

**AN INVESTIGATION INTO THE LEVEL OF MISSION AWARENESS**  
**AND ACTIVITY OF THE DURBAN INDIAN PENTECOSTALS**

**By**

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## SUMMARY

A systematic study was carried out in order to reveal the subject group's awareness and activity levels in mission and thus provide a portion of "non-white" mission information. This dissertation seeks to provide this information using social research methods such as interviews and questionnaires. This information can be found in Chapter 1.

Since the central focus is on **Mission** awareness and activity, it was necessary to devote an entire chapter to this aspect. Thus, Chapter Two is an attempt to capture the essence of Mission. It was also essential to introduce Mission as a Science, since studies in mission employ scientific methods.

Chapter Three covers the history of the Indian people in South Africa. The reason for this inclusion was so that the subject group could be understood in their own historical context. Mention is also made of Early Mission work among the Indian Immigrants, for the purpose of discovering the great impact Mission had on the immigrants and their children.

Chapter Four deals with Pentecostalism and Mission. It has long been considered that there are strong bonds between Pentecostalism and Mission. The roll of The Holy Spirit can not be excluded in the study of Pentecostal Mission, so this issue will be part of this chapter..

Chapter Five is the crux of the research, where field work and research methods come together. The research instrument, which is a questionnaire, will be discussed, scored, and the relevant statistics provided.



In Chapter Six a case study will reveal how mission interest led to mission awareness and subsequent activity. Members of the subject group are the key players in this case study, which demonstrates that the subject group is capable of a highly specialized mission endeavour, which has international recognition.

This study will reveal that the Indian Pentecostal Church in Durban is only in the early phases of Mission activity. On a positive note, the subject group has displayed the desire to be aware of and involved in mission. Many ministers have requested more information and proper training in Mission. Missionaries are being sent out from within their midst to all parts of the globe. Revivals are taking place with “new souls” added to the church.

On the negative side, mission involvement is ambiguous and elusive. Some speak of great outreaches and evangelistic programmes, but show no fruit. Communities such as Phoenix and Chatsworth, where there are churches on literally every second road, are proof that the church is making a small impact on the community. Yes, there are sensational testimonies and success stories, but the communities seldom benefit from the presence of a church in their own area. The church has regressed to club status and most of the congregation, to club members i.e when the church only caters for its specific members who come every Sunday, this church can be likened to a club which is exclusively for its members benefit.

Due to the sustained misinterpretation of the concept of mission and a strange phenomenon of “knowing but not doing” this work will need to iron out these and other obstacles that stand in the way of a full scale mission involvement.

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# CHAPTER ONE

## INTRODUCTION AND METHODOLOGY

### 1.1 INTRODUCTION

We live in a period of change, change that is unavoidable, change that is sweeping over the world. With the arrival of the much talked about 21st Century and 3rd Millennium, the world is going through tremendous changes. Never before in the history of mankind has change taken place on such an unprecedented level. Global weather patterns are leaving scientists baffled. Advancements in science and technology are so swift that what's new today is old tomorrow. New governments are rising up in power, monarchies are becoming redundant and dynasties are swiftly fading into the past. Major economies are becoming increasingly unstable.

According to Wilson (1966:xiv) secularisation, "the process by which religious institutions, actions and consciousness lose their significance" (Wilson1966: xiv) is sweeping over the globe, yet, ironically in the face of this deluge, major world religions are coming to the fore with more determination to attract the masses. In the Christian world there is also a new movement, a move that spans all continents, over the 1st and the 3rd worlds. The key word in many churches today is "Mission."

Though this term and the activities associated with it have been practised for centuries, never before has it enjoyed the exposure and momentum it receives today. Amaladoss remarks, "...The church seems to be in mission situation everywhere in the world-in the six continents" (1989:8). The mission is forging ahead, even without the support of "the state" and the

consequent powerful “conquering spirit of Christendom”(Bosch 1991:220). There is a great sense of urgency and a strong desire to “get the job done.” The Wheaton Declaration of April 1996 states, “A new age of intellectual advance has brought with it radical changes that require a new appraisal of missionary methodology.”

South African missiologist, Kritzinger (1988) states, “South Africa is called mission country. Not only are very many South Africans involved in mission abroad but also millions upon millions of rands are spent each year on mission within the country... But in general nothing is spent on the evaluation of these mission activities. Neither as a rule is research conducted in order to set the mission activities on the specific course that is needed” This dissertation is therefore an attempt to be true to its topic and answer the call to document, “evaluate”, and “set on course.”

## **1.2 Definition of Key Concepts in Title and Reason for Choice:**

*Durban* - This is the field of research. i.e.. The area demarcated for study. Durban is on the east coast of the Republic of South Africa in the KwaZulu Natal province. This city is the original landing site of the first group Indians who came to South Africa in 1860. In 1951 statistics showed that the “approximate total Indian population... was 365 000, some 300 000 lived in Natal and of these about 150 000 lived in Durban (Woods 1954:1). This situation indicates, that more than half of the South African Indians live in Durban, and this is still prevalent today though population figures are much higher. Durban still has one of the world’s largest concentrations of Indians outside of India.

*Indian* - The Indian referred to in this study has ancestral roots on the sub-continent of India

i.e., Person of Indian descent living in Durban. Bearing in mind the history of this group in South Africa, it will be interesting to note their growth and development as a Pentecostal denomination.

***Pentecostal*** - Christians who believe in and emphasize the gifts of the Holy Spirit. Pentecostal expert McGee (1992:19) states, "Because of the world-wide growth of the Pentecostal Movement which has dramatically increased since the close of the Second World War, its missiological foundations and strategies merit analysis for many reasons."

***Mission Awareness***- This refers to the subject's level of acquaintance and understanding of mission.

### **1.3 THE CALL TO "REWRITE" MISSION HISTORY.**

For decades mission has been thought to be the activity of the "westerner" or the "white".

There has been a shortage, and in some cases a complete lack of information, about mission from specifically a non-white point of view. Daryl Balia (1993:212) in his article titled "Insurrection of Subjugated Knowledge" spoke of the difficulty in remaining purely objective. He says, "The historian is never a neutral mirror " This implication indicates the fact that historians will present history through their eyes-only. Ethnocentrism, "a view of things in which ones own group is the center of everything and all others are scaled with reference to it" (: 209) is a major problem, which causes the inability to be objective. Missionaries and church historians have been severely guilty of ethnocentric practices. Due to this almost paralyzing practice, the world for most of the 1900's has been robbed of an all inclusive mission history.

