will only be fully realized when God assumes complete and total rulership over all. Earthly seats of government will become obsolete, as God's reign will be supreme. Boff calls this a "New order" (: 55), or a realization of an "old utopia" (: 54)

According to Boff (:55) the kingdom is dynamic and its realization takes place in two different stages :

1.The Present (:54)

The incarnation and the consequent presence of Jesus and the Holy Spirit makes the transformation of society possible. Boff lists the following ; "ailments are being cured (Mat 8:16-17), struggle is transformed into joy (Luke 7:11-17;Mark 5:41-43),...death has been transformed into mere sleep (Mark 5:39), sins are forgiven (Mark 2:5), ... It is a time of joy not fasting ... with Christ announced, is "the year of favour" (Luke14:19).

2. The Future (:55)

The time of the sinful will pass (Matt.19:28; Luke17:26-30), sufferings will disappear (Matt11:5) ...death will be no more (Luke 20:36) the dead will rise up (Luke 11:5) . The foundations of the old will crumble: "Many who are the first will be the last, and the last first" (Mark 10 :31) the one who makes himself little shall be great (Mattt 18:4), the humble shall be masters and the oppressed shall

be freed (Luke 4:18)...all hunger and thirst will be satisfied and the joyful laughter of the time of liberty will overflow (Luke 6:21).

The New Testament offers specific information on how to enter the kingdom. In Luke 3:10-14 Jesus answers the tax collectors, the soldiers and the crowds about how to enter the kingdom. To the crowds, Jesus advises "he who has two coats let him share with him who has none; and he who has food, let him do the same". To the tax collectors: "Collect no more than is appointed" and to the soldiers: "Rob no one by violence or by false accusations and be content with your wages". The issues revealed here are concern for the have-nots, the naked and hungry, scrupulous business practise, non-violence and just testimony. This indicates that the kingdom is not merely a spiritual idea but it contains definite social implications.

8.4.4.1 The Kingdom of God and the City

God's primary intention for the city is to bring God's kingdom into that city to permeate its political ,economic and religious structures, to transform the lives of its inhabitants , to exorcise evil and unrepentant principalities and powers ..It is God's intention to transform every city into the city of God by making that city the embodiment of God's rule (Linthicum 1991:105).

This work of transformation is not going to happen when God sprinkles some magic dust on the dark despairing concrete jungles we call cities and miraculously transforms them into gleaming societies of health, prosperity and justice. The Kingdom of God is divine activity and not merely a product of human ingenuity (Christian ed. Van Engen & Tiersma 1994: 211). However the task of the ushering of God's Kingdom and the consequent transformation lies in the hands of the church, the "people of God" who have been given the impulse and commission to preach and live the gospel of the kingdom. In the city where individualism, self-centredness and 'street justice' prevails, the church

has the responsibility and the obligation to embody and defuse kingdom principles.

Michael (ed D.B Rogers 1989:46) states, "people should be able to look at our congregations and see a reflection of God's kingdom... (the church) should be a place where people see kingdom-like love, justice, caring and compassion". As agents of the kingdom, the church has to assume its responsibilities to ensure that the city will be a place of justice, peace and joy. In Paul's letter to the Romans he speaks of the kingdom of God as "not food and drink but righteousness peace and joy in the Holy Ghost." The kingdom is not "ritual observances" (Wenham 1995: 73) but righteousness peace and joy. The church should not be consumed by its 'ritual observances ' instead proactively 'seek the kingdom'.

8.5 Theology of Place and Space

God's kingdom agenda seeks the personal salvation of all persons and the social transformation of all places... (Bakke1997:66).

Bakke(1987, 1997) offers what he calls a "Theology of place". He criticizes the church for its lack of understanding concerning the importance of place or location. He views the discarding of city locations in order to resettle in 'safe' environments regrettable. For Bakke "places can be sacred" by virtue of the fact that God is present and interested, in the urban environment, and calls us to the city, making it a holy place (1987:62).

The presence of the DCC in the Berea Road area is significant since this area is considered part of the most dangerous part of the city. Muggings, hijackings and shootings are common in this locality. Business and residents in this area are under constant threat of falling victim to criminal activity. During Friday night youth meetings at the Berea branch of the DCC, young women are encouraged to walk back home in the safety of large groups to avoid being preyed on by

criminal elements that demand cellphones, jewelry and money. Inside the Berea branch is a place of safety, and comfort. This is considered to be a sacred place amidst the dangers that lurk on the streets. At this sacred place people momentarily forget the fears that exist, as they engage in worship and prayer that is therapeutic and empowering in the challenging urban environment. The Berea branch of the DCC is an example of “sacred place” since it is where believers can corporately seek God in a place that is soaked with prayer, worship and determination to experience the divine.

I believe that the presence of the DCC in the Berea area has prevented the complete collapse of the locality. A Sunday morning at the Berea branch is a unique affair since it defies the logic of the location: which is to stay away if you have any valuables, yet at this place one can observe luxury cars adorning the street outside the church and generally happy well dressed people arriving for worship.

The problem with Bakke’s sacred place theology is that it does not consider the sustainability of the sacred place. Places like the DCC Berea do not have the intention and will to actively improve the space that surrounds them. The sacred place within the confines of the church building extends to the street when the believers gather for worship, when they return to their homes, the streets return to a volatile state.

8.6 The Social Strength of the DCC as a Religious Organisation.

In Kelly’s (1980:56-77) seminal work “Why conservative churches are growing” the traits of a strong religion and evidence of social strength are provided. I include Kelly’s evidence of social strength to determine the social strength of the DCC as a religious group. Kelly (:57-58) proposes that the social strength of an organisation can be determined by the commitment, discipline and missionary zeal of the adherents. Kelly (:57-58) suggests that there should be a

strong sense of commitment on the part of the members whose individual goals are “highly and wholly identified with-or derived from- those of the group, so that a shoulder to shoulder solidarity would enable it to withstand all onslaughts from without and avoid betrayal from within”. In terms of discipline Kelly (:58) suggests that the group submits itself to the leadership without question. Concerning missionary zeal the group is identified as having an “irrepressible missionary zeal, an eagerness to tell the good news to others with warmth and confidence and winsomeness in the telling...” (:58) Kelly believes that the evidence above should provide a basis for the general recognition of the social strength of a religious organisation.

I have discovered Kelly’s evidence of social strength in the case of the DCC. During the period of this study I have recognised commitment, discipline and missionary zeal amongst the DCC membership. The preceding chapters in this study reveal a strong sense of commitment shared by the members to the goals and values expressed by the DCC leadership. Chapter three discusses the value hierarchy of the DCC and its members while chapter five discusses the personal stories of some members. The individual goals of the congregants are generally aligned with the goals of the church as a whole. These goals include the experience of God, the provision of God and evangelism as discussed in chapter three and observed in chapter five in the testimonies of some congregants.

8.7 Popular Religion and Spirituality

Robert Schreier notes the renewed theological interest in popular religious forms of expression in the late twentieth century. Schreier compares popular religion and official religion.

If we take official religion to be those prescribed beliefs and norms of an institution promulgated and monitored by a group of religious specialists then popular religion becomes those patterns of behaviour and beliefs that somehow

escape the control of the institutional specialists, existing alongside (and sometimes despite) the efforts of control of these specialists. In this view popular religion is seen as deviation from a norm. The task of official religion then is to bring popular religion into line with the established norm. The norm is understood to be a set of practise. Popular religion in this sense is constructed as having alternate beliefs or no clearly defined belief at all (: 125).

Schreiter does not confine his considerations of popular religion to psychological and social dimensions. He insists that popular religion is more than “a psychological or social reflex” (: 141). Schreiter concurs with Karl Rahner’s view that “alongside all these variegated psychological and social relations lies a deep-seated need for completion and salvation to be found only in God” (: 141).

Bearing this in mind Schreiter justifies Segundo Galilea’s suggestion that we view popular religion as spirituality. According to Schreiter the term ‘spirituality’ has become an acceptable term for describing religious forms taken in the middle-class; he believes its use should be extended to other classes as well. To think of popular religion as a form of spirituality allows us to appreciate its subtleties and its depths, while raising questions about its shortcomings and pursuing lines for its future development (: 141) This is a very important statement in the light of this study. I believe that the religious form adopted at the DCC is certainly a type of urban spirituality for the middle class. This study has attempted to describe the message, presence and actions of the DCC while discerning the shortcomings and evaluating the spirituality of the DCC.

In the case of South America, social-psychologist Edenio Valle (in Schreiter: 138) suggests three Pentecostal doctrines that account for the attractiveness of urban Pentecostal groups to recent arrivals from the country side. The three doctrines are: Sanctification, the gifts of the Holy Spirit and the awaited 2nd coming of Christ. The doctrine of Sanctification creates a sense of an elect group that allows members to ignore the value of the bourgeois society. The

doctrine of the gifts of the Holy Spirit gives them resources denied by the rich. The imminent 2nd coming justifies their gathering together despite their exclusion from mainstream urban life.

In my view these three doctrines still carry weight in the DCC. Only now the focus has become slightly different. Sanctification is for the purpose of being pleasing and acceptable to God in order to ultimately acquire the favour of God to get into the bourgeois society. The gifts of the Holy Spirit provide power and give them a perceived edge over those who are not in possession of the gifts. The immanent second coming explains the geo-political and natural events of the world and contributes to evangelistic zeal and moral living.

8.8 Triumphalism and the Cross

Before concluding this study with a final analysis a crucial theological consideration in the case of the DCC is that of the theology of the cross. Moltmann (in Hall 2003:14) points out that the theology of the cross was “never much loved” and I believe, naturally so, since it points to suffering and weakness. Luther¹⁸² started a religious revolution with the theology of the cross and it is necessary for this theology to take centre stage yet again in order to transform the presence of the church in the city. Douglas John Hall offers this definition of the theology of the cross;

The theology of the cross is an applied theology. How in this world of the here and now are we to perceive the presence of the crucified one, and how shall we translate that presence into words, and deeds- or sighs too deep for either? That is the question to which adherents to this theological tradition drives.

The theology of the cross draws attention to the suffering servant, the Lamb of God that takes away the sins of the world. At the cross strength is manifest in weakness. At the DCC there is a strong propensity towards the rival of the

¹⁸² Read more about Luther’s theology of the cross in Hall (2003:16-24).

theology of the cross which is the theology of glory. Hall (:17) equates contemporary triumphalism with the theology of glory. He describes triumphalism as;

The tendency in all strongly held world-views, whether religious or secular, to present themselves as full and complete accounts of reality, leaving little if any room for debate or difference of opinion and expecting of their adherents unflinching belief and loyalty...

Positive thinking, confessions, songs and affirmations are helpful for urban inhabitants who can become incapacitated by stress, fast paced living, crime and the pressures of life. The danger lies in the susceptibility to triumphalism which creates a distortion of reality.

The DCC's evangelistic drive in the city of Durban is for the purpose of making "Jesus Lord over the city" and the DCC leaderships' constant focus on "souls" does present a problem since the city is not made up of "souls" alone. The city is also an intricate living web of systems, powers and structures. If Jesus is to be Lord of the city then he must also permeate every layer of the city's existence. Ruth Marshall Fratani (1998:306) views this kind of power rhetoric as an appropriation of the language and imagery of state. Fratani (:306) notes the political agenda and imagery of Pentecostals who speak in military terms of "invading" their cities and countries for Jesus Christ. At the DCC the militant rhetoric includes: possessing the land, army of God, conquerors and victors, warriors, taking back what's ours, destroying the works of the devil, cancelling the plans of the enemy, tear the devil's kingdom down. While there is a place for the language of war – for example the cleansing of the temple by Jesus, when this is the only mode of ministry amongst the sinful and suffering the result is often alienating for the very people that need the ministry. If people did not experience some kind of powerful deliverance they were left feeling as though they were not worthy and God did not love them. An approach that emphasizes compassion and empathy, on the other hand, always has the result of making

people feel loved by God in spite of their condition. The incarnational approach discussed earlier emphasizes a qualitatively different kind of power – the power of the cross – rather than the power of the resurrection. The former could be called the language of vulnerability; the latter could be called the language of war. Two different kinds of theologies accompany these, as well as two different kinds of ministry. They need not be totally exclusive, but once the triumphalist mode is adopted it is very difficult to have any other approach.

The DCC does need to re-evaluate its use of these terms in the light of the prevalence of social ills in the city of Durban. If it were truly destroying the works of the devil then why are gender violence, economic injustice and HIV/AIDS rampant in Durban? If the city is to be ‘taken back’ would it not take much more than military rhetoric to do the job? Is a high-powered middle-class megachurch in an urban context of poverty and suffering going to change the story of Durban with spiritual warfare? This remains to be seen.

Being part of the Pentecostal/Charismatic movement myself, over the years, I have observed the transvaluation of the value of weakness to strength and material simplicity to extravagance. Many proponents in Pentecostal/Charismatic churches are bloated with pride and intoxicated with triumphalism. Humility as Bosch (2000:484-485) suggests is a crucial characteristic in the mission of the church. While strength in the megachurches discussed in this study is manifest through size, powerful language and wealth it is necessary for me to concur with Hall (2003:189) who points out that all the metaphors Jesus used “to depict the community of witness... are metaphors of smallness”.

Little things that perform some essential service for bigger things-salt, yeast, a candle, a little town on a hill in a dark night, a pearl, a mustard seed. He speaks of his “little flock”, which he sends out “as sheep into the midst of wolves” (Matt.10:16).He assumes that the missionary vocation of this *koinonia* will involve excruciating isolation, rejection, and suffering-should not the disciple follow the master? (Hall 2003:189).

The imagery contained in these metaphors of smallness point to the power and possibility contained in the small, less obvious, or seemingly insignificant. The

difference in the city between a Mother Theresa and a world-renowned high-flying, jet-setting megachurch pastor who is somewhere up there in his plane looking down on it all is: smallness, weakness, vulnerability and the willingness to walk along side, live and breathe amongst the poor and sick. The difference between these two types of ministry in the city is the difference between the theology of the cross and the theology of glory.

8.9 The Oikos Journey

Since a significant amount of attention had been drawn to economic justice and the role of the middleclass megachurch in this study I believe an important tool for the DCC's consideration is the "The Oikos Journey—A Theological Reflection on the economic crisis in South Africa" (2006). This document is an economic challenge primarily to the church endorsed by the Diakonia Council of Churches in Durban. It discusses "God's economy" and the concept of "oikos" as a valuable term to understand the interrelatedness between ecology the economy and ecumenism. The document shares principles about God's economy (2006:25-30) and is ideally suited for the Durban context. The DCC could discover the impact of capitalism and consumerism and imbalanced prosperity in a new light, this could lead to a new vision and a new urgency for a new kind of righteousness and morality.

8.10 Final Analysis

In this final analysis I need to pan across to the cities of the world. Switch on the local evening news in any country in the world and you are likely to be confronted with images of the city. Sadly most of these images are negative. South Africans are confronted with images of crime and violence, substance abuse, abandonment of babies, pollution, and corruption. While in Brazil, on a visit to the exotic city of Rio de Janeiro in May 2003, I observed the city's police, on a state of red alert, due to the war with drug-traffickers that dominated

certain parts of the city. At any time a raging gun battle would begin between police and offenders amidst the paralyzed streets. Scenes of carnage in the cities of the world are prevalent. International news networks can broadcast almost simultaneous images to viewers across the world that, by now, have become immune to the sight of blood and body parts strewn across the streets of cities like Baghdad, Jerusalem, London, Istanbul, and Bali. Tragically the negative images above depict far too many cities in the world. For this purpose, it is the kairos time for the activation of God's vision for the city.

During the course of this study the cities of the world have experienced severe traumas that included natural disasters like tsunamis, earthquakes, floods, fires, and major health concerns such as deadly strains of virus, which were mutating into highly drug resistant strains. Acts of terror rocked the familiar and unfamiliar urban centres of the world. Global warming, deforestation and desertification render rural areas uninhabitable sending many millions streaming into the cities. The city is suffering under the yolk of oppression, discrimination, violence, diseases and poverty; yet, the cities of the world continue to be centres of pride and ambition, where the rich ascend to the top of society using the poor as the stairway. In my view never before was there a time and place to test the claims of the gospel and to work toward establishing the kingdom of God on earth, in our cities, as it is in heaven. The cities of the world are wounded and bleeding. The DCC has adopted an imbalanced ethical system that prioritizes personal ethics over and above social ethics. The church's almost exclusive focus is on individual transformation, neglecting the transformations of places and systems, therein lies the challenge for the Pentecostal/charismatic movement and the DCC.

The high programme orientation of the DCC retention strategy, ideally suited for the middleclass, may distract people from the plain truths of the Christian faith. People become accustomed to a Christianity that is high tech, trendy, cutting edge and programmed as opposed to the Jesus Christ of Christianity. I do question the number of people who would continue attending the DCC if it cut

out the frills. At the same time I believe that the DCC brand of Christianity is certainly a force to be reckoned with.

The DCC does offer significant challenges to Christians of all persuasions. The many reasons why critics are suspicious of the Pentecostal/Charismatic movement are exactly the reasons why many are drawn to the movement. The DCC has perfected the art of making the Christian faith appealing. Its hope-giving nature has lifted the self-esteem and raised the possibility of self-actualization for countless individuals. The value of hope as an urban asset cannot be underestimated. Average people are given a sense of importance and dignity and value in the city where people can just become nameless faces or statistics. The church acts as a family to its members. It is a vibrant active church, which shows no sign of immanent oblivion. I believe that it is not in the business of making money but is in the business of attracting people in order for them to become its version of Christian disciples. The DCC has developed a largely favorable reputation in the city for its social interventions. The physical presence of the church is a sign of the growth of the Pentecostal/Charismatic movement in the city of Durban.

An aspect of the presence of the DCC in the city, which deserves further study, is the consequences of the DCC presence in the Warwick Triangle, the location of the DCC Berea, and the Point/Pickering street locations where the Place of Hope is located. Both of these locations are considered by Durbanites to be amongst the most dangerous areas in the city. It would be valuable to thoroughly investigate the influence of the presence of the church in these city hotspots. In the case of the Place of Hope on Pickering Street, I have personally noticed a drastic improvement in the conditions on the street. This improvement is not to be confused with the lavish city renewal projects visible at the Point Waterfront, where, it is clear that the poor were displaced at the expense of the rich.

Further research is also needed in the area of critical consciousness. It would seem that there is a lack of critical consciousness on the part of the DCC membership. Paulo Freire (in Martin 2002:357) believed that the silencing of the capacity for critical thought or the narrow limiting of people's questions has consequences on the humanization of people. For Freire (2002:357) critical consciousness "is a distinctive achievement of human life". In the case of the DCC while people are aided with self-esteem issues there is a clear aversion to critical consciousness on the part of the leadership. Congregants are not expected to ask critical questions or to question authority as this is seen as insubordination; in addition to this the church leadership does not ask critical questions about the city powers and structures. There is a need to investigate the consequences of the lack of critical consciousness on the part of megachurch congregations and leadership in urban contexts.

On a positive note the DCC's strong international links provides its members with a sense of belonging to a larger global family of faith. Through foreign guest speakers the membership are exposed to different cultures, nationalities and the contextual issues in those places. Members become aware of international trends in the Pentecostal/Charismatic movement. They also acquire a wide variety of skills from their participation at the church. They have the opportunity to contribute to and participate in the church's social interventions. They encourage civil obedience, good citizenship and the integration of migrants and multi-racial worship.

The DCC's emphasis on family and morals of faithfulness are important in urban societies where family units are under increasing threat. The emphasis on a godly lifestyle is important in a city ravaged by AIDS. Its programmes cover every stage of human development and have assisted people who have had difficulties at these various stages of their lives. They value children and the youth and invest in them in order to inspire and mentor the church of the future. A report titled "Faithful capital: Cities Report"¹⁸³ issued by the Commission on

¹⁸³ <http://www.culf.org.uk/files/summary.pdf>

urban life and faith, report that people of faith add “worship and prayer, a commitment to and celebration of life, hope, an experience of community, a spiritual dimension, a commitment to individual and collective transformation, values and transferable skills” to their communities. In the case of the people of faith at the DCC all of the points above would be applicable with the exception of a commitment to collective transformation.