This belief was reinforced by documents left behind by the ethnocentric white missionaries who saw Africa as a *tabula rasa* (Ajayi & Ayandele 1969:91). It is further remarked that " it

is little surprising that historians have proceeded to chronicle exclusively the activities of the white missionaries who inevitably emerged as oversized heroes planting the gospel seed and supervising its growth. Christian mission is considered as largely a religious accomplishment of the west.”(: 91) Full-length discussions on the need to re-write mission history has stirred up much awareness about the sheer lack of non-white mission history. Due to this call, many non-white missionaries and church historians have answered the appeal to “rewrite mission history”. Especially in the field of the Indian Church and mission history in South Africa, a number of documents have been prepared and great effort has gone into research and compiling historical roots. This study hopes to make a contribution to answer the call to rewrite mission history, by presenting a documented exploration of the present status of the Indian Pentecostal in Durban in relation to mission.

#### **1.4 WHY THIS STUDY IS NECESSARY: -**

1. Since many churches are unaware of the scientific nature of mission, this study is necessary in order to determine, mission as a science. The methodology used in mission is scientific due to the use of methods that are applied in both the human and literary sciences. Chapter two will focus on this discussion.

2. The phenomenal growth of Pentecostalism worldwide is of great interest. Therefore there is a need to investigate the role and emphasis of mission in Pentecostalism.

3. The subject group’s understanding of mission, and activity in mission will be researched in order to measure their involvement in the worldwide mission movement. Additionally their views will be presented to disclose their position on this topic. Their personal involvement in

mission will be revealed, to make known that they are now partners in mission and not only recipients of mission. Finally the study is necessary in order to determine how effective the subject group is in the mission activity.

## **1.5 AIMS**

- This project aims primarily to be instrumental in providing an up-to-date account and analysis of the Durban Indian Pentecostal level of mission awareness and activity. This research will expose to all those interested, the mission participation of the subject group.
- The study hopes to encourage a scholarly approach to mission to counter attack the various misconceptions and myths. This will hopefully lead to a sustained activity in mission.
- Finally the investigation offers a critical analysis of the subject group's mission activity.

## **1.6 RESEARCH METHODOLOGY**

This investigation will be carried out using theoretically founded research methodology principles. Though the procedure will be based on hard-core research methods, it is still intended to be understandable and meaningful.

The following steps were taken: -

1. A **research question had to be formulated**, and an objective of study had to be reached.

2. The **process of data collection** then followed in order to build up a database. A Cybernet search followed. Information was derived from both primary and secondary sources. Primary sources included archival, personal interviews, structured questioners, observation and experience. Secondary sources included books, journals, newspaper articles, letters published or unpublished and the Internet. A qualitative analytical review of the literature then proceeded.

3. A **Sampling plan** was set in place. A probability sample (one in which every element of the population i.e. all the possible cases of interest has a known chance of being selected for a sample) was selected as the sampling plan. A simple random sampling method was chosen to give every element in the population an equal chance to be selected. Chapter five contains a detailed explanation of the sampling methods.

4. **Questionnaire construction** was the next important step. Since the questionnaire was the primary research instrument used, it had to be intensive. Chapter Five contains a detailed explanation of the questionnaire.

5. **Survey execution.** An intensive interviewing process began together with phone interviews and personal visits, to churches and social organizations.

6. **Data analysis and evaluation.** This consisted of scoring the questionnaire and critically analyzing the data received.

## 1.7 Style of Research

The project contains a blend of exploratory and descriptive research styles.

*Exploratory* - (has the purpose of formulating a problem for more precise investigation or developing a hypothesis). Since the question of Indian Pentecostals mission awareness and involvement was not dealt with on this level before, this study takes on an exploratory research style.

*Descriptive* - (portrays accurately the characteristics of a particular individual, situation or group.) This study will describe the state of the Indian Pentecostal Church at the start of the new millennium and their position on mission

## 1.8 Some Research Problems

- a. Two original choices from the sample group were in the middle of *church crises*, and could not participate.
- b. Some were intimidated by probe into the church's mission involvement.
- c. Poor availability of interviewees.
- d. Lack of cooperation by potential respondents.
- e. Poor returns on the self-administered questions.

## 1.9 CONCLUSION

In this chapter the subject group and demarcated area of study is delineated and the reason for this choice was stated. The pertinent issue of rewriting mission history was introduced, and thereafter presented as a challenge to the study. The reasons the study was necessary and the aims of the research were stated. The Research methods were outlined in chronological sequence. The style of the research and problems were also mentioned. This set the foundation for the rest of the study.

## CHAPTER 2

### INTRODUCTION TO THE SCIENCE OF MISSION

#### 2.1 Introduction

Before attempting any investigation on the level of mission awareness and activity of the Durban Indian Pentecostals it is necessary to have a clear understanding of what mission really is. “Missiology (the study of mission) is a scientific discipline, there is no doubt that its methods are scientific... many of the methods applied in the human and literary sciences will be applicable in this field” (Pretorius et al 1987:3). This chapter will serve as an introduction to the science of mission. Bavinck (1960:xi-xii) records that there was no actual need to “theorize” mission since, “God’s word commanded it.” “It was only when questions of concern to the further progress of mission arose that the church felt the need for justifying its course of action”.

The challenging question, *What is Mission?* will be dealt with in a non-technical, yet in-depth manner. The study will include the origin of, definitions, differing views and understandings as well as motivation for mission, current methods employed, trends, and challenges. The studies of South African expert Missiologists such as Bosch, Kritzinger, and Saayman will be used, as well as international experts Verkuyl, Kane, Scott, Winter and Barrett.

## **2.2 WHAT IS MISSION**

To many people, the word “mission”, automatically conjures images of Bible carrying ‘dare-devils’ who venture out into deep, almost unreachable jungles or mountainous regions, where naked savage tribals live in order to “spread the word.” These carriers of the Gospel come back to civilization to tell us about their gruelling experiences with sickness and their difficulties in dealing with foreign languages and culture. Unfortunately this one-sided understanding of mission is a contributing factor to the crisis that Saayman (1991:x) identifies in Christian Mission in South Africa. He states “. . . some South African Christians have retreated into the laager of the well-known from the past: for them mission is simply Evangelization, saving souls for Jesus. For these reasons, therefore, mission is marginalized or, its meaning reduced” (: xi).

### **2.2.1 THE ORIGIN OF THE TERM MISSION**

The term mission dates back to the 16th century. Before that time there was a great variety of terms used to describe the church’s action of proclamation of the Gospel to those outside, e.g. propagation of the faith; preaching of the Gospel to the whole world; apostolic preaching; the founding of new churches (Bosch 1991:1).

The word mission originated from the Latin word “missio” - from the verb “mittere”, (meaning - ‘to send’.) The word was actually used in reference to the “doctrine of the trinity”; it entailed the “mission” (“missio” of the Son by the Father and of the Holy Spirit by the

Father and the Son (: 1). "...The church can not be the starting point for the theology of mission: the origin of mission is found in the triune God, from whose nature and purpose the church receives the commission, impulse and the power to engage in mission" (Anderson 1955:10) Chevalley (1988:461) aptly sums up, "Mission is the consequence of and a witness to, the sending of the Son by the Holy Spirit"

The word missionary comes from the Latin word "mitto", which comes from the verb 'to send.' The Greek word in the New Testament is "*apostello*" which means 'to send.' Anastasios of Androussa affirms, "Mission ... is participation in the life of the Holy Trinity" (Thomas 1995:119).

## **2.2.2 Mission Defined**

There are many connotations to mission such as "Mission as sending, mission as being sent, as receiving people from abroad, as being received from abroad, as the message sent, as goods sent, as money sent" (Mugambi 1996:241). Kritzinger describes mission as "the attempt to embody God's liberating presence in every human situation. It never takes place in a vacuum, but is always concerned with specific people in specific situations, and searches to discover the meaning of the Good News in each context" (Saayman 1991: 7).

The Conference for World Evangelism, Lauzanne II, held in the Philippine city of Manila in 1989 had as its motto - *The whole church taking the whole Gospel to the whole world.*

*The whole church* - Every Christian should be involved. Vatican II describes Mission as the

responsibility of every baptized person and is essential for the life of the church.

*The whole Gospel* - This refers to the uncompromised truth of the Good News of Jesus Christ. This contains preaching the Good News and social action.

*The whole world* - This covers all the continents (Manila Manifesto, 1989).

Bosch (1990:147) defines mission as “the total task that God has set the church for the salvation of the world” Mission is described as the church crossing frontiers (: 147).

Leslie Newbigin (1962:1-9) states that the mission of the church is everything that the church is sent into the world to do: preaching the gospel, healing the sick, caring for the poor, teaching the children, improving international and inter-racial relations, exposing injustice.

### **2.2.3 Difference between Mission and Evangelism**

Bosch contradicts the belief that mission and evangelism are synonymous (Bosch, 1991:411). In his *Witness to the world* (1980) (which is no longer in print) and in *Transforming Mission* (1991), Bosch offers a theological argument: -

“Mission has to do with the ‘not-yet-Christians’. Evangelism meant reviving nominal Christians” (1980:12, 1991:409). Verkuyl has a similar view: “mission means communicating the gospel to those who are *foreign* to it, evangelism is to communicate the gospel to those who have become *estranged* from it (Bosch 1980:51). Bosch (1991:411) holds the view that “mission is wider than evangelism”. “Mission takes place where the church in her total involvement with the world and the understanding of the message, testifies in word and in deed in the form of a servant, with reference to unbelief, exploitation, discrimination, and violence, but also with reference to salvation, healing, liberation, reconciliation and

righteousness” (Livingstone 1980:17-18). “Evangelism involves witnessing to what God has done, is doing, and will do” It is also described as an “invitation”: “It should never deteriorate into coaxing, much less into threat” (Bosch 1991:412). Bosch states that evangelism should not be equated with mission (: 412). “If mission and evangelism are synonymous the church can easily become myopic, noticing its immediate environment and ignoring the vast task that still awaits completion”(Bosch 1980: 57).

## 2.2.4 Opposing Views on Mission

These definitions of Mission above do not dispel the controversy and confusion surrounding the meaning of mission. Many Christians grapple with the question of what mission really entails. Missiologists acknowledge this problem and the controversy surrounding it. Kritzinger (1998:38) notes, “It is clear that it can no longer be taken for granted that people mean the same thing when they speak of mission”. J. Herbert Kane (1981:149) in his book titled *The Christian World Mission - Today and Tomorrow*, comments, “It is in connection with the meaning of mission that we encounter the greatest misunderstanding.” Bosch warns “... when mission becomes a concept that is so vague and general that all the church’s activities and ministries are called “mission”, we may as well drop the word from our vocabulary (Kritzinger1989: forward). The debate as to what is considered “mission” is since the 1950s when there were contextual shifts in the understanding of what mission was meant to be. The various “missions” of the church were tainted by the negative activities that occurred with it, example colonization and deculturation.

Mugambi (1995:241) in his article, *Visions of the African Church in Mission*, explains,

“Conceptual clarification is necessary with regard to mission, because involvement in the mission enterprise is inevitably influenced by the meaning attached to mission”. In searching for an acceptable understanding of mission, one will find that there are two opposing views.

The first view is that mission only concerns preaching the Gospel. The second is that mission is social upliftment. Kane (1981:148) states:

“Many evangelicals take a very narrow view and equate mission with evangelism. According to them our *only* obligation is to preach the Gospel, to save souls, and in this way to assist Christ in building His church on earth. There are others, who take the opposite view and believe that mission includes all that *God* is doing in the world today.”

Kritzinger (1988:33-34) classifies this as narrow and broader views of mission.

#### **2.2.4.1 THE NARROW VIEW**

This view implies that mission is first and foremost (and almost only) interested in the spiritual salvation of the sinner (the soul). All mission activity ought to be directed towards the ultimate goal, namely the conversion of people to the Lord Jesus (Discipling) . . . Mission therefore is evangelism, i.e. the communication of the Good News of salvation to those outside the church (: 33).

#### **2.2.4.2 THE BROADER VIEW**

This view includes the view above. However, it represents only an aspect of mission, even it is an essential dimension of mission. But mission is more than just the conscious communication of the Gospel . . . Mission encompasses and addresses the whole life, soul,

and body. Therefore the missionary task will also include aspects of service in day-to-day life for which there is no room in the above view (: 33-34). The church's mission does not take place in a social or spiritual vacuum, but in the world of men (Kane 1981:152). "Christianity is not primarily a philosophy but a crusade hence when Christians find in the world a state of things that is not in accordance with the truth which they have learnt from Christ, their concern is not that it should be explained but that it should be ended" (Oldham 1987: 171).

Moffett (1994:54) who spent over thirty years in the mission fields of Korea and China succinctly states,

"These are the two familiar descriptions of the missionary: as evangelist and social activist. One emphasizes the saving of souls; the other, the building of the Kingdom. Both are needed. The problem is that neither alone can motivate the whole church for mission. Critics of the Left still caricature the evangelical promise as "pie in the sky by-and-by," while critics from the Right even more devastatingly point out that the "paradise-here-and-now" activism of yesterday's failed revolutions has given us more hell on earth than hope of heaven."