A preparatory paper¹⁸⁴ discussing the role of the church in mission and evangelism states, “Pentecostals and evangelical churches, among the most dynamic mission forces, are often perceived more as a challenge than as an opportunity for spiritual renewal. Such spiritual renewal is however essential, since people yearn for spirituality in many contexts¹⁸⁵”. Due to the potent presence the Pentecostal/Charismatic movement maintains in the cities of the world, mainline churches that passionately want to *seek the peace of the city* would do well to seek their peace with the movement and allow themselves to consider it as a partner in urban mission.

The Pentecostal/Charismatic Movement is going to be a strong, visible and tangible part of the urban environment in the years to come. To realize its place in the Christian community, it needs: mature mentoring and a recognition of the wealth of wisdom and knowledge from the rich traditions that make up main line churches. This church must discontinue its hypothesis that it has the monopoly on “spirit” wisdom and investigate and draw on the fertile academic storehouses of research on the church and the city. The impact of this church is still to be uncovered and despite criticism that the Pentecostal/Charismatics are engaged in a narrow view of mission they will continue to be a major stream of Christianity in our cities.

Due to the strong Pentecostal/Charismatic global urban presence it appears that Pentecostal/Charismatic spirituality and conservative theology is what

¹⁸⁴ Preparatory paper No 1 Mission and Evangelism in unity today.

¹⁸⁵ See conference website for more information on the mission gathering in Athens and the preparatory papers www.mission2005.org

actually appeals to the masses. Ministers offer confident certainty to their members on theological issues claiming that they “are in line with The Word”. A common statement used in these circles is “God said it, I believe it, and that settles it”. And so, God said, let there be Charismatics in the city, and, there was the DCC, in the city of Durban.

Churches lose out to TV, crime and shopping

Strategy to draw in young congregants includes 'marimba masses' and hip Bible classes

NASHIRA DAVIDS and ILSE
FREDERICKS

CHURCHES are losing their night-time flocks to shopping, cinemas and the fear of crime.

Some priests are so concerned about empty pews on a Sunday night that they are even considering ditching traditional evening services and replacing them with hip Bible classes targeted at youth.

One church has even introduced 'marimba masses' to draw young congregants.

The Rev Steve Titus, General Secretary for the United Congregational Church of South Africa, said his church had done away with evening services in urban areas completely as numbers were "dwindling terribly".

Titus said the fall in attendance was the result of television and big city activities that people found more "entertaining than church".

He said the church had scrapped Christmas Eve and New Year's Eve church services in urban areas because of crime.

"Even the holy communion is stolen," said Titus.

Dr Ben du Toit, communications director of the Dutch Reformed Church in the Western Cape and surrounding areas, said figures for traditional evening service attendance had dropped by more than half for the period between 2000 and 2004.

He said the church had replaced traditional evening services with "other kinds of activities" to keep members happy and to address the needs of modern members as well as the "spiritual needs" of the congregation.

"We have Bible studies, youth services and worship services which are very informal. Here kids

can wear jeans, play their own gospel songs or music. They can even watch religious movies but it depends on what the needs are in their local community."

Bishop Frank Retief of the Church of England in South Africa said numbers had decreased because members were too afraid to go to church at night.

"Some of our churches have small evening services while other have big services. It depends on where the church is located and the security.

"Cars are stolen, people are mugged, thieves mingle with the people in church and steal handbags... Collections are stolen and

'Cars are stolen, people are mugged, thieves mingle with the people in church and steal handbags'

"I've even had my wallet stolen," he said.

Shopping malls staying open late and shebeens trading on Sundays had also contributed to the dwindling numbers, he said.

"Society is changing. Before, even criminals respected the church, but not now..."

"Churches have to compete with cinemas and shopping malls. But it is the true Christians that will be at church despite all of this," he said.

Val Pauquet, communications officer for the Methodist Church of Southern Africa, said that while the church had experienced no decline in attendance on a Sunday

evening, the church was also experimenting with new forms of worship at its evening services.

While the Catholic Church has recorded no decline in the size of its congregations, it is finding it difficult to keep the youth in church.

Father Efrem Tresoldi, a spokesman for the church, said that membership overall had remained constant, but added that after youngsters were confirmed they usually only returned to church when they got married.

Father Peter-John Pearson, parish priest of St Mary's in Cape Town, said a variety of music was one way of keeping everyone happy.

"I don't think I'd go out on a marketing campaign, but we have a variety of music styles that are a legitimate expression of faith. Some will appeal to the youngsters, some will appeal to the X-generation... We have traditional Mozart masses to Marimba masses," he said.

Eddie Makue, Deputy General Secretary of the South African Council of Churches, said the decline in Sunday evening attendance did not mean that people were less spiritual.

Makue said more people were calling themselves religious, but that today's fast-paced lifestyle made it difficult for many to attend evening services.

"We are living in a secular state, so people can do their shopping on a Sunday as long as it doesn't have an adverse effect on them. Also, there are people who have hectic schedules and they use Sundays to spend time with their family or engage in something more relaxing. There are also increasing numbers of people who work on Sundays," he added.

Appendix B: Newspaper Article – Point's stinking squalor

BARBARA COLE

SEEING is believing and people who had never dreamed of venturing into the filthy hellholes of Durban's notorious "bad buildings" had their eyes opened yesterday.

As they gagged on the disgusting smell of urine, they often had their hands over their mouths.

"How can people live like this?" asked Rev Krish Naidoo, who led the party of police, welfare officials and concerned local residents into the dark, warren-like Ark Royal in Point Road and another residential building, known as Tong Lok, where a restaurant of the same name was once located.

The fact-finding walkabout to the two "bad buildings" – the city has many others – follows the election of the new committee of the Point Community Police Forum which has pledged to rid the area of crime and grime.

Priority tasks are to get rid of the bad buildings and to sort out the street children problem.

Street children and criminals hole up in the bad buildings and yesterday's delegation heard that children who steal cellphones run into the buildings to hand them over to older men and victims are too scared to venture into the buildings to recover their property.

The shocked delegation wound their way up twisting darkened stairways – the electricity has been cut. They came upon filthy bathrooms, where there was no water except for an outside tap at the Ark Royal, and entered bare rooms and some with dirty mattresses on the floor.

Amazingly, at the Ark Royal, someone had somehow rigged up a working electric light in the room that housed the building's tuck shop.

"How on earth did they do that? The power is supposed to be cut," said Naidoo.

Groups of men who gathered in an Ark Royal corridor readily told how they paid R1 400 a month rent, while another said he had stopped paying because the surroundings were so bad.

It appeared residents had been expecting us at the building known as Tong Lok, as a strong smell of disinfectant hit us as we entered. But it did not last for long, as once again the stench of urine from a nearby doorway that led into a courtyard, hit us full force.

And as we left the building, someone urinated out of a top floor window into the courtyard below.

If all goes to plan, the Ark Royal, now hailed as the worst building in the city, could well become one of the smartest.

The high court has appointed an administrator to act on behalf of the body corporate of 57 owners.

Although the *Daily News* could not reach the Pretoria-based administrator, Roger Reined, a Durban remediation expert, Martin Sember, who will be working with Reined, said that once Reined had come up with the necessary finance from sources to sort out the outstanding rates, lights and water and to pay for renovations, the building would be upgraded to fit in with the standard of buildings going up at the Waterfront.

Meanwhile, Naidoo said last night that while Reined worked on getting the bigger financial package together, he needed help with the immediate task of putting in lights outside the building, fencing it off, particularly the downstairs shops now filled with urine, and putting in security, which was key to making sure only the proper owners and tenants entered the premises.

"The minute he sends me a proposal, I will ask the council to help with finance for these immediate needs. If the municipality can spend millions on upgrading the beaches, they can surely help here."

Daily News
11 Nov 2005:3

Point's stinking squalor


Walkabout eye opener

Get to the Point

Appendix C: International Christian Network of Churches


International Christian Network of Churches

Dr. Fred and Nellie Roberts
Founders and Directors



1 Corinthians 12:12
"For as the body is one and has many members, and the members of that one body being many are one, so also is Christ,

Launch out into the deep, and let down your nets for a draught.



Gal. 3:27-29. For as many of you as have been baptized into Christ have put on Christ. **There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.** And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.


THE AFRICAN CONTINENT IS OPEN

For a great door and effectual is opened unto me!

Swaziland
Mozambique
Malawi


Zimbabwe
Zambia
United States
England
Switzerland
Holland

Dr. Fred Roberts has traversed the earth from corner to corner driven by a passion for the lost. During this quest he has founded eternal friendship with Ministers, Ministries and Congregations around the world. These friendships have called upon his Apostolic Anointing for covering and nurturing.



As a father in the faith, through spiritual birth, he has produced faithful sons and daughters in the Lord. To this, the spirit of adoption has further increased the dynamic of sons and daughters through out South Africa and across the globe. It became essential to establish a Network in which hands could be joined together for mutual encouragement and support in harvesting the great, end time World Harvest.

Contact Person
Pastor Gaston Nicolas



Address
I.C.N.C.
PO Box 30920
Mayville
4058

Phone Number
031 - 2075030

Fax Number
031 - 2082283

Dr. Roberts is ready to extend the right hand of Cooperation and Fellowship to YOU.

Contact the I.C.N.C. office for more information.

The NETWORK
Offers Dynamic:

- } Network Friendship.
- } Network Fellowship.
- } Network Spiritual Support.
- } Network Ministry Recognition.
- } Regional & National Conferences.
- } International Missions.
- } Apostolic and Prophetic Covering.

Appendix D: Definition of a Network

Definition of a NETWORK

An extract from the Oxford Dictionary reads: "Chain of interconnected persons" So it would be with the International Christian *Network* of Churches, a chain of interconnected Ministers, Churches and Ministries.

The reference to "chain" is probably referring to length in continuation, however the implication also refers to the STRENGTH of a chain. The International Christian Network of Churches is a *Network* of Ministers, Churches and Ministries who are interconnected in the strength of agreement based on Amos 3:3 *NETV*. "Do two walk together unless they have agreed to do so?".

The second extract from the Oxford I would like to use serves as an appropriate metaphor, "Group of broadcasting stations connected for simultaneous broadcast of the same program". In like manner, the International Christian *Network* of Churches is a group of Ministers, Churches and Ministries connected like a chain, combining their strength and purpose to propagate the Gospel of the Kingdom throughout the world.

Matthew 13:47 and 48, Jesus likens the kingdom of heaven to a *net*, in which God procures a huge catch of people requiring several men to draw this large *net* to shore. Jesus also taught His disciples by using a net as a metaphor to say He would make them "Fishers of men".

Often the purpose is lost in the means! Years are spent in manufacturing nets, perfecting nets, washing and repairing nets instead of casting them into the deep.

For years churches have compromised the instruction found in Luke 5:4 to 7. "Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your *NETS* for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the *NET*. And when they had this done, they enclosed a great multitude of fishes: and *their net brake*. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink".

The deduction is, so often we let down our own single *NET* which breaks down under the load, however, Jesus said let down your *NETS* as in plural. He intended a huge supernatural catch. No single outfit is going to be able to handle this final supernatural harvest! But, *upon calling for help from their partners who were in the other ship*. With their help they *filled both* ships. Mutual cooperation will produce collective gain! Behold, how good and how pleasant *it is* for brethren to dwell together in unity: for there the LORD commanded the blessing.

At least seven of Jesus' disciples were fishermen: Peter, Andrew, probably Philip, who also came from Bethsaida. (Aramaic for 'house of fishing') on the Sea of Galilee, James, John, Thomas and Nathanael. Some of these were partners in fishing and were used to working together.

The Bible does not entertain fishing as a recreation, but rather, a "*producing labour*". From the word NET we don't only evolve the concept of fishing, but equally important the understanding of the word Net as in "*gain or yield as in net profit*".

**All the members of the Network are partners, it's now time to
*netWORK together!***

Index

WELCOME TO DURBAN CHRISTIAN CENTRE

THE HISTORY OF D.C.C.

QUESTIONS PEOPLE OFTEN ASK ABOUT WORSHIP

CARING FOR YOU IN YOUR AREA - LIFE GROUPS

FAITH TO LIVE BY - COURSES

CHRISTIAN BIBLE TRAINING COLLEGE

INTERNATIONAL CHRISTIAN ACADEMY

ACTIVITIES FOR YOU TO ENJOY

INTERNATIONAL CHRISTIAN NETWORK OF CHURCHES

THE HOPE CENTRE:-

COUNSELLING, AIDS CLINIC,
FEEDING SCHEME AND ADULT EDUCATION



Founder & Senior Minister
Dr Fred Roberts

Welcome to Durban Christian Centre

*We are delighted to have you worshipping with us today!
Our desire for you is to be richly blessed through the ministry of the Word, anointed
music and the freedom of our worship. No matter what your denominational
background, our prayer is that you will feel "right at home" with us today.*

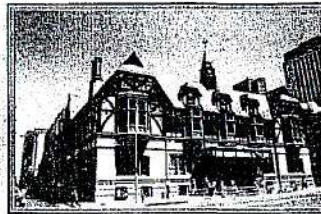
*The Durban Christian Centre has many ministries and activities for every member
of your family to enjoy, we look forward to serving you and hope this visit will be
followed by many more.*

May God bless you abundantly!

Fred Roberts
Dr Fred Roberts

Our History

PLAYHOUSE THEATRE

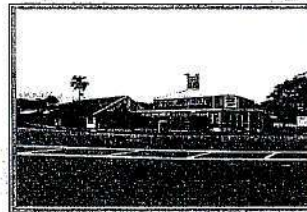


PLAYHOUSE THEATRE

Durban Christian Centre was birthed in 1979 with services being conducted in the **Durban Playhouse Theatre**, on Sunday afternoons, so as not to conflict with the various church services held in the city. In a short period of six weeks, over 2 000 people registered decisions for Jesus Christ, along with wonderful miraculous physical healings. Everybody was welcome, irrespective of colour, race or church denomination. Because of the laws of apartheid at that time in history, there was great opposition to this kind of

gathering, this was ignored as people were encouraged to come to the cross of Christ, where all are one through His precious blood.

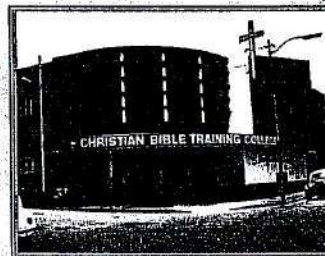
It was obvious right from the start that this was a significant move of the Holy Spirit, and Pastors Fred and Nel Roberts were led to leave their particular denomination in the suburb of Malvern, Durban, where they had spent 21 years in ministry building a very strong church. The D.C.C. started with 15 people, and has grown considerably since its humble beginnings. Based in Durban Pastors Fred and Nel Roberts pioneered churches in Scottburgh, Pinetown and Empangeni. Prior to this, they pioneered a church in Livingstone Zambia, and in Estcourt in the Midlands of KwaZulu-Natal.



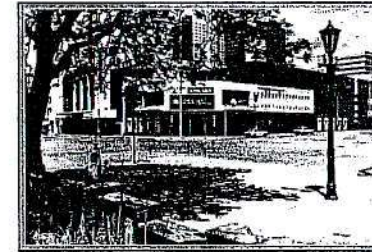
MALVERN FULL-GOSPEL TABERNACLE

LYRIC THEATRE

Phenomenal growth made it evident that a more permanent place of worship was necessary, and as a result the **Lyric Theatre** in Umbilo was purchased, and renovated. Services continued weekly in what became known as the Lyric Christian Centre, until it was necessary to conduct two Sunday morning services to accommodate the enormous volumes of people. Later the theatre housed Christian Bible Training College, and the offices of what then became Durban Christian Centre.



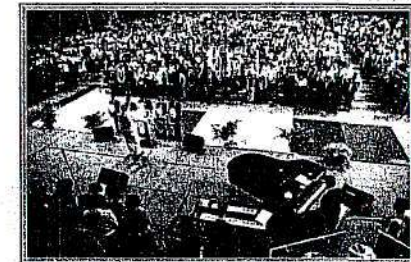
EMBASSY THEATRE - 1982



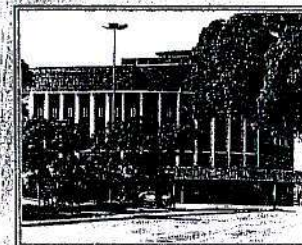
Sunday services were then moved to the centre of the city in the **Embassy Theatre**, which could accommodate 2 000 people. This venue quickly became too small and once again, two morning services became a necessity.

EXPO CONVENTION CENTRE

Special meetings were held in the Durban City Hall, as well as the **Expo Centre** from time to time, these venues being filled to capacity. Conventions which drew international interest were conducted with world famous evangelists, such as Benny Hinn and Rhenard Bonke, and other international Christian leaders.

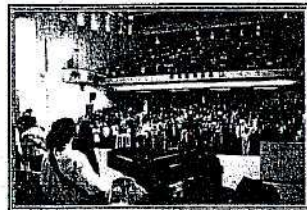


ALHAMBRA THEATRE - 1989



It soon became obvious that a more permanent home was needed for the growing congregation. It was then that the **Alhambra Theatre** was purchased and the Lyric Theatre sold to the Apostolic Faith Mission Church to be used as a Bible College. The theatre was refurbished to meet the requirements for the congregation along with the Bible College, and soon this building also became too small, resulting in three services being held on Sunday mornings. This venue continues to be used as our Inner-City Church.

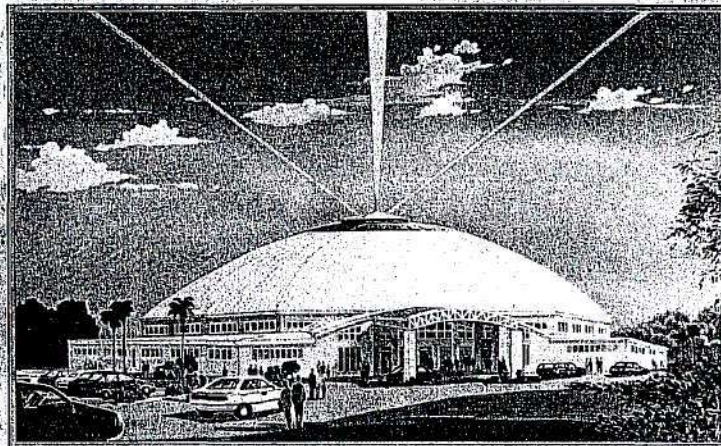
With the extension of the work, a large theatre was leased and restored for use by the KwaMashu congregation. Buildings were also leased and purchased in Umlazi, Chatsworth and Wentworth, for the congregations in those areas. The work has expanded, and today there are churches throughout South Africa, Zambia, Malawi, Mozambique, Mauritius, Reunion, Portugal, Holland, England and the United States, that are part of an International Network of Churches, of which Pastor Roberts is the President.



D.C.C. CONGREGATION INSIDE
THE ALHAMBRA THEATRE
(Berea Rd)

ARTIST IMPRESSION OF THE JESUS DOME

The octagonal, dome structured church building, is based upon the fact that the very first church buildings that were built, were built with eight sides. Eight being the number of resurrection, and with eight sides reaching out in every direction with the gospel of the Lord Jesus Christ. It is built with an aluminium roof, which is the largest of its kind in the Southern Hemisphere, and the third largest in the world. Great care has been taken to eliminate maintenance as much as possible. This landmark building now stands at the entrance of the city, next to the main freeway, as a testimony to the faithfulness of God, and a Christian witness for the Lord Jesus Christ.



OUR VISION

Durban Christian Centre is committed to be a house of prayer for all nations, a city-wide multi-cultural church which meets in life groups, congregations and celebrations. Constantly striving for excellence in ministry, based upon the integrity of God's Word in submission to the leading of the Holy Spirit.

OUR MISSION

Durban Christian Centre, based on the Word of God, is committed to proclaim the Gospel of the Lord Jesus Christ, both locally and internationally in the power of the Holy Spirit, by all means available, to train and send men and women of God, to raise up life groups, preach, teach, heal the sick, disciple, establish churches and be involved in community service.