To sum up this discussion we need to realize that Christian Mission represents:

"a wide and inclusive complex of activities aimed at the realization of the reign of God in history. It includes evangelism but is at the same time much wider than that... one could say that mission is the 'cutting edge' of the Christian movement - the activist streak in the life of the church that refuses to accept the world as it is and keeps on trying to change it, prodding it on towards God's final reign of justice and peace"(Botha et al 1987: 21).

↓                      focus of

## 2.2.5 THE THREE-DIMENSIONAL MISSION

### UNDERSTANDING

The views mentioned above may cause an unhealthy polarization of the dimensions of mission. We should not be guilty of separating the dimensions of mission like two opposite poles. Though the magnet has opposite poles one only sees the magnet. Here it is essential to record the three-dimensional mission understanding which reflects differing dimensions but

belongs to a single idea.

C. H. Dodd gave several lectures at King College, London, which were later published under the title *The Apostolic Preaching and its Development* (Hodder, 1934). Kritzinger believes that three biblical notions together reflect the core of mission. The Greek terms *kerygma*, *koinonia*, and *diakonia* represent these notions.

- 1.) *kerygma* (preaching)- making known the name of Jesus through which salvation can be appropriated;
- 2.) *koinonia* (fellowship) - the qualitative growth of the church (its inner renewal as well as structural development), and
- 3.) *diakonia* (service) - deeds of charitable service

This may seem very technical, so to avoid confusion at this point it will be useful to include Bosch's metaphors (an indirect comparison) to illustrate this understanding of mission:

- 1.) *A pair of scissors* (diagram 1)-one blade represents the *kerygma* and one the *diakonia*. However, both are indispensable. The blades are useless if the pin does not hold them together, this is *koinonia*.

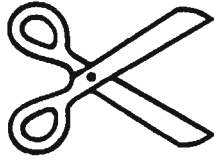
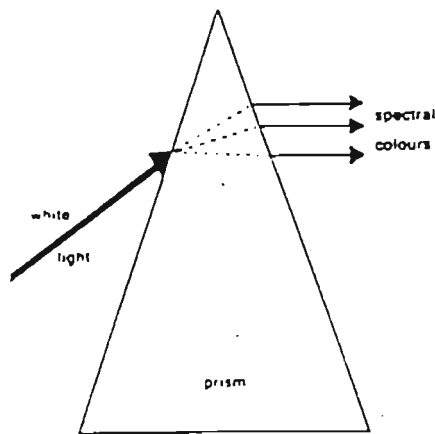


Diagram 1.

2.) *A Glass Prism* (diagram 2) - refracts a ray of white light into seven spectral colors of the rainbow; in the same way “the light of the Divine Commission passes through the prism of the Gospel of the Incarnate Christ,” which then refracts it into different missionary roles.



3.) *The Church Missionary Society Model (C.M.S)* – Here mission is seen as a large circle encompassing three smaller interlocking circles. The three smaller ones denote the three dimensions of:

- 1.) Sharing in the spreading of the Gospel;
- 2.) Creating a society based on the Gospel principles; and
- 3.) Sharing in the renewal of the church.

Saayman (1991:vii): in his “critical scrutiny” of Mission in South Africa, discusses the concept of *missio politica oecumenica* which is similar to the three dimensional view of Kritzinger and Bosch.

*missio* - refers to the mission of the triune God

*politica* - involvement through clear public testimony, as well as through way of life. Examples of political actions can be found in: Acts 2: 22-24, Acts 3: 15-16, Acts 4: 18-20, and Acts 17: 6-9.

Here the Apostles Peter and John are seen standing boldly against injustice and standing uncompromisingly on their faith.

Political involvement is acting against injustice and oppression.

*oecumenica* - this refers to the church that is united organically and spiritually world-wide.

## 2.2.5 THE QUESTION OF PRIORITY

Now that it has been established that mission is more than just preaching the Gospel, the next issue of contention is, in what order of priority do the different dimensions fall?

Many missiologists offer their views on this subject. Some stress on firstly, improving on and uplifting society through good works such as establishing proper educational and health facilities, rehabilitating prisoners and those suffering from addictions to alcohol, drugs and gambling. Also providing homes for the destitute, caring for orphans and the elderly, assisting the mentally ill, and those struck with AIDS . . .to mention a few. Some insist *firstly* on reaching society with the Gospel of Jesus Christ and Him crucified.

Others, like Saayman (1991:6) believe that there is “no inherent priority”. He suggests that it is the context of the mission that dictates which dimension takes priority. Kane (1981:153-154) quotes Vernon Mortenson who was the former director of The Evangelical Alliance Mission (TEAM), and presented this view to ‘defend the primacy of evangelism’:

Missionary work is also a lot of things. It is a combination of the skills of many trades and professions. It is building because houses, churches, schools and hospitals must be built. It is linguistics, because languages must be reduced to writing, grammars and dictionaries compiled, and translations undertaken. It is medical work, because people are afflicted with a great variety of diseases, which sap their strength and carry them to an early grave.

It is business administration, because finances must be cared for, personnel assigned and directed and work evaluated. It is relief work, because famines plague the world and natural calamities befall great numbers of people. It is education, because millions have no other opportunity of breaking out of ignorance and poverty.

But above all, its indispensable purpose is the preaching of salvation through Jesus Christ so that man's dire spiritual need may be met. It is the discipling of converts so they in turn will be able to minister to souls around them. It is the establishing of believers on spiritually effective congregations according to the New Testament pattern so there will be a living and expanding permanent witness in the community.

In this question of priority, I am in agreement that Christian Mission includes both preaching and social action, and that mission cannot be mission excluding either of the two dimensions. I also agree that taking into consideration that the context of mission is crucial, in order for mission's effectiveness to be at its optimum level. The immediate needs of the particular community should be adequately dealt with. However, I believe that the preaching of the Gospel is at the heart of mission. If social action is the priority then this would place Christian Mission in the same category of "do-good" clubs and organizations. The world is filled with these clubs and welfare agencies, and some who work in these international aid agencies don't even believe in God. The question arises: what makes Christian Mission any different from these agencies if at the heart is not the liberating Good News of Jesus Christ?

By stating that the preaching of the Gospel is at the heart, I am not prioritizing this dimension chronologically, i.e., this is not a prioritization of evangelism first, then social action. Instead this is just to reiterate, "Evangelism is an essential dimension (the heart) of mission" (Kritzinger 1990:147). This is not an implication that a choice should be made between evangelism and social work. Kritzinger warns, "Mission should never be compartmentalized so that a choice between the different dimensions could even be made. Evangelism and the

social activity of the church should never be alternatives” (: 147).