THIS WE BELIEVE ...

- The Bible is the inspired and only infallible and authoritative written **Word of God**.
- There is only one God, eternally existent in three persons:
God the Father, God the Son and God the Holy Ghost.
- **In the deity of the Lord Jesus Christ**, in His virgin birth, in His sinless life, in His miracles, in His victorious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, in His personal future return to this earth in power and glory to rule a thousand years.
- **In the blessed hope** - the rapture of the Church at Christ's coming.
- The only means of being cleansed from sin is through repentance and **faith in the precious Blood of Christ**.
- **Regeneration by the Holy Ghost** is absolutely essential for personal salvation.
- The **redemptive work of Christ on the Cross** provides healing of the human body in answer to believing prayer.
- **In the believer's baptism** by immersion in water.
- The **baptism of the Holy Ghost** according to Acts 2:4, is given to believers who ask for it.
- The **sanctifying power of the Holy Ghost** by whose indwelling the Christian is enabled to live a holy life.
- **In the resurrection of both the saved and the lost**, the one to everlasting life, and the other to everlasting damnation.

Questions People Often Ask About our Worship

ABOUT OUR WORSHIP

OUR MINISTRY TO GOD

God is sovereign, eternal and our creator. He made us to fellowship with Him. "and the Lord your God, ye shall have no other gods before me". Ex 20:3 because he alone is God we worship Him.

HOW DO WE WORSHIP GOD?

The pattern is established in the Bible. True worshippers worship in spirit and truth. John 4:23. With all your being, with all your heart, soul and body. Deut 6:5.

SOME EXPRESSIONS OF WORSHIP



CLAPPING AND LIFTING HANDS

Ps 47:1 "Clap your hands all ye people shout unto God with the voice of triumph." The Psalms also speak of lifting up holy hands in an attitude of surrender to God. Ps 63:4 / 1 Tim 2:8

SINGING IN AN UNKNOWN TONGUE

"I will sing with the spirit and I will also sing with the understanding."

FALLING UNDER THE POWER

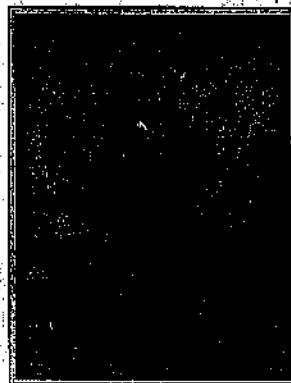
While being ministered to in the presence of God, through the Holy Spirit, a person may fall as the power of God fills and surrounds him with great force. Acts 9:3-4 / Rev 1:17 / 2 Chron 5:14.

DANCING AND MUSICAL INSTRUMENTS

Ps 149:3 Praise Him with the tamborel and dance. "Praise Him with stringed instruments and flutes."

TITHES AND OFFERINGS

Part of the Christian's worship
10 / Prov 3:9-1



WHY DO CHRISTIANS GIVE MONEY TO THE CHURCH?

We are not giving to a church but to God. God is not looking to be repaid, but does delight in a cheerful giver. The act of giving reveals the condition of our hearts towards Him. "Where your treasure is, your heart is also" Matt. 6:21

Many people respond negatively to giving in Church. "The government taxes us", you might say "Why should the church do so too?" We should not view our giving to God as tax, but as an investment. God promises good returns on any investment in His work.

Our giving to God involves tithes as well as offerings. The word tithe means "a tenth". The first recorded tithe in the Bible was by Abraham, the man of faith, and faith is needed in tithing. As money is often seen as man's security for the future, it takes genuine faith in God to give today while trusting Him for tomorrow.

WHY IS YOUR WORSHIP SO LIVELY?

When we worship God we express our heartfelt love and adoration of Him. This may be through shouts of joy, singing, dancing, clapping, or at times crying. By doing so we outwardly express our love and faith in God. We believe God accepts both our exuberant and meditative worship when given in sincerity.

WHO IS THE HOLY SPIRIT?

We believe that God is one, yet three persons - Father, Son and Holy Spirit. The existence of the Father, the Son and the Holy Spirit is called the Trinity.

When Jesus returned to the Father, He sent the Holy Spirit to earth to guide us to Himself. Even though Jesus is not with us physically, He has not left us alone, the Holy Spirit now brings to us the presence of Jesus. - John 16:7

Caring for you in your area

The pastors of Durban Christian Centre would love to hear from you and pray for you. We invite you to look up your area on the list and contact the pastor committed to care for you.

DURBAN WEST - Pastor John & Jay Torrens Tel: 267 2320
& Pastor Ron & Judy Foster Tel: 202 2473

Pinetown, Westville, Hillcrest, Newlands West, Reservoir Hills, Greenwood Park, Red Hill, Parlock, Sea Cow Lake, Verulam, Kenville, Effingham Heights, Overport, Sydenham, Clare Estate, Newlands East, Asherville, Mayville, Cato Manor, Mariann Ridge, Sherwood, Sparks Estate, Springfield, Bonela.

DURBAN SOUTH - Pastor Johnny & Patricia Grobler Tel: 466 6237

Malvern, Escombe, Hillary, Bellair, Sea View, Rossburgh, Bluff, Yellowwood Park, Montclair, Woodlands, Woodlaven, Amanzimtoti, Clairwood, Chatsworth, Austerville, Isipingo, Mobeni Heights, Kharwanstan, Shalleross, Wentworth, Merebank, Merewent, Nays.

DURBAN RIDGE - Pastor Harvey & Lesley Campbell Tel/Fax: 205 6193, Cell: 083 777 6633

Umbilo, Glenwood, Manor Gardens, Glenmore, Berea, Musgrave, Morningside, Greyville, North Beach, Durban North, Umhlanga.

DURBAN CENTRAL - Elder Yusi Dube (Trainee Pastor) Tel: 261 9890, Cell: 083 359 0152

South Beach, Lower Berea, City Centre, Albert Park, Congella.

SATELLITE CHURCHES

KWAMASHU - Pastor Nicholas & Doris Mzimela Tel: 577 8278, Cell: 082 551 3395

Ntuzuma, Inanda, Newtown, Kwadabeka, Clermont.

UMLAZI - Pastor Salatiel & Doreen Nkwanyana Tel: 906 0588, Cell: 082 478 4863

Lamontville, Isipingo Hills, KwaMakhulu, Umbumbulu, KwaNcwane, Kwonkezi, Malakazi, Magabheni, Illovo Township, Polweni.

CHATSWORTH - Pastor Bobby & Margaret Moodley Tel: 403 5642, Cell: 083 589 1789

We would like to personally invite you to a Life-Group in your area!

What is a Life-Group?

Durban Christian Centre is a multi-cultural many membered congregation comprised of thousands of people from all walks of life coming together to worship every Sunday. The early church in Jerusalem was also such a church. Yet there was still a need for the disciples to go house to house continuing steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers. Acts 2:42-46

We encourage every Durban Christian Centre partner to attend one of our many Life-groups. They meet in homes, usually on weekday evenings, for Bible discussion, prayer and friendship. It is this small group setting that you can find your place in the Church. We also have a Saints Relief Fund for committed Lifegroup partners to assist when in financial difficulties.

L - Love • I - Instruction • F - Friendship • E - Evangelism

Faith to live by

"Faith to live by" a series of **FREE COURSES** available to progressively instruct believers on the pathway to Spiritual Maturity. God's word says that "My people perish for a lack of knowledge".

We at Durban Christian Centre are committed to "the equipping of the saints for the work of the ministry", and are continually training partners in the Word and the ways of God. Certificates are awarded at the conclusion of each course.

THESE ARE THE EXCITING COURSES AVAILABLE FOR YOU:

FOLLOWING IN HIS FOOTSTEPS



"Following In His Footsteps" is a basic instruction course for New Believers, and is essential in laying a foundation for living a balanced Christian life. This course must be completed before any of the other courses can be attended.

FAITH TO LIVE BY 1 FISHERS OF MEN



"Go into all the world and preach the Gospel to every creature - Mark 16:15" If you are wanting to learn how to lead people to Jesus Christ, but don't know how to go about it, this is the course for you. You can learn the basic concepts of how to become an effective witness by doing this course. "God is not willing that any should perish, but that all should come to a knowledge of Him - 2 Peter 3:9"

FAITH TO LIVE BY 2 NEW CREATION REALITIES



"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new. 2 Corinthians 5:17" Take a step further in your walk with God and find out what it truly means to be a New Creature in Christ. You will be amazed, as God's Word begins to change you into the image of Christ, and you discover who you really are in Him.



FAITH TO LIVE BY 3 OVERCOMING FAITH

"But without faith it is impossible to please God - Hebrews 11:6" Discover how you can live a life of Faith that overcomes all doubt and unbelief. Faith comes by hearing the Word of God, and as you hear the teaching of the Word in this course, the knowledge of what you are studying will become a certainty in your heart.



FAITH TO LIVE BY 4 DRESSED FOR BATTLE

"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age - Ephesians 6:12" Learn how to put on the full armour of God, and ably wield God's Word as a sword. This course teaches how to apply spiritual battle strategies that oppose the forces of darkness at work in the world today.



FAITH TO LIVE BY 5 LIFE GROUP LEADERSHIP TRAINING

This course details the principles implemented by Durban Christian Centre Life Groups, and offers practical hints and helpful advice to all potential Life Group Leaders.



FAITH TO LIVE BY 6 EFFECTIVE LEADERSHIP

Anybody aspiring to become a leader at Durban Christian Centre must complete this course; once they have done the previous 5 courses. "Effective Leadership" completes the "Faith to Live By" series and is wonderful tool in training up mature, Christ-like leaders, who will understand what God expects of them as leaders in His Church.

Christian Bible Training College



AT CHRISTIAN BIBLE TRAINING COLLEGE YOU WILL ENJOY...

- A Spirit-filled community, with believers from many areas •
- Bible centred curriculum • Vibrant praise and worship •
- Anointed and qualified faculty •
- Special guest ministers from around the world •
- Affordable tuition • Practical, hands-on ministry opportunities •
- Business, Computer, Correspondence, Part-time and Full-time courses available •
- Free Biblical Courses when you study any business course at CBTC •

If you have never registered for a course before, then now is the time to step out of your comfort zone, and make that change!

CBTC, preparing vibrant, biblically strong, theologically balanced, culturally sensitive, Spirit empowered, ministry minded people for the 21st Century.



Christ For The Nations
ASSOCIATION OF BIBLE SCHOOLS

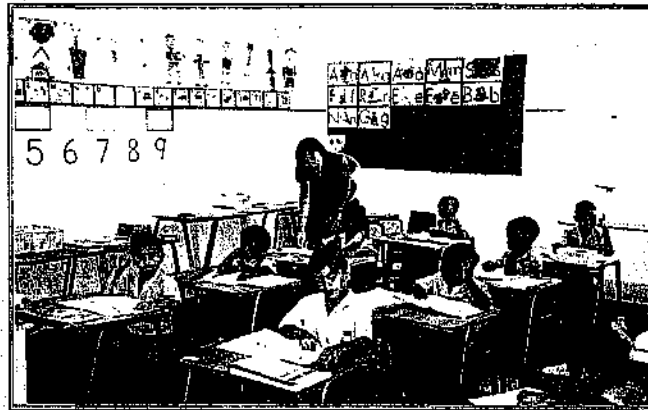
Fully accredited with Christ with the Nations Institute (USA)

For more information contact Bernadette, Sylvia or Ebany on 031-2075030.

International Christian Academy



"Jesus said to him I am the way, the truth and the life..." John 14:6



CURRICULA

I.C.A. provides a broad and comprehensive academic curriculum, totally holistic to cater for the physical, intellectual, social, emotional and spiritual needs of the learners. The Baka Curriculum fosters critical thinking and develops in learners a sense of self-worth and self-confidence.

I.C.A. offers, inter-alia:

- Creative arts programme
- Mathematical literacy
- Technology and Science programmes
- Entrepreneurial programme
 - Biblical education
- Languages English, Afrikaans and Zulu
 - Social studies / Life skill

EXTRA-CURRICULAR

The Academy offers the following codes of sport:

Volleyball, tennisette, basketball, rugby and athletics.

I.C.A. has also endeavoured to offer some outstanding sports programmes by contract:

MONKEYNASTICS offers a Pre-school Gymnastics and Monkeysport for grades 1 - 7.

PISCES SWIMMING ACADEMY offers an "in-school" learn to swim programme on Monday and Wednesday afternoons.

Under the aesthetic skills:

Music, modern dance, ballet, modelling, speech and drama and art.

PRE-SCHOOL

I.C.A. offers both a nursery school, providing valuable learning experiences for children from 3 years of age, as well as a fully functional school-readiness programme for the older pre-school children. These programmes aim to enhance and develop pre-literacy, pre-numeracy and pre-communication skills as well as develop the child holistically i.e. Socially, emotionally, physically and spiritually. This is a vital part of a child's schooling as he/she begins his/her school career under the skilled, morally stable wings of a Christian school.

AFTER-CARE

After-Care facilities operate on the premises of I.C.A. Children are supervised in a large airy classroom, with access to two enclosed play areas. Children receive a light lunch and juice, as well as homework and play supervision. The After-Care is supervised by a competent child-care teacher who is also trained in first-aid.

The After-Care operates from 12:00 midday to 17:00.

HOME-SCHOOLING

I.C.A. offers Home Schooling for parents, who prefer to tutor their own children. The staff of I.C.A. will assist in guiding, maintaining and appraising your child's performance on a regular basis.

Activities for you to enjoy

THE WINNERS CLUB

For those 55 years and over come and enjoy fellowship, outings, special guests and events.

Winners Club Card Members are entitled to a 25% Discount in our bookshop and Free Bible Collage (C.B.T.C.)

WOMEN WHO CARE

This ministry is especially designed to build your Faith, Strengthen your family and help you fulfil your purpose in God.

DRAMA & DANCE

MUSIC DEPARTMENT & CHOIR

BUSINESS PEOPLE'S FELLOWSHIP

Youth Zone



Come and enjoy an awesome time of fun and friendship!
Sunday morning 8:00am & every Friday 7:00pm
Ages 13-21



Superchurch

Children join our superchurch fun team!
Sundays 8:00am in Jesus Dome
and Alhambra
8:30am & 10:30am
Ages 6-12
Dance Power - Rap & Funk dance
for kids Sunday 6:00pm
Ages 6-12

International Christian Network of Churches

THE AFRICAN CONTINENT AND THE WORLD IS OPEN!

In 1982 Dr Fred Roberts and Pastor Nellie Roberts founded the Network, now known as the International Network of Christian Churches. The Network is a nondenominational platform for interdependent churches to flow together in unity whilst recognizing the integrity of diversity. The Network has covenant partners in South Africa, Mauritius, Reunion Island, Swaziland, Mozambique, Zimbabwe, Malawi, England, Switzerland, Holland, Zambia and the United States. Membership is open to Christian Workers who serve in a local church and are recommended by their pastor. Licensed ministers and ordained ministers who are fulltime in the ministry.

OUR VISION

To propagate the Christian faith and spread the Gospel of Jesus Christ throughout the world. To recognize, license and ordained ministers to carry on the work of ministry throughout the world.

To promote and support by all means missionary endeavours throughout the world. To unite efforts of Apostolic and Prophetic team ministry to plant and nurture Churches throughout the world.

To provide Apostolic vision, direction and fatherhood for a family of Ministers and Churches throughout the world.

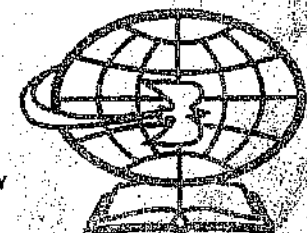
OUR GOAL

To embrace the principle of an 'African Renaissance' and thereby:
Plant and or nurture Prophetic Churches in every province in South Africa.
Plant and or nurture Prophetic Churches in every country on the African Continent.
Plant and or nurture Prophetic Churches in every country throughout the world.

THE NETWORK OFFERS DYNAMIC

- Network Friendship
- Network Fellowship
- Network Spiritual Support
- Network Ministry Recognition
- Regional & National Conferences
- International Missions
- Apostolic and Prophetic Covering

CONTACT: PASTOR GASTON NICOLAS, SECRETARY



The Hope Centre *Counselling, Aids Clinic, Feeding* *Scheme and Adult Education*



The H.O.P.E. Centre is a community service of the Durban Christian Centre. The centre provides free community assistance by qualified volunteer Teachers, Counsellors, Doctors and Nursing staff in the following areas:

- **Adult Basic Education & Training (ABET):** We offer graded courses in communication skills, presented by experienced teachers who instruct pupils to master English, Reading, Speech and Writing. These skills improve qualifications and increase prospects for job promotions.
- **Counselling for crisis situations:** Domestic violence, rape and sexual assault, child abuse, post-trauma (hijacking), grief.
- **Counselling for LIFE:** Counselling for marriages, counselling for families, emotional problems e.g. depression, alcohol & drug addiction.
- **Aids Clinic:** Free Aids tests, Aids counselling, primary healthcare, hospice care, hospital and hospice referral, social welfare, placement of orphans, family aids education & morality promotion.

Hope Feeding Scheme



Established in July of 1998, H.O.P.E. (Help Our People Eat) is a community service of the Durban Christian Centre. Initially the programme was run every Friday afternoon feeding approximately 40 people. Shortly after this we began to feed the underprivileged children in our community every Wednesday afternoon.

With the ever-increasing need of the homeless community at large, it soon became apparent that one day a week was not sufficient to meet the needs of the people. It was then that it was decided to run the programme every week day (Monday to Friday), at which we now feed well over 350 people daily in the Alhambra Theatre

- situated on the corner of Berea Rd and Warwick Ave, as well as in the Durban metropolitan and surrounding areas with the help of our many congregation volunteers.

From time to time when we are given donations of second hand clothing, we also help clothe as many of the people in this community as we can.

This community service is also actively assisting and supporting the disabled, orphans, street children, the elderly and prisoners.

Efforts to meet the needs of our community are continually increasing and you can help us by donating food, clothing and financial support.

Let's meet the challenge and help make a change in the lives of the underprivileged and destitute in the NEW South Africa.

The Durban Christian Centre and H.O.P.E. welcomes the scrutiny and inspection of this essential service by all donors and companies at any time.



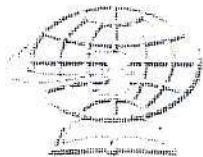
Please Note:

All contributions to HOPE Feeding Scheme must be made directly through the Church Office.

Call Bernadette or Sylvia on (031) 207 5030



Appendix F: 50 Years of Marriage and Ministry



The hero in our story is Jesus! It's the journey He led us through,
It's all about what He did. His is the greatest story ever written.
He's given His best for Nellie and I and our children.
Nothing will stop me from bringing His story to the world!
My family and I will give all our best to God
as long as we have breath.

DURBAN CHRISTIAN CENTRE INTERNATIONAL CHURCH

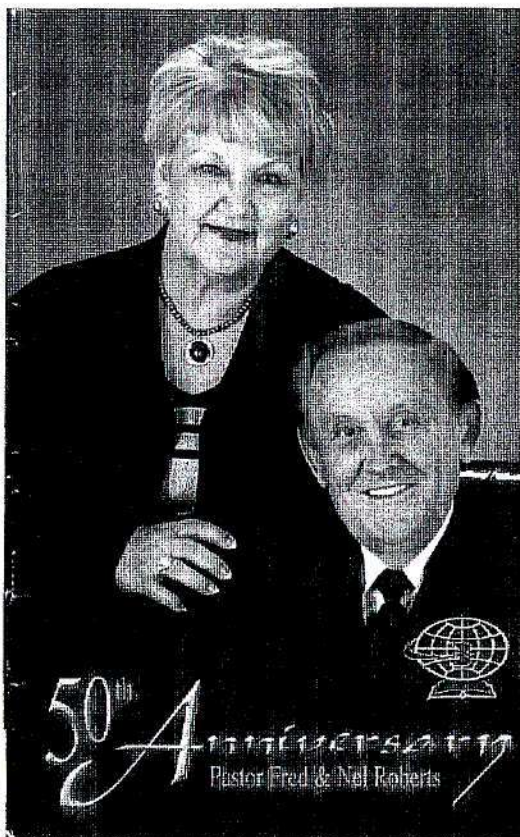
a house of prayer for all nations

email: dcccntr@iafrica.com

www.dcc.org.za



EST. 1979

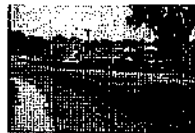


50th Anniversary
Pastor Fred & Nel Roberts

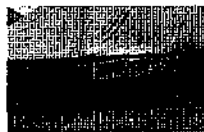
Beginnings

at a young age in the mid 1940's

Our journey began with our love for Jesus. It was from there that our love for each other was born. We were both part of a ministry team in Durban and under the watchful eye of Nellie's father, we brought music and the Word of God to our city.



Outside of movie theaters, in the Durban City Square, anywhere people gathered, our ministry team was there sharing Jesus with all who would listen. It was awesome to



see countless lives changed forever by His touch. Our two hearts became one for the Lord and we fell in love with each other. Even in the midst of our happiness, we never imagined

that this first step together would begin a magnificent adventure with God that would transform South Africa, reaching beyond its borders to touch the world!



The Great Adventure

We were married on November 13, 1954, and



immediately began to pastor a church in Livingstone, Zambia. God strengthened and sustained us to remain faithful to His Call during this turbulent time.

Our newly formed family struggled through the challenges of racism, new and unfamiliar customs and languages, and displays of the most demonic kind that we had ever experienced.

In the midst of it all, God was there, preparing the foundation of our ministry, positioning us for the purpose He had called us to.



We embarked on our second church in the small town of Estcourt, where we were miraculously given ten acres of land to build a church. Today that land houses the Estcourt Christian Centre, a school and orphanage. The work in Estcourt was hard, but the reward was great. Nellie and I were totally committed to giving our lives for the sake of the gospel and using every ounce of energy we had to win souls and train disciples. We built that little church, but soon knew God's Call was leading us to Durban.

Call 31 242 5000 today for more information

A House of Prayer

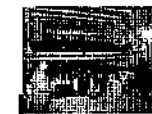
South Africa was a nation of separation. Its people were



kept apart by lines and barriers that few would cross. Out of this, we heard God's Call to break down the walls and bring His people together. So it was that we began to build His House of

Prayer for All the Nations.

All races and cultures were invited to worship with us, and united as one church, we met in the Playhouse Theater. On our first Sunday morning, the auditorium was filled to capacity.



With the increasing crowds, we soon moved to the Alhambra

Theater (the Beren Road location). We purchased and dedicated this building in June of 1979, as Durban Christian Centre. We hit the streets winning souls and building the church. Our Church in this inner-city location continues to experience astronomical growth.

We knew God had more for us, but the denomination we had been a part of for 30 years wasn't so sure. God said through His prophetess, "I have set before you a lesser and a greater vision. Which will you choose?"

Visit www.dcc.org.za today for more information

The Greater Vision

Black and White, everyone was welcome! Even the rigid laws of apartheid were not enough to stop everyone from worshipping together in Durban Christian Centre. A monthly average of 2,000 souls were being won for Jesus! We were all one people under His precious blood.

God opened the door for me to preach and establish churches, around the world.

People were being drawn to Jesus and miraculously

healed!

Our love for Jesus and His people is the strong and firm foundation that establishes the ministries of Durban Christian Centre.

The vision He gave us to lead the people to Him burns brighter every day. We answered His Call to establish a House of Prayer for All the Nations, and the miracle that began with Durban Christian Centre has changed the world! We know this is just the beginning of our incredible adventure, the best is yet to come!

Dr. Fred & Nellie

Call **31 242 5000** today for more information

Today

Durban Christian Centre (one church many locations) at the Jesus Dome location, the Athambra continues to be used as our inner-city Church. The Kwa Mashu, Umhlati, Chatsworth and Wentworth congregations leased and purchased buildings in those areas.

The work has expanded, and today there are hundreds of churches throughout South Africa, Zambia, Malawi, Mozambique, Mauritius, Reunion, Portugal, Holland, England and the United States. They are all part of an international Network of Churches (Christian Fellowship International), of which Pastor Fred Roberts is the President, and invites you to join.

Along with the churches, Durban Christian Centre has established the Christian Bible Training College, The Called Missions School in Southern California, Christian Bible Training Centre in Cape Town, ICA School for elementary age children, community centres in areas of greatest need, and the HOPE Centre providing: Adult Education, Counselling, AIDS Clinic, Orphan Placement, Rehab Centre, and Food for those in need.



We Invite You

"ALL THINGS POSSIBLE" is the story of a courageous family's fight to fulfill their God-ordained destiny in the face of trials, persecution and attack. This true account follows Fred and Nellie Roberts' rise from poor, small town preacher and wife to present day pastor of one of the largest churches in the country.

"Not often are you caught away to another time and place while reading, but you will be in the pages that follow. The power of God emanates from these stories such that you'll forget you're looking at words on a page. You'll be drawn in." - From the foreword by Benny Hinn

"In every age there arises the rarest of persons - those who are able to mold the world around them. They are barrier breakers and mountain movers. The legacy of their lives serves as a foundation for future generations of faithful servants. Fred Roberts is one of those rare individuals." - Michael Pitts, pastor of Cornerstone Church in Toledo, Ohio

Learn more about the lives of Dr. Fred and Nellie Roberts in their new book **"All Things Possible"** with a foreword by Benny Hinn. We invite you to join their congregation every Sunday. We also invite pastors to join the Network of Churches, Christian Fellowship International. The time is now!

www.thenetwork.org.za
tel: 031 242 5000



Messages on 19 September 2004

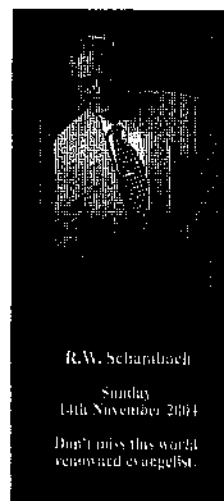
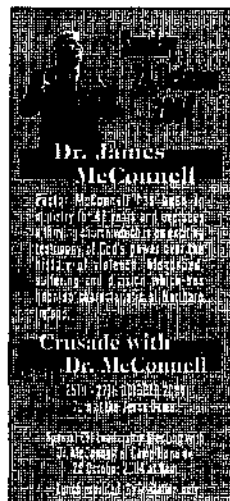
What do you see ?
(8.00am@the Dome)

Take the limits off yourself
(10.30am@Berea Rd)

Audios - R 15.00

Videos - R 70.00

DVD - R 149.95



CeCe Winans

Live in the
Throne Room
DVD - R199.95



**PASSION OF THE CHRIST
DVD'S @ R 199.95 AND
VIDEO'S @ R 125.00
NOW AVAILABLE**



Martha Munizzi

The Best is yet
to come
CD -R 99.95



Empowering Women (w.o.w)

How to become a woman of faith and worth



Fashion Show & Christmas Party

Saturday 6 November 2004

1:00pm - 4:00pm



durban christian centre
international church presents

He Empowered
the Holy Spirit

ALL AFRICA CONFERENCE

durban - south africa

4-8 september 2005

GUEST SPEAKERS

Bishop Oyedele

He has for two decades been part of the current charismatic renaissance sweeping through the African continent. His faith based teachings have transformed millions of lives. He is called with a specific mandate to liberate mankind from all oppressions of the devil. He is the Senior Pastor of 50,000 capacity Faith Tabernacle, Lagos, Nigeria, and it is reputed to be the largest church auditorium in the world.



Pastor Henry Madava

He has a church with over 6,000 members, and more than 40 ministries and outreaches in the city of Kiev, Ukraine. Victory Christian Church has started over 100 churches in the Ukraine, and in 11 other countries. Pastor Henry Madava conducts crusades all over Africa, Europe, Asia and the Middle East.



Appendix H: "God Will Heal You" by Fred Roberts

**GOD WILL
HEAL
YOU**

Dr. Fred Roberts



YOU CAN BE HEALED

God can and does heal the sick in answer to believing prayer. Experience has proved this to be so and according to His revealed will in the Bible, the message is clear. God is both able and willing to heal us. Many who hear the message of the gospel are saved, but others go away without salvation. Salvation includes the forgiveness of sins, deliverance from demon powers and the healing of our bodies. There are those who hear the glorious truth of divine healing and deliverance, but they fail to get healed.

Why is this?

We receive the gift of healing not because we deserve it, but because Jesus Christ purchased your healing on the Cross of Calvary. Nevertheless, we can do things, or fail to do things, that can keep us from being healed and stop our faith. Take note of a few of the more important steps to receiving our healing.

MAKE SURE ALL SIN IN YOUR LIFE IS CONFESSED

With the promise of healing in James 5:13-16, there is an overlooked clause which reads, "*Confess your tresspasses to one another, and pray for one another, that you may be healed.*"

Sickness may be a result of sin in your life, and we must be willing to confess and discontinue. David said in Psalms, "*If I regard iniquity in my heart, the Lord will not hear.*" (Ps. 66:18)

If you have committed wrong against someone, go to them and confess your wrong-doing and be healed. Are you defiling your body with tobacco, alcohol and wrong eating habits - are you overweight? Ask God to help you with these problems that cause sickness and even death, to so many people.

If you've never experienced the life-changing power of Jesus Christ, but are wanting to, pray the following prayer aloud and believe it in your heart:

Dear Heavenly Father,

I come to you in the name of Jesus. You said in your Word, "... if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead; YOU WILL BE SAVED." (Romans 10:9)

I believe in my heart that Jesus Christ is the Son of God. I believe He was raised from the dead for my justification. Your Word says, "... with the heart one believes to righteousness, and with the mouth confession is made unto salvation." (Romans 10:10) I do believe with my heart, and now confess with my mouth Jesus as my Lord. Therefore, I am saved! Thank you Lord!

If you prayed this prayer sincerely from your heart, then the Bible says you are saved! To grow in your new Christian life, it is important to study your Bible and pray to your Heavenly Father. You also need to belong to a good, Bible based church where you are taught the Word of God.

HAVE THE RIGHT ATTITUDE OF HEART

A very common reason why people fail to receive deliverance and healing is because they do not take time to read the Bible and get the Word of God into their hearts, but insists on being prayed for before they know what healing is all about *"So then faith comes by hearing, and hearing by the word of God."* (Romans 10:17)

Jesus Christ went to His home city, Nazareth, to teach and heal the sick, but the people looked upon Him with skepticism and unbelief. To them, He was just a carpenter and the son of Joseph - not the Son of God. Consequently, there were few healed in Nazareth. *"Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them."* (Mark 6:5)

If you want to be healed, take time to read and listen to the Word of God. Read it out loud (as faith comes by hearing the Word of God), that your heart may be prepared to understand and know the conditions by which your Healing will come.

IT IS THE WILL OF GOD FOR YOU TO BE HEALED

We cannot receive healing if we doubt that healing is not God's will for us. God anointed Jesus of Nazareth with the Holy Ghost and with power - *"who went about doing good and healing all who were oppressed of the devil, for God was with Him."* (Acts 10:38)

God wants to heal you!

God does not put sickness on anyone to teach them a lesson. All sickness is from the devil. Satan has come to kill, steal and destroy, but Jesus said, *"I have come that they may have life, and that they may have it more abundantly."* (John 10:10) We must not blame God for our hurts and sickness, as *"Every good gift and every perfect gift is from above. And comes down from the Father of lights, with whom there is no variation or shadow of turning."* (James 1:17)

God does not change - He is the same yesterday,
today and forever.

Wherever Jesus is - sickness cannot abide.
Wherever Jesus is - demons cannot stay.
Wherever Jesus is - fear must leave.
Wherever Jesus is - there is health,
salvation, joy and happiness.

HEALING IS GOD'S WILL.
IT IS CLOSE BY.
IT IS AVAILABLE TO YOU NOW!

GOD IS YOUR HEALER NOW

Set a time for your healing, don't keep placing it
in the indefinite future. Don't keep saying, "God
is going to heal me." Instead, say, "I believe God
is my healer and I receive my healing NOW by
faith; God has healed me."

Jesus said, *"And whatever things you ask in
prayer, believing, you will receive."* (Matt
21:22)

There comes a time when we must take our stand
believing that God has done the work. The
results may not visibly manifest in that moment,
but that does not matter. We receive the answer
to our prayers the moment that we truly believe
that the healing is ours, even though the visible
results may not manifest until later. As long as
the physical symptoms last, we must not doubt,
but rather rebuke satan and tell him that his
symptoms are a lie. The power of God is present
to heal you NOW!

HAVE A STRONG DESIRE TO BE HEALED

Some do not have enough desire to get an answer
from God, with regards to their healing. Jesus
said, *"And whatever things you ask in prayer,
believing, you will receive."* (Matt 21:22) The
Bible also says, *"For he who comes to God must
believe that He is, and that He is a rewarder of
those who diligently seek Him."* (Hebrews 11:6)

Some folk allow hindrances, difficulties, discouragement and fear to stop them from receiving their healing and give up, but there are others who are determined to be healed. Healing is part of your inheritance as a believer. It is your heritage. It is yours by divine right to take it by faith and don't take 'no' for an answer. Blind Bartimaeus' burning desire would not be silenced, for he cried all the louder until Jesus stopped and healed him. Intense desire penetrates into the very Heart of God. Faith says, "I will not retreat." Keep pushing ahead and believing in God.

HEALING MAY COME GRADUALLY

Though many healings are instantaneous, some of the greatest healings have not taken place immediately. It is true that most of the miracles of Jesus occurred as He spoke the Word. Yet not all. When Jesus healed the ten lepers, He told them to go and show themselves to the priest.

Apparently, there was no immediate evidence of healing. As they obeyed the Lord's command, and only when they were some distance on their journey, did they see that they were completely cleansed and healed of their leprosy. Their faith to accept the Word of Jesus brought deliverance, although they could see no change. The disappointing thing about the miracle, is that only one of them returned to Jesus to thank Him. (Luke 17:15-18)

In the first miracle of healing that Christ performed, He taught the people a fundamental lesson on faith. Because of the unique anointing that rested upon Jesus, most of the healings which took place in His ministry were instantaneous. Jesus did not want the people to get the impression that this was the only way that they could be healed.

The Lord wanted their faith built upon something stronger than just "signs and wonders" that could be seen with the physical eye. He desired to establish in the hearts of His disciples, "*faith that rested upon the Word of God.*" He wanted to impress this on them right at the beginning of His ministry, when the very first healing took place. To the nobleman who had come to Him for the healing of his desperately ill child, He said, "*Except you see signs and wonders, you will not believe.*" Paraphrased, it meant, "Will you believe, even if your child is not instantly healed and made whole?"

The nobleman first hesitated, but then accepted the lesson, for when the Lord said, "*Go your way; your son lives,*" he went his way, trusting in the Word that had been spoken. The nobleman understood from the words of Jesus, that no spectacular manifestation might take place, but that the child would get well.

When he arrived home, he asked when the child "began to get well?" and they told him that the same hour Jesus spoke the Word, the fever left the child. Notice too, although the healing (to the outside eye) was gradual, the Scripture speaks of it as a miracle. (John 4:54)

Keep believing God for your miracle, even if you still have the symptoms. "*But seek first the Kingdom of God and His righteousness, and all these things shall be added to you.*" (Matt 6:33)

**PRAY THE FOLLOWING
PRAYER WITH YOUR HANDS
LAID UPON YOUR BODY
AND TRUSTING GOD TO
HEAL YOU.**

**“Dear Heavenly Father, I come to
You as your dear child in the name
of the Lord Jesus. I believe that this
illness was laid upon Jesus when
He died as my substitute. I receive You
as My healer. I rebuke satan in the
name of the Lord Jesus, through the
Precious Blood of the Lord Jesus, that
was shed for me. By the stripes of
Jesus, I am healed!
Thank you Lord.”**

AMEN

12

**READ THESE SCRIPTURES OVER
YOUR LIFE DAILY AND
GOD WILL HEAL YOU:**

**“So you shall serve the Lord your God, and He will bless your
bread and your water. And I will take sickness
away from the midst of you.”
(Exo 23:25 - NKJ)**

**“He sent His word and healed them, and
delivered them from their destructions.”
(Psa 107:20 - NKJ)**

**“But He was wounded for our transgressions, He was bruised
for our iniquities; the chastisement for our peace was
upon Him, and by His stripes we are healed.”
(Isa 53:5 - NKJ)**

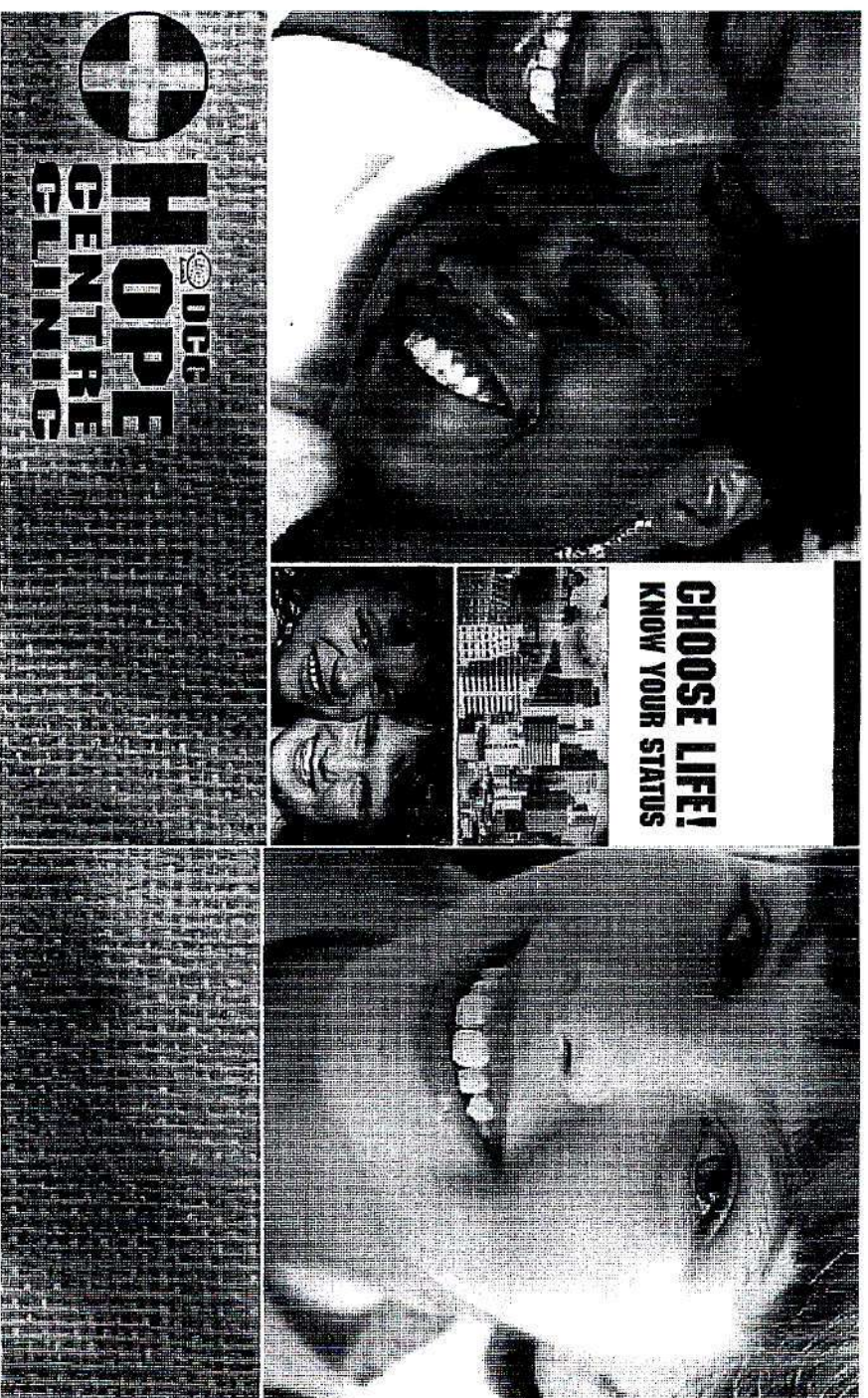
**“Then your light shall break forth like the morning, your
healing shall spring forth speedily, and your righteousness
shall go before you; the glory of the Lord shall be your rear
guard.”
(Isa 58:8 - NKJ)**

**“But to you who fear My name the Sun of Righteousness shall
arise with healing in His wings; and you shall go out and grow
fat like stall-fed calves.”
(Mal 4:2 - NKJ)**

**“I am the Lord that healeth thee.”
(Exo 15:26 - KJ)**

**“Jesus Christ maketh thee whole.”
(Acts 9:34 - KJ)**

13



**CHOOSE LIFE!
KNOW YOUR STATUS**

**DCC
HOPE
CENTRE
CLINIC**



A community project of
Durban Christian Centre

**JUST SAY NO!
WITH CHRIST YOU CAN!**

**CALL US ON
031-307-2691TODAY!**

**ALHAMBRA THEATRE
54 BEREA ROAD**

**MON - THU 8:30 AM - 3:00 PM
FRI 9:30 AM - 3:00 PM
SAT 8:30 AM - 1:00 PM**

**DOCTOR ON DUTY
MON - FRI 8:30 AM - 12:00 AM
SAT 11:00 AM - 1:00 PM**

**VISIT US AT
WWW.DCC.ORG.ZA/HOPECENTRE
E: HOPE@ASTRONET.CO.ZA**

design and media
by greendoor cs

we design, create, sustain



www.greendoor.net

**NAVAL
VIDEO**

SHIRAZI@YAHOO.COM

Objectives

The clinic offers the following services:

**PRE-TEST HIV/AIDS COUNSELLORS
TRAINING and PREVENTION**

CARE

**UNLANTARY COUNSELLING & TESTING
(T)**

Pre-test counselling
HIV testing
Post-test counselling
Emotional & Spiritual
Counselling
Ongoing counselling

WELLNESS MANAGEMENT

cluding staging, opportunistic infections
phylaxis

REFERRAL TO OTHER STAKEHOLDERS

Specialist referrals
Referral for ARVs
Hospital referrals
Hospice placement
Referral for disability
grants

2) SUPPORT GROUPS

HIV/AIDS COUNSELLORS' TRAINING

The clinic has developed and facilitates a HIV/AIDS counsellors' course, where every month members of the community attend and are trained as counsellors. The training is comprehensive and includes modules such as: transmission, prevention, behaviour change and medical management of HIV/AIDS as well as training in counselling skills. This training programme is a vital part of our work in the fight against HIV/AIDS, for 2 reasons:

1. It trains and educates lay people about HIV/AIDS who in turn educate their families and communities.
2. It goes on to provide a source of employment for people, who can then be employed as counsellors.