## 2.3 MOTIVATION FOR MISSION ✓

Now that we know what mission is, and have gone through the various definitions, understandings, etc., the next question that is often asked is: **why should Christians be involved?** Many speculate that we involve ourselves in mission because of a love we have for people, while some believe that it is out of fear for God. Therefore this next section will concentrate on mission motives. A motive is something that prompts one to act (Cook 1967:59).

### 2.3.1 THEOLOGICAL MOTIVES ✕

Theological Motives for Mission cited by Bosch (1991:5) are as follows:

- 2.3.1.1 The Motive of conversation, which emphasizes the value of personal decision and commitment.
- 2.3.1.2 The eschatological motive which fixes peoples' eyes on the reign of God as a future reality.
- 2.3.1.3 The motive of Church planting stresses the need for gathering of a community.
- 2.3.1.4 The Philanthropic motive, through which the church is challenged to seek justice in the world .

## 2.3.2 MODELS USED IN MOTIVATING MISSION

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### 2.3.2.1 Great Commission Model

Matt 28:18, the classic great commission verse, is a command to be obeyed. The key here is obedience. We must be obedient to God if we want to love him (John 5:3). Moffett offers a thought-provoking reassessment of motivations for being involved in mission. In his article, *Why We Go - Recapturing Our Motivation For Mission*, he explains that it is love that was the beginning of the mission, John 3:16 is proof of that statement.

“**God** so loved the world that he gave His only begotten son . . .” John 3:16.

From this scripture it is clear that mission is founded and motivated by the **love** of the **Father**.

But, the mission of the **Son** is motivated by **obedience**.

“Paul reveals a rare glimpse into the mind of Christ before the mission of his incarnation. Through the apostle’s writings, we see that it is not love, but humility and obedience “unto death, even death on a cross” (Phil. 2:5-8) that compels Christ to sacrifice himself. He loves the world, but he goes to the cross because he obeys: “Not my will, but thine, be done” (Luke 22:42). God is love, but it is obedience that forges, focuses, and incarnates that love into a mission. (Moffett 1994:54)

Other examples given in the Bible of obedience as a motivation includes: The notorious Jonah, of the Old Testament, who despised the people of Nineveh. After drastic measures used by God, he finally went on his mission, not out of love, but out of obedience (*Jonah 1-4*). Then, in the New Testament, who can forget Paul, who loved being Jewish and loved his fellow Jews passionately. He had no deep interest in the Gentiles, yet he was to be later

known as “the apostle to the Gentiles”(: 54). This was due to his obedience to the call of God.

Mission should not be thought of only as “tasks, offices, sharing, commitment, and projects,” but it is firstly obedience to a call (Chevalley 1988:462). “The early church, it is held, was a missionary, because she was utterly obedient to Christ’s command” (Boer 1961:28). Kraemer stated that the theology of mission could also be called the theology of obedience (Pretorius et al 1987:176)

### *about an responsibility* **2.3.2.2 Resource / Responsibility Model**

Here the responsibility of the Christian before God comes into question. Since God has given us resources he has also given us responsibilities. The resource / responsibility Model also indicates a moral responsibility before man. Christians have a responsibility to their fellow men. Statistics on the Caleb Project website on the Internet show that a staggering 3 billion people have never heard the gospel. (Caleb Project 1999:1) This may seem strange in the “global village” where technology performs miracles everyday. But a detailed description of exactly who these 3 billion people are can be found in data gathered by an organization called, “Adopt-a-people” (Parsons & Butler 1995:38)

### **2.3.2.3 Compassion Model**

This model is derived from the compassionate ministry of Jesus. Throughout the synoptic gospels we are confronted by Jesus, a man who has the gift of “accurate empathy”, he is able to acknowledge a heartfelt need. In the 21<sup>st</sup> century that we live in people continue to be hard, detached and disinterested in the needs of others. The Bible instructs us to be moved with compassion by the physical needs of people (1 John 3:17) as well as by their spiritual needs (Jude 22 and 23). (Caleb Project 1999:1)

### **2.3.2.4 Historical Model**

Throughout history and spanning the Old and the New Testaments we are confronted with the redemptive plan of God. From the covenant with Abraham to the sacrifice of Jesus we see the plan to redeem the “nations”. This model suggests that we should take our place in the salvation history by doing our part in taking the gospel to other nations. “Jesus reminded the Jews that their blessing was for all nations; the kingdom he spoke about was intended for all people” (Matt 8:11, Mark 11:17).

### **2.3.2.5 Task Model**

This model is based on the “task” of world mission. Matt 24:14 clearly indicates that the coming of Jesus will be stalled till all nations of the earth have had a chance to know him.

“Some 11 000 cultures (2.2 billion people) have no church / witness / bible” (Caleb project 1999:2) Due to these “unreached peoples”, there is a great need for a great number of new missionaries (: 2).

### **2.3.2.6 Partnership Model**

This model deals with the whole church acting as one body to complete the task. Since each member of the body has a different function to fulfill each one is equally necessary. This model is a call to consider ones own spiritual gifting and calling, and how one can work in partnership with the body of Christ. Also this is a call for the church to work together. Where a particular church or para-church organization has already developed the required “mission infrastructure” other churches should support it. Since this church already has the much-needed experience, valuable lessons can be learnt from this church

### **2.3.2.7 Doxological Model**

Included in the book *Reflecting on Mission in the African Context* is, the doxological model, which is a sound theological model for motivation of mission. The writers suggest that a primary motivation for mission should be to declare the Glory of God.

“In the New Testament Writings, we often find the purpose of glorifying God’s name as motivation for the mission to the world. The core of the doxological missionary motive is the desire that all may know God as He is...The persons who are driven by the doxological motive are themselves so moved by the glory of God in Jesus Christ that they wish everyone to share in this glory. Tom Wells states in this regard that God is worthy of being known and proclaimed for who He is and that fact is an important part of the missionary motive and message” (Pretorius et al, 1987:175).

### **2.3.2.8 The Kingdom Model**

This motive is deduced from the scope and purpose of scripture. “Whoever knows Jesus Christ as Lord and Saviour is moved by his royal splendour and grace to proclaim the gospel of the Kingdom in the world “( :176)

## **2.4 WORLD CHRISTIAN VS. WORLDLY CHRISTIAN**

While some struggle to formulate models, other Christians are being divided into two different categories, which are, Worldly Christians and World Christians. The differences between these two terms will be tabulated for easy comparison. The need to discuss these categories of Christians is rooted in the fact that these two distinctions are mission- related.