3) PREVENTION

The prevention programme is targeted at youth and serves to create awareness amongst youth about HIV and AIDS and the dangers associated with risky sexual behaviour. It empowers youth to say "NO" to sex before marriage and also to challenge married people to remain faithful to their spouses.

In this endeavour we have linked with True Love Waits, the programme implemented in Uganda at the outset of their epidemic, which was responsible for greatly reducing the prevalence of HIV in that country.

Sexual abstinence is definitely the safest strategy to reduce HIV infection among young people.

HELP US MAKE A DIFFERENCE!

Should you wish to donate to our clinic or you would like a detailed budget, please feel free to contact our offices on 031 307 2691.

Our banking details:

ACCOUNT NAME:
DCC Hope Centre Clinic
BANK:
Nedbank
BRANCH CODE: 164826
BRANCH NAME:
Commercial KZN
ACCOUNT NUMBER:
1648021689

REFERENCE:
DCC HOPE Centre Clinic

**"NOW HOPE DOES NOT
DISAPPOINT BECAUSE
THE LOVE OF GOD HAS
BEEN POURED OUT IN
OUR HEARTS BY THE
HOLY SPIRIT WHO WAS
GIVEN TO US."**

— ROMANS 5:5



CALL US ON 031 307 2691 TODAY!



**PAVING THE WAY
TO AN AIDS
FREE
GENERATION**

H.O.P.E is an acronym which stands for

HELP OUR PEOPLE EVERYWHERE.

The DCC HOPE Centre Clinic, a community service of the Durban Christian Centre (DCC) International Church, was founded in 2001 by Dr. Fred Roberts. We are a HIV/AIDS, VCT site uniquely situated in the old Alhambra Theatre, on the corner of Berea Road and Warwick Avenue, close to transport centre of the city.

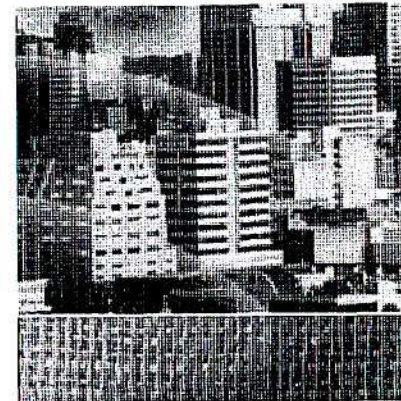
The DCC HOPE Centre Clinic provides free community services by qualified volunteer counsellors, facilitators, nurses and doctors.

VISION

The DCC HOPE Centre Clinic sees our community living victoriously over HIV/AIDS and not as victims thereof, paving the way to an AIDS free generation by destroying the silence and therefore the stigma that surrounds and propagates it, through skills development and a strong message of HOPE

MISSION STATEMENT

To ensure excellence in the service of our community in HIV Prevention Care and Training.





DURBAN
CHRISTIAN CENTRE
INTERNATIONAL CHURCH

*Welcome to
Your New Life*

Tel: (031) 207 5030
Fax: (031) 208 2283
E-mail: dbpcentr@iafrica.com

JESUS DOME
GARTH ROAD, MAYVILLE,
DURBAN, SOUTH AFRICA

ALHAMBRA
BEREA ROAD, DURBAN,
SOUTH AFRICA
P.O. BOX 30920, DURBAN,
4058

Dr Fred Roberts

Your New Life



Dear Friend

Sincere greetings in the name of the Lord Jesus Christ.

Congratulations! You have made the greatest decision of your life - to receive Jesus Christ as your personal Lord and Saviour. You have become part of God's wonderful Family and come free from the devil's bondage that he had over your life. This is the beginning of a new and wonderful life for you. You need to go on to

know God, His Word and His Will for your life. We want to meet you personally, have tea with you and give you a small gift at the conclusion of the next Walking In His Footsteps Seminar - information of which is enclosed herewith.

One of our workers will be contacting you to share with you some of the exciting things about our "Home Life Groups" and ministries you can be involved in. Always remember there is a Pastor or Christian worker as near to you as your telephone.

With kind regards and love in Christ

Your sincerely

PASTORS FRED & NELLIE ROBERTS
Senior Ministers

SOME THINGS YOU SHOULD KNOW

"Therefore if any man is in Christ, he is a new creature; the old things have passed away; Behold, new things have come"
(11 Corinthians 5:17 NAS)

YOU HAVE RECEIVED GOD'S PLAN OF SALVATION BY FAITH NOT BY FEELINGS

Without a doubt, there can be feelings associated with receiving Christ into your life. What a wonderful peace we experience when we know that our sins are forgiven and remembered no more by God. And certainly knowing that you will be with the Lord forever in eternity brings great joy!

Your faith to believe God not only for salvation, but for the multitude of precious promises in His Word that are now yours - does not come from feelings. This faith of knowing that what God promises to you is true, comes in TWO ways:

ONE: It is a Gift from God

"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God."
(Ephesians 2:8, NAS)

TWO: It comes from reading and hearing God's Word

"So faith comes from hearing, and hearing by the Word of Christ."
(Rom. 10:17, NAS)

Your faith to believe God for all things will grow only as you read and study His Word, the Bible.

YOU CAN HAVE A PERSONAL ASSURANCE OF YOUR SALVATION WITHOUT FEELINGS

Your assurance of salvation is based on the truth God says in His Word to you. God is truth and everything He says in His Word is true. God's greatest delight is showing you that what He says in His Word is true and will come to pass.

"Truly, truly, I say to you, he who hears My Word and believes Him who sent Me, has eternal life, and does not come into judgement but has passed out of death into life."
(John 5:24, NAS)

"The one who believes in the Son of God has the witness in himself; the one who does not believe God has made Him a liar, because he has not believed in the witness that God has born concerning His Son. And the witness is this, that God has given us eternal life, and this life is in His Son.

He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life" (1 John 5:10-13, NAS)

Your confidence is believing God's Word, not your own thoughts or feelings, either of which can easily betray you.

"That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth confesses, resulting in salvation" (Romans 10:9-10 NAS)

CONFESS TO YOURSELF AND OTHERS WHAT GOD SAYS!

God also gives us tangible evidence of having become a "NEW CREATION". One such piece of evidence is a new-found love for other people, especially other believers in Jesus Christ. Another is a transformation of desires within our lives, such as a new desire to obey a God, rather than "doing our own thing". Finding a new dislike for some of the sinful things you once engaged in is also evidence of God's

power already transforming your life. Just think how wonderful it will be when, in time, God gives you a totally new perspective on life and a renewed mind!

YOU NOW HAVE AN ENEMY!

Before you were born again, satan was quite happy to let you do your own thing and to lead you into sinful practices and bondage's of all kinds. But now that you have "changed sides" from satan's which is evil, to God's which is good, satan will do everything he can to persuade you that what God says is nothing but foolishness. Especially your born-again experience!

"And the great dragon was thrown down, the serpent of old who is called the devil and satan, who deceives the whole world." (Revelations 12:9, NAS)

His weapons against you are deception and unbelief. Your defence against him is the Word of God, which is the truth.

SOME STEPS TO HELP YOU GROW



The bible is like one big love letter from God to you, His new child. This is the most important way in which you will begin to personally know

God and His Son, Jesus Christ, and the Holy Spirit of God ... all of whom are working on your behalf to help you become that new creation in Christ!

"Like newborn babes, long for the pure milk of the Word, that by it you may grow in respect to salvation." (1 Peter 2:2 NAS)

RECOGNISE THAT THE BIBLE, GOD'S WORD, IS TRUTH

"Sanctify them in the truth; Thy Word is truth." (John 17:17, NAS)

His Word will now be the reference for your life, not what man tells you. His Word will also guide your life.

"Thy Word is a lamp to my feet, and a light to my path." (Psalm 119:105, NAS)

While, at first, some of the writings in God's Word may seem difficult to understand, the Holy Spirit is also your teacher and will help you. Start with the New Testament, the book of John. Read a portion every day in quietness and see how the Holy Spirit impresses you with the wonderful truths and blessings of God.



Prayer is your way of communicating with God. He is now your Father. He cares for you and loves you. Most of all, He wants you to know Him. You do this by reading His Word and by praying. Simply tell God how you feel, what areas of your life you need Him to help you in, then believe that He is going to answer that prayer! As God answers your prayers, your faith in Him will grow and you will see how much He really loves you.

"Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you." (Matthew 7:7 NAS)

In your prayer time you will also begin to sense God's presence and His guidance. As you become sensitive to Him, you will find that He really will guide and direct your life.

"If you abide in Me, and My Words abide in you, ask whatever you wish, and it shall be done for you." (John 15:7, NAS)



This is a very important step in your Christian walk. Jesus commanded it for all believers.

"Go, therefore and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit." (Matthew 28:19, NAS)

"He who has believed and has been baptised shall be saved, but he who has disbelieved shall be condemned." (Mark 16:16, NAS)

In the Word of God, water baptism is tied in very closely to salvation. The Scriptures give many examples of baptism by immersion in water. While it is an act of obedience, it is also an important step in your growth as a new Christian. Water baptism is an outward manifestation of an inward change brought about by Christ living in you. Many Christians experience a new release from their "old self" and habits as they are obedient to water baptism.

"Or do you not know that all of us who have been baptised into Christ Jesus have been baptised into His death? Therefore, we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the Glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection." (Romans 6:3-5, NAS)

4. **A praise-filled church-** one which recognises that praise and worship in a congregation brings God's presence.

Another way to grow in the Lord and to be protected from the deceptions of satan is to belong to a fellowship of true believers.

1. **A Bible-believing church-** one in which they teach, preach and emphasize the principles of the Word of God, not just church doctrine.
2. **A soul-winning church-** one which has a deep concern for lost souls and provides an altar call for salvation.
3. **A loving church-** one in which the fruits of the Holy Spirit of God are demonstrated in genuine love and concern for one another's welfare.
4. **A praise-filled church-** one which recognises that praise and worship in a congregation brings God's presence.

It is very important that you stay in fellowship with other believers. This will not only strengthen you, but provide a way for you to become a disciple learning to be like Jesus in every area of your life.

"For where two or three have gathered together in My name, there I am in their midst." (Matthew 18:20, NAS)

5. **A church that speaks in other tongues**

On the day of Pentecost the disciples were filled with the Holy Spirit and spoke in other languages. The gift of tongues is available to all believers. It is a way we can communicate with God that goes beyond the normal expression of human language.

"For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in his spirit he speaks mysteries" (1 Corinthians 14:2)

The baptism of the Holy Spirit gives us power to live a victorious life. D.L. Moody said: "It is easier for a man to breathe without air than it is for a Christian to live without the Holy Spirit."

Nothing happens between God and man that doesn't happen through the Holy Spirit.

QUESTIONS PEOPLE OFTEN ASK

WHY DO CHRISTIANS GIVE MONEY TO THE CHURCH?

Ultimately, we are not giving to a church, but to God. God is not looking to be repaid, but does delight in a cheerful giver. The act of giving reveals the condition of our hearts towards Him.

Many people respond negatively to giving in Church. "The government taxes us", you might say "Why should the church do so too?" We should not view our giving to God as tax, but as an investment. God promises good returns on any investment in His work.

Our giving to God involves tithes as well as offerings. The word tithe means "a tenth". The first recorded tithe in the Bible was by Abraham, the man of faith, and faith is needed in tithing. As money is often seen as man's security for the future, it takes genuine faith in God to give today while trusting Him for tomorrow.

WHY IS YOUR WORSHIP SO LIVELY?

When we worship God we express our heartfelt love and adoration of Him. This may be through shouts of joy, singing, dancing, clapping, or at times crying. By doing so we outwardly express our love and faith in God. We believe God accepts both our exuberant and meditative worship when given in sincerity.

WHO IS THE HOLY SPIRIT?

We believe that God is one, yet three persons - Father, Son and Holy Spirit. The existence of the Father, the Son and the Holy Spirit is called the Trinity.

When Jesus returned to the Father, He sent the Holy Spirit to earth to guide us to Himself. Even though Jesus is not with us physically, He has not left us alone, the Holy Spirit now brings to us the presence of Jesus.

CARING FOR YOU IN YOUR AREA

*The pastors of Durban Christian Centre
would love to hear from you and pray for you.
We invite you to look up your area on the list below
and contact the pastor committed to care for you.*

*If you can't reach the Pastor in your District.
"ALL" of our District and Area Pastors are
available to serve you in anyway possible*

DURBAN WEST - Pastor Ron & Judy Foster
Tel: 202 2473, Cell: 082 371 8692
Pastor Des Marshall Cell: 082 541 4773

Pinetown, Westville, Hillcrest, Newlands West, Reservoir Hills, Greenwood Park, Red Hill, Parlock, Sea Cow Lake, Verulam, Kenville, Effingham Heights, Overport, Sydenham, Clare Estate, Newlands East, Asherville, Mayville, Cato Manor, Mariann Ridge, Sherwood, Sparks Estate, Springfield, Bonela, Phoenix.

**DURBAN SOUTH - Pastor Johnny & Patricia Grobler
& WENTWORTH Cell: 082 926 3665**

Malvern, Escombe, Hillary, Bellair, Sea View, Rosburgh, Bluff, Yellowwood Park, Montclair, Woodlands, Woodhaven, Amanzimtoti, Clairwood, Chatsworth, Austerville, Isipingo, Mobeni Heights, Kharwastan, Shallcross, Wentworth, Merebank, Merewent, Navy, Isipingo Hills.

DURBAN RIDGE - Pastor Harvey & Lesley Campbell
Tel/Fax: 205 6193, Cell: 083 777 6633

Umbilo, Glenwood, Manor Gardens, Glenmore, Berea, Musgrave, Morningside, Greyville, North Beach, Durban North, Umhlanga.

SATELLITE CHURCHES

DURBAN CENTRAL - Pastor Vusi Dube
Tel: 261 9890, Cell: 083 359 0152
South Beach, Lower Berea, City Centre, Albert Park, Congella.

KWAMASHU - Pastor Nicholas & Doris Mzimela
Tel: 307 5348, Cell: 082 551 3395
Ntuzuma, Inanda, Newtown, KwaDabeka, Clermont.

UMLAZI - Pastor Salatiel & Doreen Nkwanyana
Tel: 301 3404, Telefax: 906 0588 Cell: 072 356 6623
Lamonville, KwaMakhutha, Umbumbulu, Klaarwater, Kwangezi, Malukazi, Magabheni, Illovo Township, Fotweni.

CHATSWORTH - Pastor Bobby & Margaret Moodley
Tel: 403 5642, Cell: 083 333 5330

*We would like to personally invite you
to a Life-Group in your area!*

What is a Life-Group?

Durban Christian Centre is a multi-cultural many membered congregation comprised of thousands of people from all walks of life coming together to worship every Sunday. The early church in Jerusalem was also such a church. Yet there was still a need for the disciples to go house to house continuing "steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers". Acts 2:42,46

We encourage every Durban Christian Centre partner to attend one of our many Life-Groups. They meet in homes, usually on weekday evenings, for Bible discussion, prayer and friendship. It is this small group setting that you can find your place in the Church. We also have a Saints Relief Fund for committed Lifegroup partners to assist when in financial difficulties.

L - Love • I - Instruction • F - Friendship • E - Evangelism •

CHRISTIAN BIBLE TRAINING COLLEGE



AT CHRISTIAN BIBLE TRAINING COLLEGE YOU WILL ENJOY...

- A Spirit-filled community, with believers from many areas
- Bible centred curriculum • Vibrant praise and worship
- Anointed and qualified faculty
- Special guest ministers from around the world
- Affordable tuition • Practical, hands-on ministry opportunities
- Correspondence, Part-time and Full-time courses available.

If you have never registered for a course
before, step out of your comfort zone, and
make that change!!

CBTC, preparing vibrant, biblically strong, theologically balanced, culturally sensitive, Spirit - empowered, ministry - minded people for the 21st Century.

For more information contact Bernadette, Wayne or Harmony on 031-2075030.

Conditionally registered as a private higher education institution. No 01HS02
Associate Bible School of Christ for the Nations Institute (USA)

FAITH TO LIVE BY

"Faith to live by" a series of **FREE COURSES** available to progressively instruct believers on the pathway to Spiritual Maturity. God's word says that "My people perish for a lack of knowledge". We at Durban Christian Centre are committed to "the equipping of the saints for the work of the ministry", and are continually training partners in the Word and the ways of God. *Certificates are awarded at the conclusion of each course.*

THESE ARE THE FREE EXCITING COURSES AVAILABLE FOR YOU:



WALKING IN HIS FOOTSTEPS

"Walking in His Footsteps" is a basic instruction course for New Believers, and is essential in laying a foundation for living a balanced Christian life. This course must be completed before any of the other courses can be attended.



FAITH TO LIVE BY 1 FISHERS OF MEN

"Go into all the world and preach the Gospel to every creature" - Mark 16:15 If you are wanting to learn how to lead people to Jesus Christ, but don't know how to go about it, this is the course for you. You can learn the basic concepts of how to become an effective witness by doing this course. "God is not willing that any should perish, but that all should come to a knowledge of Him" - 2 Peter 3:9



FAITH TO LIVE BY 2 NEW CREATION REALITIES

"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new". 2 Corinthians 5:17 Take a step further in your walk with God and find out what it truly means to be a New Creature in Christ. You will be amazed, as God's Word begins to change you into the image of Christ, and you discover who you really are in Him.

FAITH TH LIVE BY 3 OVERCOMING FAITH

"But without faith it is impossible to please God" - Hebrews 11:6 Discover how you can live a life of Faith that overcomes all doubt and unbelief. Faith comes by hearing the Word of God, and as you hear the teaching of the Word in this course, the knowledge of what you are studying will become a certainty in your heart.



FAITH TO LIVE BY 4 DRESSED FOR BATTLE

"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age" - Ephesians 6:12 Learn how to put on the full armour of God, and ably wield God's Word as a sword. This course teaches how to apply spiritual battle strategies that oppose the forces of darkness at work in the world today.



FAITH TO LIVE BY 5 LIFE GROUP LEADERSHIP TRAINING

This course details the principles implemented by Durban Christian Centre Life Groups, and offers practical hints and helpful advice to all potential Life Group Leaders.

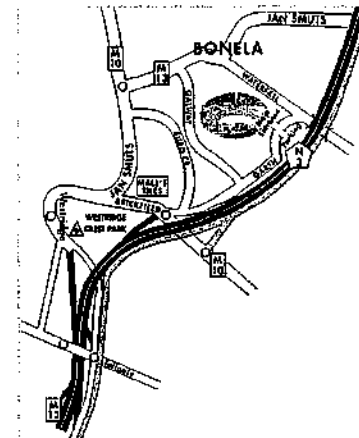


FAITH TO LIVE BY 6 EFFECTIVE LEADERSHIP

Anybody aspiring to become a leader at Durban Christian Centre must complete this course, once they have done the previous 5 courses. "Effective Leadership" completes the "Faith to Live By" series and is a wonderful tool in training up mature, Christ-like leaders, who will understand what God expects of them as leaders in His Church.



JESUS DOME

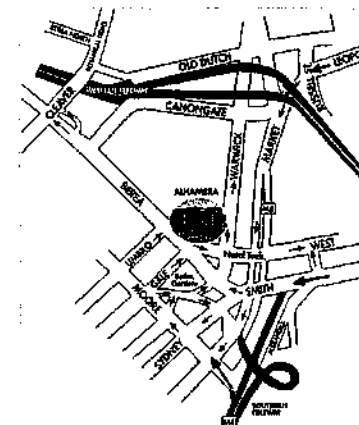


JESUS DOME GARTH ROAD, MAYVILLE

VISIT OUR CHRISTIAN
BOOKSHOP - Ph: 207 5154

SUNDAY
SERVICE TIMES
8:00AM ~ 6:00PM

ALHAMBRA



ALHAMBRA BEREA ROAD, HOPE CLINIC & FEEDING SCHEME OPEN MON - FRI 8:00AM - 4:00PM HOPE AIDS CLINIC



VISIT OUR CHRISTIAN
BOOKSHOP - Ph: 304 7680

SUNDAY
SERVICE TIMES
8:00AM ~ 10:30AM

THE GREATEST DAY OF MY LIFE

This is in joyous remembrance that on

24.10.2004

DATE

**I SURRENDERED MY LIFE TO THE
LORD JESUS CHRIST.**

**BY FAITH, I RECEIVED FORGIVENESS FOR
MY SINS AND WAS BORN AGAIN THROUGH
THE BLOOD OF JESUS.**

**I MAKE A COMMITMENT TO GOD THIS DAY
TO WALK CONTINUALLY AND
PRAYERFULLY IN THE LIFE OF HIS WORD,
THE BIBLE ... AND TO RECEIVE
HIS NEW PLAN FOR MY LIFE!**

[Signature]

SIGNED

PC: C

PLACE

*Keep this page as a personal reminder
That this was the moment your new life began!*

A FREE COURSE!!!

*Your personal
invitation to
"Following His
Footsteps"*

*This course has been designed to
help you grow and give you a solid
foundation in your "New Life"
with the Lord Jesus Christ.*

*Come and join us for an exciting
experience that will change
your life forever as the
Word of God changes you.*

TOPICS INCLUDE:

How to pray

How to hear God's voice

*How to have God's power in your
life and much more!*

Dates: Monday

Tuesday

Wednesday

**VENUE AND TIME
DURBAN CHRISTIAN CENTRE
JESUS DOME**

7pm - 9pm

ALHAMBRA (Berea Road)

6:30pm - 8:30pm

For more information contact

Allison: 207 5030

*Tea and Coffee will be served plus a free
gift on completion of course*

Appendix L: Letter from Schlemmer

Dear Genevieve James

I have at last had an opportunity to refresh my memory my memory on what I wrote in Faith for the fearful.

By and large I still agree with myself, as I was, with the exception of two points of emphasis. These two points stem from the same root points of departure on developments in our society since that small book was written over 20 years ago.

Some of the fears of whites that I depicted as irrational then have in fact materialized. I need not go into them but they include the exploitation of the race issue as a cover for some of their own mistakes by black politicians today. Another factor is that many black South Africans have become unusually dependent on the state, and this dependence, while understandable, is becoming so entrenched that the some of the development challenges in SA have been magnified rather than reduced by reform.

Had we been less morally aroused by apartheid we should have realized that political change in South Africa would pose very much greater challenges than most liberals expected in 1984. If I had anticipated the future more rigorously in 1984, I would have been somewhat more understanding of the fact that the fears of whites cannot be assuaged by an appeal to their sense of social responsibility. The mainline churches, while emphasizing the need for Christian outreach to disadvantaged people, might have done more to prepare their white congregants spiritually and psychologically for a period of political "bloodletting". I am not pessimistic about the eventual outcome but the social gospel of the mainline churches, while necessary, was hopelessly superficial in the light of the challenges to follow.

I was also rather too critical of the tendency on the part of the charismatic churches to use spiritual rebirth as a route to withdrawal from the harsh and fearful socio – political challenges of the day. More recently I have become involved once again in research among the Pentecostals and for some powerless black and brown communities in which the social fabric is shredded by Aids, crime and the manipulation of expectations by

politicians, some spiritual insulation from social and economic stress that government is unable to resolve is the only way to avoid self – destructive behaviour. I now feel that it would be cruel on both whites and blacks to expect them to confront the stress without the reassurances of a more arousing faith such as that which the charismatic churches offer. When big capitalists and political elites combine their resources to cut ordinary white and black South Africans out of the game, spiritual havens may indeed be a necessary alternative source of strength.

I would like more information in the following areas:

- ☐ I am a first time visitor
- ☐ Place me on your mailing list
- ☐ I have a prayer request
- ☐ I need a pastor to contact me
- ☐ Life groups
- ☐ Bible School
- ☐ Baby dedication
- ☐ Children's ministry
- ☐ Youth ministry
- ☐ Drama & Dance Ministry
- ☐ Following in his Footsteps
- ☐ My address has changed (please supply us with both old & new addresses)
- ☐ The Hope Centre (Aids clinic)
- ☐ The I.C.A. School
- ☐ Camp Hope
- ☐ Volunteering for Security
- ☐ Volunteering for Ushering

PRAYER REQUEST

If you have a request or need, please fill out the details below.

name: _____

postal address: _____

tel: (h) _____ (w) _____

which area are you visiting from: _____

WHY BE A SOUL WINNER? LESSON 1

THE ENEMIES OF SOUL WINNING

There are very few Christians in the Body of Christ who actually get involved in witnessing for Christ. It has been estimated that among professing Christians worldwide -

- 20% never pray
- 40% never give to God's work
- 30% never attend a Church service
- 70% never give for evangelism and missions
- 80% never go to a prayer meeting
- 90% never have family prayers
- 95% never witness or endeavour to win souls to Christ

? source

1. THE TRADITION OF THE ELDERS

These excuses and traditional ideas are many. Matthew 15:6

They include: -

- a) God has pre-destined some to be saved, and others to be lost.
- b) All men will be saved ultimately. God is love and none will be lost.
- c) Soul winning is a special gift and calling.
- d) The Evangelist should do all the soul winning.
- e) The Preacher is the "professional" - he is the only one capable.

2. WE HAVE THE RIGHT MESSAGE, BUT THE WRONG METHODS

- a) The traditional concept is that sinners need to come to church to get saved. The only people who can be won to Christ in evangelism are lost sinners, so let's go out where they are - outside our church buildings. Luke 14:23
- b) Jehovah's Witnesses have the wrong message but the right method - they make converts in the homes of people, on whose doors they knock.
- c) We need to do what the early Church did.
They did it daily. Acts 5:42
They did it in houses. Acts 2:46,47
They did it in Temples.
This continued over TWO years, so that all who dwell in Asia, heard the Word of the Lord Jesus (both Jews and Greeks). Acts 19:10

THOUGHTS AND QUESTIONS FOR DISCUSSION

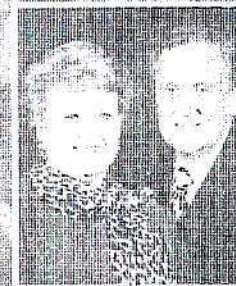
1. Referring to the statistics above, why is it that so few in the Body of Christ are involved in this great task of evangelism?
2. Identify and discuss how to overcome mindsets and traditional ideas that hinder you in becoming an effective soul winner.
3. Discuss strategies and innovative ways of reaching the lost with the right message.

New Graphic Printers : 031 - 579 5264

Durban Christian Centre INTERNATIONAL CHURCH

A place where miracles happen!

RECEIVE FOUR MIRACLES TODAY



Pastors Fred and Nellie Roberts and the staff of the Durban Christian Centre extend a warm welcome to everyone who is worshipping with us today.

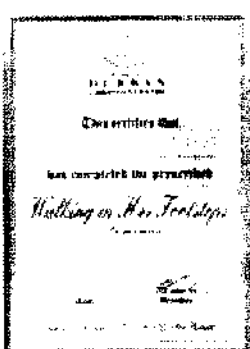
It is our prayer that the Lord will touch you in a mighty, miraculous way as we lift up the glorious Name of our wonderful Saviour.

Tel: (031) 207 5030 • Fax: (031) 208 2283
GALWAY ROAD MAYVILLE • PO BOX 50920 MAYVILLE 4058

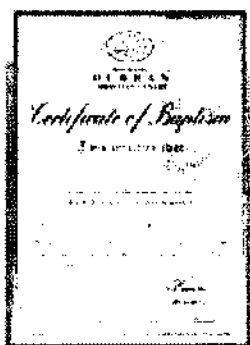
Appendix M: DCC week at a glance, 17-23 September 2001

Appendix N: Faith to live by

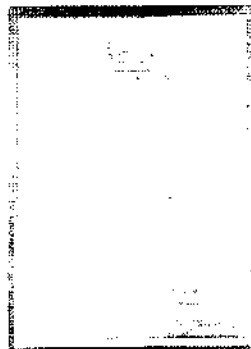
FAITH TO LIVE BY SEMINARS



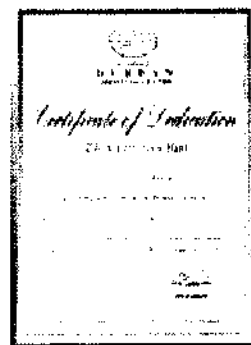
Walking in His
Footsteps Certificate



Certificate of
Baptism



Before I Say I Do
Certificate



Certificate of
Dedication

THE VISION OF SUCCESS

There are 4 steps to maturing in Christ and they are:

1. **Win**
2. **Consolidate**
3. **Disciple**
4. **Send**

1.WIN

"Therefore if any man is in Christ, he is a new creature: the old things have passed away: Behold all things have become new." 2 Corinthians 5:17. You are born again, a brand new life full of God's blessings waits you and we rejoice with you to see God's plan and purpose for your life fulfilled.

Learning to share your faith with others is a wonderful experience that will help unlock the blessings of God upon your life. We will help you to learn how through the various training courses available to you.

2. CONSOLIDATE

These courses are designed to further strengthen and establish you in the vision.

Walking in His Footsteps

Learn about the new birth, principles of deliverance, the assurance of salvation and the power of the scriptures. Your leader will personally arrange for you and assist you in your walk with God.

Encounter

A week-end seminar running from Friday evening to Sunday afternoon at our camp-facility in Cato-Ridge. At Encounter you will experience the cross of Jesus Christ in a real and life changing way.

At the conclusion of the Encounter, if you are not yet involved in a Life-Group, this would be the perfect opportunity for you to join. A Life Group is a place where you can enjoy fellowship and personal equipping with the Word of God. A variety of weekly teachings are designed to further establish you in Christ and help you with practical application of God's Word in your life.

Post Encounter

Learn how to further strengthen your relationship with God. This seminar runs for one night a week at the church for five weeks. Some of the courses include: The Power of Praise & Worship, We Were Created To Bless, Knowing The Will Of God, Think Like A Conqueror and God Created Man to Prosper.

3. DISCIPLE

Our vision is to see every believer become a leader. This course will help develop and release the God-given potential of leadership within you.

Courses designed to equip you for leadership consisting of:

School of Leaders 1, 2 & 3

Re-Encounter:

A weekend in the presence of God, preparing to answer His call and be sent to touch other people's lives.

4.SEND

The final stage of the vision is to see believers released to accomplish all of God's plans for their lives. This process is initiated by starting life groups and helping equip new believers in the faith.

School of Leaders 3:

Will equip you with the truths needed to successfully lead others to Christ and see them established in the vision through prayer and evangelism, new life groups will be established, helping you the believer to fulfill the Great Commission to make disciples of all nations.

MORE AND MORE YOUNGSTERS SEEKING TREATMENT

Durban's teen drug users

Ma
02 Aug '04

LATOYA NEWMAN

DRUG abuse among Durban teenagers is on the rise with 27% of patients in treatment programmes under the age of 20.

Experts say abusers are getting younger with reports of children as young as 11 being admitted for treatment.

Speaking to *The Mercury*, they said more children and teenagers were being treated for substance abuse and outreach programmes at schools showed a "definite increase" in abuse.

"Not only have numbers increased (in Durban), but ages for treatment are getting younger. In one case, for example, we had an 11-year-old with a heroin addiction," said Carol du Toit, Director of Sanca (the South African National Council on Alcohol and Drug Abuse) in Durban.

"Young people are presenting (in treatment) for glue sniffing, dagga, mandrax and alcohol abuse."

Research by the South African Community Epidemiology Network on Drug Use also showed an increase in the number of youngsters under 20 who were in treatment.

Figures in its July/December report for 2003 show that Durban's percentage of patients under 20 in treatment programmes is the highest compared to four other cities.

The network's statistics showed

Primary drug of abuse (%) for patients younger than 20 years of age - selected drugs

	CT	DBN	PE	CAH	MPA
Alcohol	4	10	16	5	20
Dagga	42	45	28	55	67
Methadone	33	9	39	25	0
Heroin	7	22	0	2	6

Change in percentage of patients in treatment under age 20

	2000	2003
Cape Town	17	22
Durban	19	27
Port Elizabeth	N/A	18
Gauteng	17	26
Mpumalanga	7	21

□ Treatment demand for both dagga and Mandrax-related problems is substantially higher for persons under 20 than for older persons.

□ A 2% increase in the proportion of people under 20 choosing heroin as their drug of abuse was noted between the first and second half of 2003 (especially among females).

□ A big increase in treatment demand for Speed (classified as a 'dub drug') was noted in Cape Town in 2003, especially among under-20s, of whom 5% choose Speed as their primary drug of abuse.

□ Inhalant/solvent use among young people continues to be on the rise.

□ Methadone/Codone among young patients in the central Eastern Cape and Gauteng was reported.

□ Use of ephedrine (widely used for weight loss as an energy booster and to enhance athletic performance) among young male adolescents was noted in PE.

Information supplied by the South African Community Epidemiology Network on Drug Use

that 27% of patients in treatment programmes were under 20. The figure was 19% in 2000.

The network is an alcohol and drug

monitoring system conducted in Durban, Cape Town, Port Elizabeth, Mpumalanga and Gauteng.

Its report showed that alcohol and dagga were the most common primary drugs of abuse for people under 20 years of age in Durban. In this category the city had the highest figures for alcohol abuse (43%) and the third highest for dagga (45%). Mpumalanga led with 67%.

Adding to this, experts said the disintegrating family system had worsened matters, often resulting in youngsters going to places such as nightclubs where they sought social comforts. Therefore child authorities favour the provision of what has been termed "healthy entertainment" that offers "clean" alternatives for a more socially stable younger generation.

One example of this is the Youth X-Treme community project based at the Thunderdome in Mayville that was launched at the weekend.

The objective of the project is to offer young people a weekend "chill-out" space as an alternative to clubs, drugs, alcohol and other socially destructive forces.

Joan Van Niekerk, Director of Childline, said such concepts for young entertainment in the city were really needed.

"One problem is that there are so few places that young people can go to for clean entertainment in the larger Durban area."



Way Beyond Thunderdome

A new urban nightlife offers good clean fun for the young

TRIP of hanging out at the same old venue every Friday night. Or worse, having no place to hang out at all? Don't fret! Boring Friday night has become a thing of the past since the launch of *Thunderdome* - Dublin's latest youth hangout. It's guaranteed to breathe new life into your weekend.

Situated at the corner of Grafton and Galway Roads, *Mayville Thunderdome* was launched by Youth X-Change, a Dublin Christian Centre community project, with the aim of meeting the social needs of urban youth.

"This project was born out of our concern for the young people of our city," says Victor van der Spuy, club manager. "Every Friday night, from 7pm until late, teenagers can hang out at *Thunderdome* absolutely free of charge, and enjoy live bands, chat shows, pool and basketball. A particular highlight for the adventurous is rock climbing on the second largest indoor climbing feature in KZN. Other activities including camps, team games and talent shows will be scheduled at regular intervals. The facilities are targeted at school-going youth of all cultures," says van der Spuy.

"The evenings are targeted and based on strong moral and ethical values, to ensure their future success. We have learned that the chief reason most young people end themselves in

Hard Day's Night Re-visited

The plight of a street child has touched many readers' hearts.

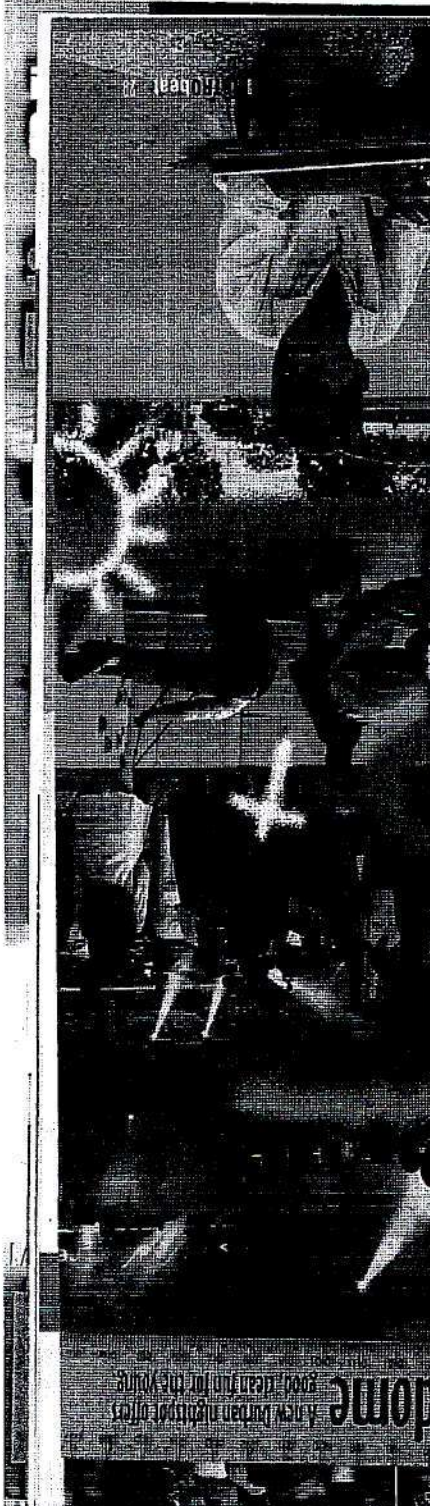
By TIMOLA OUAISING

In issue 65 of *METRO* we ran an article about a day in the life of street child Sponten Kumele. A hard day's night. The article was not an attempt to obtain either sympathy or sponsorship for the boy, but rather to make the public aware of what street children experience.