<b>WORLDLY CHRISTIAN</b>	<b>WORLD CHRISTIAN</b>
<ul style="list-style-type: none"> <li>• Desire for self-fulfillment makes this Christian's perspective very narrow. Concerns are molded with self-centered preoccupation (Bothwick 1987:13).</li> <li>• Will oppose a worldwide perspective, and can actually oppose the worldwide commission of the gospel (Ibid).</li> <li>• Focus will be on personal fulfillment (Ibid).</li> <li>• Has faith, which has no impact on their lives (Gaukroger, 1996:13).</li> </ul>	<ul style="list-style-type: none"> <li>• A world Christian breaks the mould of a self-centered way of thinking (Bothwick 1987:15).</li> <li>• Investigates the meaning of the Great Commission, and will act on what they learn. (Ibid)</li> <li>• World focus will expand, and life direction will be transformed. Global cause will become the integrating overriding priority (Ibid).</li> <li>• Not only content to talk about supporting mission but will also do it. (Gaukroger, 1996:17)</li> </ul>

## **2.5 TRENDS IN WORLD MISSION**

As we begin the 21<sup>st</sup> century, there will be great challenges and changes that will need to take place in order to have an effective mission movement. Hendrick Kraemer said, “this does not mean that we stand at the definite end of a specific period or era of mission, and the clearer we see this and accept this with all our heart, the better we are called to a new pioneer task which will be more demanding and less romantic than the heroic deeds of the past missionary era” (Bosch 1990:146).

### **RECENT TRENDS IN MISSION**

There is a need to have a proper understanding of mission. Local churches are urged to take on the missionary mandate as their “own” (National Conference of Catholic Bishops 1987:52). “To say ‘church’ is to say ‘mission’” (: 52).

- There is a shift from the “classic passage of the great commission in Matt. 28:18-20 to the almost forgotten trend of John 20: 21 ‘As the Father sent me, I am sending you’” (Escobar 1994:49). “ This scripture serves as a model of mission – an incarnational model where we live alongside and partner with people we are trying to reach” (: 49). The Willow bank Report records “We have also remembered that Jesus intended his peoples’ mission in the world to be molded on his own” (Winter& Hawthorne 1992: 174).
- De Gruchy (1992:5) states, “ From the beginning Christian mission has been motivated by a concern for salvation of the world”. The goal of mission is holistic salvation.

“ What has remained constant is the human cry for life and God’s gracious concern to answer that cry ...” (: 5) this trend emphasizes the fact that mission is a holistic approach to man.

- Mission to the Poor and Oppressed

A book by the Lausanne Committee for World Evangelism titled *Evangelism and Social Responsibility* (1982:16) calls the global situation appalling:

“800 million people, or one fifth of the human race, are destitute, lacking the basic necessities for survival, and thousands of them die of starvation everyday. Many more millions are without adequate shelter and clothing, without clean water and health care, without opportunities for education and employment, and are condemned to eke out a miserable existence without the possibilities of self-improvement for themselves or their families”.

This situation is certainly a challenge for the church today. “In addition to worldwide evangelism, the people of God should become deeply involved in relief aid and development and the quest for justice and peace” (: 16).

A UNISA document on mission speaks of the “growing consensus” on the issue of “God’s preferential option for the poor” (1985:89). “ The consciousness of the global nature of poverty and exploitation in the world today, the knowledge of the independence between nations and the understanding of the international missionary responsibility of the church – all invite, in fact oblige, every church and every Christian to think of ways and means to share the Good News with the poor of today” (: 89). Padilla (1985:34) suggests that the need for mission models should be adapted to a “situation characterized by a yawning chasm between rich and poor”.

- A common trend in mission today is what Winter calls “New Mission from former mission fields”. This is where there is a mission thrust from areas that were formally

considered as mission fields. Winter sees a “global mission movement” as contrary to the trends of the 19 and mid 20<sup>th</sup> centuries where certain areas were demarcated as “mission fields”. This trend is also noted in the National Conference of Catholic Bishops Pastoral Statement (1987:51).

“The land to which missionaries went, used to be called “the mission.” These countries were seen as mission receiving. Other countries were thought of as mission sending; they did not see themselves in need of receiving missionaries. A deeper understanding of the theology of mission leads us to recognize that these distinctions no longer apply. Every local church is both mission sending and mission receiving.

- In the same line as the trend above is “the sending cultures versus the receiving cultures” (: 51). The Western cultures that usually accompanied the gospel are now being severely criticized. Former “receiving cultures” are being viewed with decreased suspicion. Krige (1975) suggests “there is a great need to shake off much of the foreignness of Christianity in order that people in Africa can express their inner spiritual feelings and convictions in a Christian African way. *To the ends of the earth: A Pastoral Statement on World Mission* notes “a significant contemporary development in the world mission is the shifting of the churches’ center of gravity from the West, from Europe and North America, towards the East and South” (1987:51).
- *The urgency of the Mission* has become an evident trend in the latter part of the last century. Winter (1990:100) records what he calls are “concepts of closure and countdown”. Mission agencies and movements are setting goals in place to speed up the spreading of the Gospel.

- *Technologically* the trend is that Mission has become advanced and technologically adept. Today it is possible to log onto the Internet and have up to date information of mission activities anywhere in the world. Skreslet (1999:5) in his article titled *Impending Transformation: Mission Structures for a new century*, notes “Electronic mail now links all but the most isolated places to everywhere else, providing assistances to missionaries far from home and timely information about their work to supporting constituencies. Satellite Broadcasts of Christian programming are able to reach into the heart of the non-Christian populations”.
- *Persecution* of Christians is a trend, which unfortunately still accompanies mission today. Marshall (1998:2) states: “The persecution of Christians today is worldwide, massive, and underreported”. Religious persecution includes imprisonment, beatings, torture, mob violence and death.” (: 4) Mission workers are often the recipients of persecution as they try to work among people in dangerous and unreceptive zones.

## CONCLUSION

Contained in this chapter was an introduction to the Science of Mission. Mission was defined and its origins explained. The differing views of mission were stated. Theological motives were cited and motivation models were outlined. The difference between a “world” and “worldly” Christian was tabulated. Finally current trends in world mission together were discussed. This covers the basis of an introduction to mission. <sup>and Evangelism</sup> The questionnaire in chapter five will refer to terms and explanations mentioned here.

## **CHAPTER THREE**

# **BRIEF SOUTH AFRICAN INDIAN HISTORY AND EARLY CHRISTIAN MISSION AMONG THE DURBAN INDIANS**

### **3.1 INTRODUCTION**

The history of the South African Indian is tainted with distressing accounts of severe hardships, oppression, and ill treatment. This chapter will include a summary of South African Indian History, which is necessary in order to understand the subject group in context. Emphasis will be placed on four of the early Christian missionaries and six different denominations, which served among Indians in Natal. This is undertaken to discover to what extent the Indian community was exposed to mission work.