Given the warm-hearted nature of the people of *METRO*, many readers contacted us, keen to provide assistance of various forms to Sponten. Unfortunately, *METRO* is unable to facilitate this kind of assistance, as we have no direct contact with Sponten. However, the *METRO* Municipality has a committee in place whose primary focus is street children. Should you wish to get further information or offer help in any form to street children, please contact Elizabeth Dwyer on 031 300 3174 or email blunghat@darkm.gal.ie.

For more information on *Thunderdome*, or to find out about their planned activities, contact Victor van der Spuy on 031 232 5026 or 082 459 7415.

most young people end themselves in



Appendix Q: DCC youth membership procedure



c/o garth & galway road, mayville, durban • po box 30920, mayville 4058
tel: 031-2425026 • fax: 031-2082283 • e-mail: yms_6@hotmail.com

See - Metro Beat -
2 pg - youth spread 17th September, 2004

Dear Parents,

RE: FRIDAY NIGHT SAFETY & SECURITY ARRANGEMENTS

We greet you in the precious name of Jesus, and trust that you are X-Tremely blessed!!!

26/09
With the X-Launch still fresh on our breaths, we give the Lord all the glory for making it such a success! As the Mercury has put it the following Monday morning (front page nogal): "at long last Durban has a safe, healthy alternative hang-out spot for the young people!" Hallelujah!

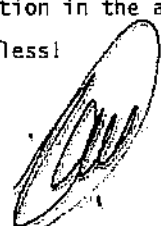
It is, however very necessary to be pro-active in our approach towards safety and security policies on a Friday night, and we feel the time is right to implement a solid control system. Thus the following changes:

- * Every child will receive an access badge, once he/she has completed the registration process. This is necessary to facilitate young people between the ages 13-18, and to ensure that parents have consented to the various activities, such as rock-climbing, basketball pool-tables, ect. by signing an indemnity form.
- * The access badges also encourage sufficient control. Should we deem a member's behaviour unsatisfactory, their card will be clipped, with full access denied to those without a card, or those having a card clipped three times.
- * Visitors would receive a temporary visitor's card, if accompanied by an existing Youth X-Treme member. The onus then rests on that member to register his/her friend.
- * The main gate will be locked at 19:15, please ensure that you drop-off your children before that time. All access doors will be locked at 19:15, and remain locked until 21:00 to assist with control and further assure the safety of your children.

The implementation of this new system will be staged in various phases, over the next few weeks. Please find attached a registration form, which needs to be completed by yourself to register your child as a Youth X-Treme member. By doing so it also encourages effective communication to our members, informing them of forth coming events and attractions.

We trust that the above is in order and thank you for your favourable co-operation in the above regard.

God Bless!



Victor & Adèle van der Spuy
YOUTH PASTORS

REGISTRATION

(To be completed by parent/guardian)

I, _____ (FULL NAME) hereby
consent my child to be registered as a Youth X-Treme member.

DATED AT _____ ON THIS
_____ DAY OF _____ 2004.

SIGNATURE OF PARENT/GUARDIAN

=====

PERSONAL INFORMATION OF CHILD:

First names: _____

Surname: _____

Date of Birth: _____

Tel.(h): _____ Tel.(cell): _____

Tel.(w): _____

Residential address: _____

Postal Code: _____

CONSENT/INDEMNITY

(To be completed by parent/guardian)

I, _____ (FULL NAME) residing at
_____ and being the parent/
guardian of _____ hereby consent to
his/her participation/involvement in any activity whilst on the premises of
DURBAN CHRISTIAN CENTRE and I waive any right that I or my son/daughter may
have to claim compensation against the leadership and staff of DURBAN
CHRISTIAN CENTRE in respect of any loss, injury or damage incurred whilst
involved such activity and I indemnify them against all such claims,
accepting that all reasonable precaution will be taken by the
person/persons involved in leadership of the relevant department to avoid
injury, loss or damage.

DATED AT _____ ON THIS
_____ DAY OF _____ 2004.

SIGNATURE OF PARENT/GUARDIAN

PERSONAL INFORMATION OF PARENTS:

First names (Father): _____

First names (Mother): _____

Surname: _____

Tel.(h): _____ Tel. (cell): _____

Tel. (w): _____ E-Mail: _____

Residential address: _____

_____ Postal Code: _____

PERSONAL INFORMATION OF NEXT OF KIN: (In case of an emergency)

First names: _____

Surname: _____

Relationship: _____

Tel.(h): _____ Tel. (cell): _____

Tel. (w): _____ E-Mail: _____

Residential address: _____

_____ Postal Code: _____

Appendix R: Newspaper Article: Still giving hope

STILL GIVING HOPE

The Mercury 14 Feb 2005



PICTURE: SHERELEE CLARKE

THE Hope Clinic for people living with HIV/Aids is back in business and operating at full strength. This is according to Dr Fred Roberts (front), the founder and senior minister of the Durban Christian Church, which owns the clinic, at the corner of Berea Road and Warwick Avenue. Roberts said that allegations made by a former minister of the church, Pastor Vusi Dube, who worked at the clinic with his wife, Dr Taki Dube, were incorrect. Roberts said that Dube and his wife took the confidential files of about 500 HIV patients as well as computers and other equipment to set up another Aids clinic in Broad Street. Roberts, shown with some of the medical, pastoral and support staff at his clinic, said legal action had been initiated against the Dubes to retrieve the files and equipment, which were the property of the Durban Christian Centre.

Church hauls denounced pastor and wife to court

Couple accused of taking medicines
and equipment from HIV/Aids clinic

SUTHENTIRA GOVENDER and FUTHI
NTSHINGILA

ONE of Durban's largest churches has gone to court against a former pastor and his wife, claiming they stripped the church's HIV/Aids clinic of equipment and medicines to start their own facility.

The 7 000-strong congregation of the Durban Christian Centre (DCC) has been deeply divided by the public denunciation of its former pastor, Emmanuel Vusi Dube, for alleged extramarital affairs.

Dube, who has resigned, has denied the allegations made from the pulpit by Pastor John Torrens.

Now the church has gone to court for the return of medical equipment, medicines and patient files which it claims were taken by Dube and his wife, Dr Taki Dube, who both worked at the H.O.P.E. Centre Clinic.

Taki Dube said this week all she had taken was her intellectual property. She and her husband have now formed the Centre of Hope.

In a statement to the Sunday Times Extra, Dr Fred Roberts, the church's founder and senior minister, said: "Despite repeated requests being made to the Dubes to return the patient files and equipment, they have failed to do so. The church had no option than to approach the Durban High Court on an urgent basis to seek the return of the equipment and the patient files."

In papers before the court, Joy Torrens, a director of the church, said: "All of the equipment of the DCC's clinic has been paid for by the applicant out of donations received by the DCC. The equipment belongs to the DCC."

late last year "after rumours reached the directors of the DCC that Dube had been involved in immoral conduct".

She said the DCC "never formed a view as to whether or not Dube was guilty of any such conduct."

Torrens said that her husband, John, who is a vice-senior minister of the DCC, decided to visit Dube to discuss the problem after senior officials had learnt that Dube was being accused of having extramarital affairs.

Torrens said that without prior warning Dube and his wife tendered their resignations last month and removed the equipment from the H.O.P.E. Centre.

"The functioning of the clinic has been crippled and patients have to be turned away because the clinic no longer has their patient files or any equipment or prescribed medicines."

Torrens said she had received a letter from the Dubes stating that the DCC's use of the name "Hope Centre Clinic" would be illegal.

"I have been advised by members of the congregation that the Dubes are attempting to establish the clinic in Clermont... I have also heard they intend to approach the DCC's donors for financial help for this venture," she said.

In an interview with the Sunday Times Extra, Taki Dube said: "I had the vision before I came to Durban Christian Centre. They didn't want to put in their financial support because they were not sure if it was going to be viable. So I had to fundraise."

She said that the church gave her the premises for the clinic but never supported the clinic financially.

"The case was adjourned to next week."

The no-sex revolution

page 8 Sunday Tribune June 27 2004

KERRY CULLINAN

WHAT makes young people walk hundreds of kilometres to promote no sex before marriage?

"Abstinence is the only way you can be 100% sure that you remain Aids-free. Abstinence is cool," says Philani Simelane.

The 24-year-old was one of 15 young people who recently walked 250km from Durban to Ladysmith, to promote the idea that people should wait until they are married to have sex.

The walkers rose at 4am each day, were on the road in the freezing cold by 5am and then walked mostly uphill into the sun for 30km to 40km a day.

"My leg muscles were strained. It was very tiring. Some people had blisters. I got one here," says Simelane, pointing to a large mark on his upper lip.

"Sometimes we were so tired that all you could hear was the kwa-kwa-kwa of footsteps. It was very tough. What gave us strength was the message. In 2010, we will be there. By 2020, we want South Africa to be Aids-free."

But abstinence is hard to popularise in a country where, by the age of 17, the majority of young people have had sex, according to the Nelson Mandela Household Survey.

Virginity is as stigmatised as homosexuality by Umlazi school pupils,

according to research conducted by US researcher, Mark Hunter.

"They say I have lost my style," admits Simelane, who had a number of girlfriends and fathered a child before he converted to Christianity and started to promote abstinence. "They say I am for abstinence because I am not getting the attention of girls. But I tell them that I am thinking about my future. I don't have to go straight to my death by walking into the fire."

Mabongi Xulu, 21, one of three women on the abstinence walk, likens the abstinence movement to the 1976 student uprising.

"Every Saturday young people are being buried. In 1976, young people stood up and fought against things that were killing them. We cannot allow HIV to destroy us. Nobody else can do it. So we are saying 'mncishe' (abstain) and wait for the right partner."

Xulu too has been told that she is "crazy", but she and Simelane both believe that they are part of a revolution. "When HIV first started to kill people, there were many who would not accept that the virus exists. Now everybody agrees that it does. We are starting an abstinence trend," says Xulu.

Both Simelane and Xulu are members of the Hope Christian Centre, which has held annual abstinence walks for the past three years.

Dr Taki Dube, who runs the centre's HIV/Aids clinic, says the church has a

membership of "around 5 000 and 70% of these are young people". She estimates that the Dome, which is part of the same Christian movement, has similar membership numbers.

Abstinence is a key part of the Hope Centre's preaching. But it includes "kissing, caressing and visual stimulation that may entice one to have sex" on its list of things that parishioners should refrain from doing.

Affirmation

Simelane says this approach is right. "When you start knocking on a door, you expect it to be opened. Once you are aroused, it is hard to stop."

He believes that many young people, "especially young ladies", have sex to get affirmation. "They lack self-confidence, and because they are not sure of themselves, they have premarital sex. They also depend on older men to buy them things, like cellphones."

"We want people to feel ashamed to sleep around. But we also want them to understand that they are so precious that they should save themselves for marriage," says Simelane.

Abstinence is part of the Department of Health's ABC safe sex message, but has not been promoted that vigorously.

Anthropologist Prof Suzanne Leclerc-Madlala says abstinence is "a relevant stance, given that we have failed to prevent the spread of HIV with our focus on condom promotion".

"Numerous studies have shown that we need to promote other forms of behaviour change, including abstinence and mutual monogamy. But rather than just saying, no sex, there are other ways to get pleasure rather than penetrative sex," she says.

Internationally the abstinence movement has gained popularity since George W Bush became US president.

A third of the funds available for HIV/Aids prevention programmes from his President's Emergency Plan for Aids Relief are earmarked for abstinence-until-marriage programmes.

The Treatment Action Campaign criticised this position in a petition delivered to the US consulate in Durban on Friday. "While we support the promotion of delayed sexual activity as an important aspect of life-skills education, we do not believe that this should be framed in moral judgments concerning marriage, or at the expense of condom promotion and distribution, especially to youth."

The Hope Centre honoured the 14 youths who participated in the walk from Durban to Ladysmith in a ceremony at the Suncoast Casino on Friday.

The walkers took a week to walk the 280km from Durban to Ladysmith.

Among those who received the awards was Pogisho Mokotjo, a soccer player for Durban Stars who was also a celebrity walker. — *Health-e News Service*

Appendix U: DCC – Premarital questionnaire



QUESTIONNAIRE FOR COUPLES

This list of questions is posed for you to assess any previous risky behaviour that may have placed you at risk of acquiring HIV. It is anonymous and for your information only. It is meant to be a catalyst for discussion between couples. Please be honest and then decide on what further action must or should be taken. All questions are yes or no (Y/N).


- Q1. Are you a virgin?
- Q2. If no, have you ever had unprotected, penetrative anal [heterosexual / homosexual] or vaginal intercourse?
- Q3. If yes, was it within the last 3 months?
- Q4. Have you had multiple sexual partners at any given time with whom you've had unprotected sex?
- Q5. Have you ever been treated for a sexually transmitted infection (STI)?
- Q6. Have you had unprotected intercourse whilst on treatment for an STI?
- Q7. Have you had unprotected sex with a sex worker?
- Q8. Have you ever worked as a sex worker and had unprotected sex?
- Q9. Have you used a condom randomly on your sexual encounters?
- Q10. Has a condom ever broken or torn?
- Q11. Have you ever had oral intercourse?
- Q12. Have you had a blood transfusion before 1985?
- Q13. Have you previously been an intravenous drug user, e.g. heroine?
- Q14. If yes, have you ever shared needles?
- Q15. Have you ever handled body fluids containing blood of an HIV positive person, e.g. semen, vaginal secretions, vomitus, faeces, tears, saliva, urine, sputum, sweat?
- Q16. Have you ever shared a razor or toothbrush with a person infected with HIV?
- Q17. If you are a healthcare worker, have you had an occupational exposure to HIV, e.g. needle stick injury or mucosal splash?
- Q18. Did you get post exposure Prophylaxis?

- Q19. Was your HIV test negative at 6 months post injury?
- Q20. Have you ever been sexually assaulted/molested?
- Q21. Did you get post exposure Prophylaxis (i.e. Antiretrovirals)?
- Q22. Have you tested your HIV status since the event?
- Q23. Have you ever had a sexual partner die due to an AIDS related illness?

If you have answered YES to question 1 and NO to all subsequent questions, your risk of having acquired HIV is very low. We still advise everyone to know their status and abstain from sex until marriage.

If you have answered YES to any of the questions from question 2 – 15 and question 19, 22, you have been at risk of acquiring an HIV infection. We advise you to get pre-test counselled and know your status.

Appendix V: HIV Counsellor's course outline



**A COMMUNITY
OUTREACH PROJECT
OF
DURBAN CHRISTIAN
CENTRE**

54 Berea Road, Durban.
4001
P.O. Box 30920, Mayville,
4048

Tel: 031-307 2691
Fax: 031-305 5193
E-mail:
hmc@eastforrel.co.za
Website:
www.dcc.org.za/hmcclinic

NPO No. 43-756

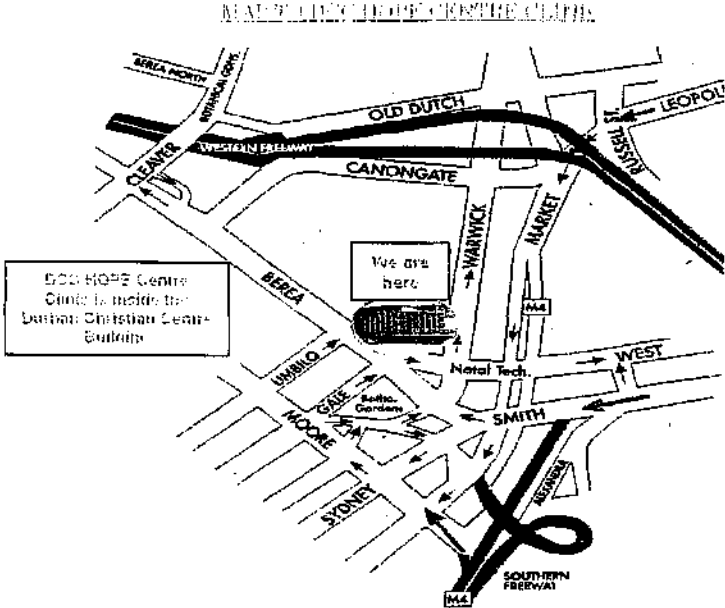
10-DAY HIV/AIDS COUNSELLORS' TRAINING COURSE

COURSE OUTLINE

A 10-day course leading to a certificate in HIV/AIDS Counselling.

Course Structure

<p>DAY 1: *Registration *Introduction *Expectations *Self Awareness</p> <p>DAY 3: *Origins/Epidemiology *Socio-Economic Impact *Gender & AIDS *Legal and Ethical Issues</p> <p>DAY 5: *Sexually Transmitted Infections *The Immune System *Medical Management *Anti-retrovirals *Mother-to-Child Transmission</p> <p>DAY 7: *TASO Model *HIV/AIDS Counselling *Verbal & Non-Verbal Skills</p> <p>DAY 9: *Support Groups *Models of Hope *Home Based Care</p>	<p>DAY 2: *Attitudes</p> <p>DAY 4: *Transmission *Prevention *Holistic Model *Behaviour Change</p> <p>DAY 6: *Social Management *Spiritual Counselling *Emotional Support</p> <p>DAY 8: *Pre-test Counselling *Testing *Post-test Counselling *Nutrition</p> <p>DAY 10: *PRACTICALS *GRADUATION CEREMONY</p>
---	---



DCC HOPE Centre Clinic is located in Berea, Durban.

**The DCC HOPE Centre Clinic reserves the right to change course structure at their discretion*

DAILY STRUCTURE

08h00 – 10h00
Morning Lectures

10h00 – 10h30
Tea Break

10h30 – 13h00
Mid-morning Lectures

13h00 – 14h00
Lunch

14h00 – 16h00
Afternoon Lectures

Selected References

Anderson, A 2000. *Evangelism and the growth of Pentecostalism in Africa*.
http://artsweb.bham.ac.uk/aanderson/Publications/evangelism_and_the_growth_of_pen.htm

Anderson, A 2004. *An Introduction to Pentecostalism-Global Charismatic Christianity* Cambridge: Cambridge University Press.

Albrecht, D 1998. *Pentecostal Spirituality: Ecumenical Potential and Challenge*.
<http://www.pctii.org/cyberj/cyberj2/albercht.html>

Attwood, V 2005. Down Under. *Metrobeat*, Mar, p.24 -25.

Bakke, R 1981. *The Urban Christian*. Downers Grove:InterVarsity Press.

Balcomb, A 2001. Evangelicals and Democracy in South Africa. *Journal of Theology in Southern Africa* 109, pp. 3-15.

Balcomb, A 2005. Interviews with South African Pentecostal Pastors and Leaders – Analysis and Impressions. Unpublished research.

Barrett, D 2002. Global Statistics in Burgess, S and Van de Maas, E,
International Dictionary of Pentecostal Charismatic Movements. Grand Rapids: Zondervan. pp. 293.

Bartleman, F 1980. *Azusa Street The Roots of Modern-day Pentecost*. Gainesville: Bridge-Logos.

Bernardo, C 1996 *Pentecostalism, theology and social ethics in Latin America* in Smith and Gutierrez.

<http://www.religiononline.org/showchapter.asp?title=374&c>

Berryman, P 1996. *Religion in the Mega-City*. Maryknoll: Orbis.

Boff, L 1980. *Jesus Christ Liberator*. London: SPCK.

Bosch, D 2000. *Transforming Mission*. Maryknoll: Orbis.

Brown, W and Carroll, J 2000. The Garden and the Plaza. *Interpretation* Richmond: Union Theological Seminary, pp. 3-11.

Bruggerman, W 2001. *The Spirituality of the Psalms*. Minneapolis: Augsburg.

Bundy, D 2002. Alfred Howard Carter in Burgess, S and Van de Maas, E (eds), *International Dictionary of Pentecostal Charismatic Movements*. Grand Rapids: Zondervan. pp. 456.