### **3.2 BRIEF HISTORICAL BACKGROUND**

#### **Why They Came**

The arrival of the Indians in South Africa is closely linked to the cultivation of sugar in Natal. By 1860 the cultivation of sugar cane was well established in Natal, but the farmers and colonial authorities could not obtain sufficient indigenous black workers to labour in the plantations, and the few who did proved unsuitable. Meanwhile, on the Island of Mauritius, sugar planting flourished as a result of indentured labour (this was a sealed agreement or

contract that bound the Indian workers, Hemming calls this system “a compromise between slavery and the free market system.”)

Since sugar cane farming depends on seasonal labour, it was necessary to have a strong work force in order to reap and sow during optimum conditions. (Even today, despite the fact that sugar cane farming has developed into a multi-million rand industry, it still depends strongly on its labour force in season). Back in Natal, the future prosperity of the colony seemed to depend on the adoption of a similar labour policy as that of Mauritius.

It must be noted that there was strong opposition to this idea of Indian immigration. Edmond Morewood, who was instrumental in introducing plants from Mauritius, and William Campbell, who was one of the key sugar farmers, “protested that there was no shortage of African labour” (Malherbe 1991: 200). Morewood went on to declare that if the local people were well treated, there would be plenty of them to be obtained (: 200).

Despite this, planters still demanded that “coolies” be brought in from the east. Those in favour of the importation of labour spoke to Sir George Gray, who despite opposition and shortage in both capital and expertise, took up the question of importing labourers from India with the colonial office. Within the colony planters continued to demand that the British Government, having encouraged them to immigrate to Natal, was morally obligated to provide them with labour. Act 14 of 1859 was finally passed permitting Indians to work in South Africa (Oosthuizen 1975:11).

At first the Indian Government refused to permit Indians to go to Natal, but in the end agreed. On July 21, 1860, the Indian Legislative Council passed an Act, which gave permission for labour to go to Natal (: 12).

### **3.2.2 When They Came**

The initial phase of Indian immigration began in 1860. On the 17th and 26th of November respectively, the first two boats arrived, the first being the *Truro* bearing 342 South Indians, the second being the *Belvedere*, from Calcutta, with 351 Indians on board. (: 12) They were brought to the colony at the expense of the Natal government.

### **3.2.3 Who They Were**

The Indian immigrants were mainly people of the lower class. History books called them the “untouchables”(the group of people who formed the lowest part of India’s social stratification) those who lived in sheer poverty. Immigration to South Africa meant an escape from the rigid caste system in India. However the immigrants did not strictly consist of these lower castes. There were also skilled carpenters, traders, mechanics and accountants (Oosthuizen 1975a: 1). Oosthuizen (1975b: 12) records some who were from the second highest caste, and more than 20% came from the Brahmin caste - the highest caste. Most immigrants were 30 years old and younger. It was rare to find any older than 30 (: 13). These Indians were carefully chosen on the basis of their physical fitness, (since they were going to be engaged in hard labour.) Since it was not the plan of the colonial authorities to import the labourers in order for them to

'multiply' and settle in Natal, the immigration of women was difficult. But, in 1860 it was already an expected policy that 35% of the immigrants must be women.

### **3.2.4 How The Indentured Labour System Worked**

Each immigrant was indentured for three years, then later for five years during which "the immigrant was to agree to hire his labour for ten shillings per month. Transport to and from the scene of work was to be arranged by the government of Natal acting for the employer. Accommodation, medical attention and food were supplied by the employer" (Smith 1950:6). The main provisions of the initial contracts included free transport from India and those who lived in Natal for ten years would receive a free passage back to India or a piece of land equal in value to the amount for the passage back to India (:6).

Upon arrival, the Indian labourers were assigned as field workers to planters; as domestic servants to households; and to government departments such as the Port Captain's Office; the Durban Corporation and the Natal Railway Company" (Brain 1995:4).

### **3.2.5 Conditions Experienced By Immigrants**

Oosthuizen (1975b: 11) recorded that "as early as 1872 the Coolie Commission revealed the many adverse circumstances under which Indians worked, with no medical care on many estates, wages were withheld and flogging was common". Joy Brian (1985) in her article titled, *Indentured and Free Indians*, attributes these ill treatments to "financial difficulties" of the employers. He states that, "the numerous complaints by the Indian labourers about non-

payment of wages and unsatisfactory living conditions and food can perhaps be explained, with some exceptions, by the financial insecurity of the estate owners as much as by deliberate disregard of regulations or negligence. This is not to deny, however, that some employers exploited their indentured labourers, who regularly absconded from the estates of such men.” (Brain 1985:27)

In a newspaper article that appeared in the *Post*, (29 Dec1999) Ashwin Desai briefly recounts the Indian history in the paragraph titled, “Bitter taste of sugar”, he records,

“On the plantations, ones master was king... the only response was often to commit suicide, and many did. In RGH Watson’s history of the Tongaat Estate he reports that ‘one morning when the Protector of Indian Immigrants and his staff arrived they were horrified to see no less than 11 corpses hanging from a great fig tree...’ It was a protest against the futility of using the system to obtain redress. Many indentured labourers were cheated by the ‘double cut’ whereby anyone absent for a day lost up to two days’ pay. Thus the coolie Subaya worked 18 days in March 1872. He was absent for eight days. He was charged 12 shillings. Earning only 11 shillings he was in debt to his boss for 1 shilling! Feeding of the sweat off coolie backs, the sugar industry took off, giving rise to immensely wealthy sugar barons who, still today, dominate the economy of Kwa-Zulu Natal”.

The labourers encountered long hours, difficult living and working conditions, but these were reasonable compared to other areas where Indians were indentured as labourers however many still severed their cords with India and wished to be South African.

### 3.2.6 More Sufferings

The Government of Natal restricted the further immigration of Free Indians. "...The subsidy of 10 000 pounds towards the cost of bringing indentured workers was withdrawn, and an annual tax of three pounds was imposed on all indentured workers who entered the country after 1895 and who did not return to India at the end of their contract. This tax also fell on wives and children of such Indians" (Burrows 1952:28).

In the early 1920s there was the issue of the "Indian Question", the Europeans of Natal were threatened by the Indians ability to be enterprising. Raymond Burrows (1952:2) in his book, *Indian Life in Natal* states, "There were many who saw Indians not only as useful labourers but as potential competitors in the economic fields". Another reason for white insecurities was that at this point the Indian population exceeded the white population.