Bundy, D 2002. Harold Lawrence Cuthbert Horton in Burgess, S and Van de (eds), Maas, E *International Dictionary of Pentecostal Charismatic Movements*. Grand Rapids: Zondervan. pp. 772.

The DCC Bulletin Sep 2002. Vol.1 No.3.

Burgess, S and Van de Maas, E 2002. *International Dictionary of Pentecostal Charismatic Movements*. Grand Rapids: Zondervan.

Buttrick, G (ed) 1956. *The Interpreter's Bible*. New York: Abingdon.

Calvin, J 1993. *Calvin's Commentaries*. Vol. 8. Grand Rapids: Baker House.

Cartwright, D 2002. John H Carter in Burgess, S and Van de Maas, E (eds), *International Dictionary of Pentecostal Charismatic Movements*. Grand Rapids: Zondervan. pp. 456-457.

Clinic mission and vision <http://www.dcc.org.za/?q=clinic/vision>

Cole, B 2005. Point's Stinking Squalor. *Daily News* 11 Nov, p3.

Conn, H 1987. *A Clarified Vision for Urban Mission*. Grand Rapids: Zondervan.

Cox, H 1965. *The Secular City*. New York: Macmillan.

Cox, H 1995. *Fire from heaven: The rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First century*. New York: Addison Wesley.

Creswell, J 1994. *Research Design: Qualitative and Quantitative Approaches*. Thousand Oaks: Sage.

Daily News 12 Mar 2001. Ballard of the northern suburbs, p8.

Davey, A 2002. *Urban Christianity and the Global Order*. Peabody: Hendrickson.

Davids, N and Fredericks, I 2005. Churches lose out to TV, crime and shopping. *Daily News*, 13 Feb, p12.

Davis, K 1996. The Urbanisation of the Human Population in LeGates, R and Stout, F. *The City Reader*. London: Routledge.

De Beer, S 1997. *Developing community ministries*. Pretoria: Institute for Urban Ministries.

De Beer, S 1998. *Understanding Urban Powers and Systems*. Pretoria: Institute for Urban Ministries.

De Gruchy, J 1986. *Theology and ministry in context and crisis*. Grand Rapids: Eerdmans.

Dempster, M, Klaus, B and Peterson, D 1999. *The Globalisation of Pentecostalism*. Oxford: Regnum.

Duffield, I 1997. *Urban Christ*. Sheffield: Urban Theological Unit.

Eliseev, A. 2006. Stressed out Pastor McCauley heads for Durban. *The Mercury*. http://www.int.iol.co.za/index.php?set_id=1&click_id=139&art_id=vn20060420052923323C612840

Evel overcome with good, www.christianitytoday.com/ct/2007/aprilweb-only/115-43.0.html

Faithful capital: Cities Report. Commission on Urban Life and Faith. <http://www.culf.org.uk/files/summary.pdf>

Fee, G and Stuart, D 1993. *How to Read the Bible for all it's worth*. Grand Rapids: Zondervan.

Feldman, R 1993. *Understanding Psychology*. 3rd ed. McGraw-Hill: New York.

Francis, L and Jones, S 2006. Charismatic Experience and Emotional Stability: A Study among Adult Christians in Piedmont, R (ed), *Research in The Social Scientific Study of Religion*, Vol. 16. Leiden: Brill, pp. 123-131.

Fratani, R 1998. Mediating the Global and Local in Nigerian Pentecostalism. *Journal of Religion in Africa*, Vol. 28-3, pp 278-315.

Garner, R 2000. Religion as a source of social change in the New South Africa. *Journal of Religion in Africa*, Vol.30:3. (Aug 2000), pp. 310-343.

Gifford, P 1998. *African Christianity*. Indiana: Indiana University Press.

Gilley, G 2000. *The Market-Driven Church* – Part 1 and 2.
http://www.svchapel.org/Resources/Articles/read_articles.asp?id=51

Goddard, G 2004. Escape and Engagement: Spirituality and Worship in an Urban setting. *Crucible*, (July-September 2004) pp. 23-25.

Govender, S 2006. R95 m mega-church to start services in city soon. *Pretoria News* 6 April, p7.

Govender, S and Ntshingila, F 2005. Church hauls denounced pastor and wife to court. *The Sunday Times Extra* 13 Feb, p2.

Greenway, R and Monsoma, T 1989. *Cities*. Grand Rapids: Baker Books.

Hall, D 2003. *The Cross in our Context*. Minneapolis: Fortress Press.

Healy, P 1995. *Managing Cities: The New Urban Context*. London: Cassel.

Heidler, R 1998. *Experience the Spirit*. Ventura: Renew Books.

Hendriks, J and Erasmus, J 2001. Interpreting the New Religious Landscape in post-apartheid South Africa. *Journal of Theology for Southern Africa* 109 (March 2001), pp. 41-65.

Hackett, R 1998. Charismatic/Pentecostal appropriation of media technologies in Nigeria and Ghana. *Journal of Religion in Africa*, Vol.28: 3, pp.258-277.

Hexham, I 1993. The Growth of Conservative Evangelical Religion
www.ucalgary.ca/~nurelweb/papers/irving/TEDHEW.htm

Hocken, P 2002. Charismatic movement in Burgess and Van de Maas (eds),
International Dictionary of Pentecostal Charismatic movements, pp. 477-515.

Holland, J and Henriot, P (1983) *Social Analysis: Linking Faith and Justice*.
Maryknoll: Orbis.

Hollenweger, W 1977. *The Pentecostals*. Minnesota: Augsburg.

Hollenweger, W. 1994. The Pentecostal Elites and the Pentecostal Poor- A missed dialogue? in Poewe, K (ed), *Charismatic Christianity as a global culture*, pp.200-216. Columbia: University of South Carolina.

Hollenweger, W 1997. *Pentecostalism Origins and Developments Worldwide*.
Peabody: Hendrickson.

Hollenweger, W 2002. in Burgess and Van De Maas (eds), *International Dictionary of Pentecostal Charismatic movements*, pp.1076-1079.

Marketing definition:

<http://iws.ohiolink.edu/moti/homedefinition.html> 15/02/2007)

<http://www.ceroi.net/reports/durban/issues/crime/index.htm> State of crime in Durban.

Huitt, 2001. <http://chiron.valdosta.edu/whuitt/col/motivation/motivate.html>

Hunt, S, Hamilton, M & Walter, T 1997. *Charismatic Christianity -Sociological Perspectives*. New York: St Martin's Press.

Hunt, S 1997. Doing the Stuff: The Vineyard Connection in Hunt, S, Hamilton, M & Walter, T *Charismatic Christianity* (eds), pp. 77-96.

Jackson, A 2003. *Facts about Durban*. Durban :F.A.D.

Jacobs, C1999. *Possessing the Gates*. Grand Rapids: Baker Books.

James, G 2000. An investigation into the level of mission awareness and activity of the Durban Indian Pentecostals. Masters thesis, University of Durban Westville.

Jenkins, P 2002. *The New Christendom*. Oxford: Oxford University Press.

Karnes, K et al. 2007. Mighty fortress: Explaining the Spatial Distribution of American mega-churches. *Journal for the Scientific Study of Religion* 46 (2) pp. 261-268.

Kelly, D 1980. *Why Conservative Churches are Growing*. San Francisco: Harper & Row.

Kirk, A 2000. *What is Mission?* Minnesota: Augsburg.

Kirkpatrick, L1997. A Longitudinal Study in Religious Belief and Behaviour as a Function of Individual Differences in Adult Attachment Style. *Journal for the Scientific Study of Religion*, Vol. 36 No.2 (June 1997), pp.207-217.

Kobia, S. *WCC Update: Between the Bible and MTV*. February 2007.
<http://www.wfn.org/2007/02/msg00138.html>

Korodia, M and Dhooat E. *Settlement Geography*.

Kritzinger, D 1995. Missiology and the Challenge of Urbanisation in South Africa. *Missionalia* 23:2 (August 1995) pp.201-215

Kritzinger, JNJ. Studying Religious Communities as Agents of Change: Agenda for Missiology. *Missionalia* 23:3, November 1995, pp.366-396.

Kroll, L. 2003. *Christian capitalism: Megachurches, Mega-business*. 17/09/03.
http://www.forbes.com/2003/09/17/cz_1k_0917megachurch.html

Kydd R.A in *Healing in the Christian Church* in Burgess & Van de Maas 2002: 708-709).

Lachs, S 1987. *A Rabbinic Commentary on the New Testament*. New Jersey: KTAV.

Leeman, P. AIDS figures may be worse than holocaust. *Daily News*. 21/09/01.
<http://new.hst.org.za/news/ideas>

Linthicum, R 1987. *City of God, City of Satan*. Grand Rapids: Zondervan.

Lundell, P 2001. *Armed for battle*. Kansas City: Beacon Hill.

Macfarlane, D and Daniels, G 2000. Urbanization's the Global Trend. *Mail and Guardian*. <http://qsilver.queensu.ca/~mspadmin/pages/In-the-news/2000>

Maharaj, P 1992. *The influence of the Holy Spirit and agape on Pentecostal Social Ethics in South Africa*. Masters Thesis, University of Durban Westville.

Martin, D 1999. The Evangelical upsurge and its political implications in Berger P (ed), *The Desecularization of the World*. Grand Rapids: Eerdmans, pp.37-49.

Martin, D 2002. *Pentecostalism: The World their Parish*. Malden: Blackwell.

Martin, E 2002. The Role of Critical Social Analysis in Public Policy and Administration: A service learning course application in race, inequality and public policy. *Contemporary Justice Review*, 5:4, pp. 351-369.

Marx, K 1844. *Introduction to a contribution to the critique of Hegel's philosophy of right*.

<http://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm>

Mathey, J 2001. Faith Healing and Mission. *International Review of Mission* Vol. 93 Nos. 370/371 (July /October 2004).

Maxwell, D 1999. Historicizing Christian Independency: The South African Pentecostal Movement c.1908-60. *The Journal of African History*, Vol. 40, No. 2. pp. 243-264.

Maxwell, D 1998. Delivered from the Spirit of poverty? Pentecostalism, Prosperity and Modernity in Zimbabwe. *Journal of Religion in Africa* 28:3.

McClung, F and Moala, K 1988. *Nine Worlds to Win*. Manilla: YWAM.

McGee, G. Pentecostal Mission Strategies: A Historical Review. *Missionalia*. 20:1 (April 1992), pp. 19-27.

Mhlongo, A .The Furnace or the Grave. *Daily News*, July 1 2004 p.10.

Morran, E and Schlemmer, L 1985. *Faith for the Fearful: An investigation into New Churches in the greater Durban area*. Durban: University of Natal.

Mouton, J 2001. *How to succeed in your Masters and Doctoral Studies*. Pretoria: Van Schaik.

Naidoo, T 2004. Way beyond Thunder Dome - A new Durban nightspot offers good, clean fun for the young. *Metro* Issue 71 December 2004:29.

Nathan, R. *Pentecostalism and Ethnic and Racial Diversity*. 5 February 1999. <http://www.pctii.org/cyberj/cyberj5/nathan.html>

Nolvos, V 2002. Pentecostal paradigm for the Latin American Family: An Instrument for Transformation. *Asian Journal of Pentecostal Studies*, 5:2 2002, pp. 223-234.

Northcott, M 1998. *Urban Theology*. London: Cassel.

Oosthuizen, G 1975. *Moving to the Water*. Durban: HSRC.

Otis, G 1999. *Informed Intercession*. Ventura: Renew Books.

Peacock, J and Holland, D. The Narrated Self: Life Stories in Process. *Ethos*, Vol. 21, No. 4 December 1993, pp.367-383.

"People living in informal settlements"

www.who.int/ceh/indicators/informalsettlements.pdf

.Philip et. al. 2004. Glory, Hallelujah! *Sunday Times* 22 December, pp. 24-25.

Pillay, G 1986. Pentecostalism: A Movement of Social Transformation? *Journal of University of Durban-Westville*, New Series 3, pp.181-193.

Pixley, G and Boff, C. 1990. *The Bible, the Church and the Poor*. Maryknoll: Orbis.

Poewe, K 1989. On the Metonymic Structure of Religious Experience: The example of Charismatic Christianity. *Cultural Dynamics* 2 (4), pp. 361-380.

Poewe, K and Hexham, I 1994. *Charismatic Christianity as a Global Culture*. Columbia:University of Carolina Press.

Poewe, K. and Hexham, I 1994. Charismatic Churches in South Africa: A critique of criticisms and problems of bias in Poewe, K. (ed), *Charismatic Christianity as a Global Culture*, pp. 50-69. Columbia: University of Carolina Press.

Poloma, M 1997. Mysticism and Identity formation in social contexts. The case of the Pentecostal/Charismatic Movement.

http://www.hirr.harts.../research_pentecostalism_polomaart2.htm

Population: Pressure, Durban, South Africa.

www.ceroi.net/reports/durban/drivers/population/pressure.

Ragin, C 1994. *Constructing Social Research*. Thousand Oaks: Sage.

Raiser, C 1997. *To be Church. Challenges and Hopes for a New Millennium*. Geneva: WCC.

Rees, Francis and Robbins (2006) *The Commission on Urban Life and Faith*,
<http://www.childrenssociety.org.uk/NR/rdonlyres/FEC1656E-7D65-4C2C-A6AF-423E8AEE609C/0/SpiritualhealthandwellbeingCE.pdf>

"Reserves", later "Bantustans" and then "Homelands".

www.deltaenviro.org.za/resource/envirofacts/urbanisation

[www.dadalos.org/int/menschenrechte/grundkurs-](http://www.dadalos.org/int/menschenrechte/grundkurs-MRS/Apatheid/Apatheid/Bestanderteile/homelands.htm)

[MRS/Apatheid/Apatheid/Bestanderteile/homelands.htm](http://www.dadalos.org/int/menschenrechte/grundkurs-MRS/Apatheid/Apatheid/Bestanderteile/homelands.htm). Homelands.

Richmond, H 2002. Learner's Lives: A Narrative Analysis. *The Qualitative Report*, Vol. 7, No. 3, September 2002.

Ricoeur, P 1988. *Time and Narrative*. Chicago: Chicago Press.

Roberts, F and Roberts, N 2004. *All things possible*. Cape Town: Struik.

Robinson, P 1990. Mission as Ethos/Ethos as Mission in Kritzing in JNJ and Saayman, W (eds), *Mission in Creative Tension*, pp.156-167. Pretoria: S. A Missiological Society.

Robinson, S. The New Rand Lords. *Time Magazine*, 6 June 2005, pp.30-33.

Roelofs, G 1994. Charismatic Christian Thought in Poewe, K (ed), *Charismatic Christianity as a Global Culture*, pp.217-233. Columbia: University of South Carolina.

Rogers, D (ed) 1989. *Urban Church Education*. Birmingham:Religious Education Press.

Rowland and Vincent (eds). 1997. *Gospel from the City*. Sheffield: Urban Theology Unit.

Salisbury, W. Faith, Ritualism, Charismatic Leadership and Religious Behaviour. *Social Forces*, Vol. 34, No. 3. March 1956, pp. 241-245.

Sassen, S 1996. Place and Production in the Global Economy in Le Gates, R and Stout, F *The City Reader*, London: Routledge, pp. 299-304.

Schiffer, S. Descartes on His Essence. *The Philosophical Review*, LXXXV, 1 January 1976.

Schreiter, R. 1985. *Constructing Local theologies*. Maryknoll: Orbis.

Mission and Evangelism. Preparatory Paper 1. www.mission2005.org

Sheets, D 1996. *Intercessory Prayer*. Ventura: Regal Books.

Shaul and Cesar, W 2000. Pentecostalism and the future of Christian Churches.

Sheler, J. All in the Family: As Billy Graham steps down, will his kids shape the future of American evangelicalism? *U. S. News & World Report* (December 23, 2002) pp. 136-43.

Shelly, B. and Shelly, M. 1992. *The Consumer Church: Can Evangelicals Win the World Without Losing Their Souls?* Grand Rapids: Kregel.

Shorter, A 1991. *The Church in the African City*. London: Cassell.

Sider, R. 1977. *Rich Christians in an Age of Hunger*. London: Hodder & Stoughton.

Simone, A 2004. *For the city yet to come - Changing African Life in Four Cities*. London: Dukelini Press.

Singleton, A (2001:122) "Your faith has made you well": The role of storytelling in the experience of miraculous healing. *Review of Religious Research*, Vol. 43, No. 2 (December 2001), pp. 121-138.

Smith, H 1975. *Strategies of Social Research*. New Jersey: Prentice Hall.

Spittler, R 2002. Pentecostal and Charismatic Spirituality in Burgess and Van de Maas (eds), *International Dictionary of Pentecostal/Charismatic Movements*, pp.1097-1099, Grand Rapids: Zondervan.

Steyn, G. 2006. Different conclusions in *Finweek*, p.47.

Sunday Tribune 27 Jun 2004. The No-Sex Revolution, p18.

Symonds, W, Grow, B & Cady, J. Earthly Empires: How Evangelical Churches are borrowing from the Business Playbook. *Business Week*. 23 May 2005:1.

The Bulletin October 2002 Vol. 1 No. 4).

The Bulletin October 2002 Vol.1 No.3

The Bulletin September 2002 Vol.1 No.3: p.1

The Durban Demographics

www.wikipedia.org

The Mercury, 14 Feb 2005. Still Giving Hope, p5.

The Mercury, 2 Aug 2004. Durban's teen drug users, p1.

Oikos Study Group 2006. *The Oikos Journey*. Durban: The Diakonia Council of Churches.

Thumma, S. 1996. *The Kingdom, the Power, and the Glory: Megachurches in Modern America* Society. Emory University:Atlanta.

Thumma, S. 2000. *Megachurches Today*.

http://hrr.hartsem.edu/org/faith_megachurches_FACTsummary.html

Tonna, B 1982, *A Gospel for the Cities*. London: Cassel.

Van Engen and Tiersma 1994. *God so loves the city*. California:MARC

Vanhoozen, K. 2003. *Evangelism and the Church: The Company of the gospel in The futures of evangelicalism*, Bartholomew C. Parry R. and West A (eds). Grand Rapids: Inter-Varsity Press.

Villafan'e, E 1993. *The Liberating Spirit: Toward a Hispanic American Pentecostal Social Ethic*. Grand Rapids: Eerdmans.

Village, A 2006. Christian belief about the Bible and the Holy Spirit in relation to Psychological Type in Piedmont, R (ed), *Research in the Social Scientific Study of Religion*, pp. 1-16.

Wagner, P 1992. *Warfare Prayer*. Ventura: Regal Books.

Wagner, P 1993. *Breaking Strongholds in your City*. Ventura: Regal Books.

Walker "Challenging Evangelicalism" (1993:16)

Walker, T 1997. Thoroughly Modern: Sociological Reflections on the Charismatic Movement from the end of the Twentieth Century in *Charismatic Christianity* Hunt, S, Hamilton, M & Walter, T (eds), New York: St. Martin's Press

Walmsley, D 1998. *Urban living: Individual in the city*. New York: John Wiley & Sons.

Walsh, M Gospel from the City, ed. Rowland & Vincent 1997:68)

Wenham, D 1995. Paul follower of Jesus or founder of Christianity? Grand Rapids: Eerdmans.

Wessels, G. Charismatic Christian congregations and social justice- A South African perspective, *Missionalia* 25:3 (November 1997), pp. 365-366.

Williamson, J, Karp, D & Dalphin, J 1977. *The Research Craft*. Toronto: Little Brown.

Winter, R et al 1999. *Perspectives on the World Christian Movement : A Reader*. Pasadena: William Carey Library.

Wirth, L 1938 Urbanism as a Way of Life in Le Gates, R and Stout, F *The City Reader*, pp.189-197, London: Routledge.

www.durban.gov.za/ethekwini/buisness/overview.

www.rhema.co.za 15/02/2007

Yamane, D. Narrative and Religious Experience. *Sociology of Religion*, Vol. 61, No. 2. (Summer, 2000), pp. 171-189.

Youth extreme

<http://www.dcc.org.za/?q=yxtreme>