Indians suffered still more in the apartheid era. Prem Bhatia (1973:121) an Indian National presents her view of the South African Indian crisis, "the earliest serious concern about the Indian Settler abroad related to racist South Africa...when we failed in our efforts to melt the hearts of the white rulers of that country we carried our protests to the United Nations with additional but no effective support of Africans"

Bhatia (:121-122) goes on to make this sarcastic comment about South African Indians,

"Meanwhile a change was gradually occurring in the outlook of the Indian population in South Africa whom we (India) so zealously attempted to defend. Having succeeded through industry and careful spending, in making a living and some cases fortunes, the Indians in South Africa now appear reconciliated to their inferior social and political status. This is a form of resignation which many in other parts of the world would regard as insufferably degrading, but there seems to me to be no reason why we should lose our sleep over people whom we considered as having been wronged but

who, given the choice, would rather live in South Africa's apartheid comfort than in the racially unrestricted slums of Bombay and Calcutta."

### **3.3 Early Christian Mission among Indian Immigrants**

It is necessary to include the work of the early missionaries among the Indian Community since it will reveal that the Indians were initially, *recipients* of mission. A summary of the work of these missionaries will reveal strong pioneering attitudes and commitment.

J.B Brian's, *Christian Indian in Natal* (1983) offers a comprehensive look into the earliest mission work among the Indian immigrants. In his chapter Christian Mission among the Indians, he points out:

"... No (existing mission groups) were prepared for the demands that the arrival of the Indian immigrants were to make and at first the small numbers and wide distribution of the Indian indentured labourers must have made their impact small compared to the thousands of blacks within and without the colony. In addition it was generally believed that the labourers would return to India on the expiry of their contracts." (: 195)

From this statement it is evident that there was clearly no planned mission activity among the Early immigrants.

#### **3.3.1 Father Jean-Baptiste Sabon - the Catholic Mission**

Father Jean-Baptiste Sabon, (who was actually sent to start a mission for the Irish and French) would often visit the port when a ship arrived (: 195). That is how he came in contact with the

Indians. After receiving permission from the authorities to work amongst them, Sabon set out to learn about them and minister among the Indian Catholics.

Andrew Walls (1996:28) explains, “Bible translation as a process is thus both a reflection of the central act on which the Christian faith depends and a concretization of the commission which Christ gave his disciples. Perhaps no other specific activity more clearly represents the mission of the church. It is interesting to note Sabon’s contribution to mission as translation

“... He found it necessary to set about learning Tamil (a South Indian Language), which he always referred to as Talmud. By January 1861 he had mastered the alphabet which he described as having 247 letters and by July of that year he had found an interpreter to give him regular lessons in the language...he continued to persevere with Tamil, sending to India for books, and by April 1861 he informed the Bishop that he could write correctly the Our Father, Hail Mary, The creed, the Comforter, and the Litanies of the Blessed Virgin” (Brain 1983:196-197)

Sabon went about gathering statistics on Indian Catholics arranging services and performing marriages. This became difficult when after five years the labourers were free to move to other parts of the colony, Sabon then lost touch with many. (Brain1983: 197)

The plight of the Indian children really concerned him, since there was no educational provisions made for the immigrants. He therefore requested assistance from the colonial authorities and even offered to provide the land on which educational facilities could be built (Brain1983: 198). He finally received a reply from the colonial secretary basically stating that the authority “would be willing to see the establishment of any institutions for the education . . . but there are no funds for this service” (: 198).

### **3.3.2. Rev. Ralph Stott - Methodist Mission**

Stott came to Natal and settled in Durban in 1862 for the express purpose of working amongst the Indian People. (Brain1983: 201) He was from the Methodist Church, and had worked in the then known, Ceylon for 18 years (: 201). Though he was Methodist he considered “the whole Indian Community in Natal as his congregation, distributing tracts and extracts from scriptures, preaching in all the centers of the population and visiting immigrants in their homes to preach the Christian message to them” (: 201). This seems like the first all out mission endeavor among the early Indians. This was since Bishop Sabon’s primary and almost only target had been the Catholic Indians (: 196).

Through Stott’s intensive visitation of the sugar estates, he came into contact with estate owners. He was not pleased with most of their attitudes recording “ I fear that many of them have no care for their own souls, much less for the souls of the Indians...” (Brain 1983:203).

#### **Stott’s Language Legacy**

Just as Sabon recognized the importance of mission as translation, Stott too had been greatly involved in presenting the Gospel to the Indians in their own language. Brian records, “In the ten years that he had been in Natal, he continued, he had learnt Telegu, Bengali, Hindustani and Hindi in order to preach to the 6500 Indians...” (Brain1983: 204).

#### **Stott’s involvement in education**

Stott too involved himself in the needs of the Indians, he was “acutely aware of the lack of educational facilities for the children...” (Brain 1983:204). He then set up plans to open a

school. His first attempt to establish a school ended with the teacher leaving (: 204). He persevered eventually getting a government grant. Soon he had four, day schools under his control (: 204). Stott also helped his converts to purchase land on which to build a chapel. This chapel was built in Queen Street (: 206). A catechist was employed to teach at the church (: 206). Stott however, continued his intensive fieldwork.

Brian notes a description of Stott, which embodies who he was: “ a man of spotless and beautiful character, and was also without doubt a most courageous and dedicated missionary” (Brain 1983:206).

### **3.3.3. Rev S.H. Stott**

He was the son of Ralph Stott. He arrived in Durban in 1886 and remained to assist his father (Brain 1983:207). Soon after his arrival he was confronted with the situation of a dispersed Indian population. This was discouraging as he had difficulty in making and remaining in contact with the Indians. After a series of relocations he eventually took over his father’s work which was now past the gruelling pioneer stage” (: 208).

In his book titled *A Nongenarian’s Experiences and Observation in many lands* S.H. Stott (1927:116-117) records the conversion of an Indian Storekeeper named Lutchmansing. He “was led to reflect upon the teachings of Christ and, having decided to follow the Saviour, ... he was baptized. A godly company gathered together, and when I performed the ceremony his old mother cried out ‘My son is lost, my son is lost.’ but the spirit of God wrought upon her heart, and in about a year after, I had the satisfaction of baptizing her and other members of her family. Later on other branches of the same family accepted Christ...” On reading further it was

discovered that this same storekeeper built a “small chapel and preached in Nepali.”(A far Northern Indian language) (Brian 1983: 209)

Stott saw great expansion and growth in the Indian Mission in Durban and surrounding areas. Churches were being built at a pleasing rate and converts were ‘made’. The Methodist Church flourished in the year to follow (Brain 1983:212).

### **3.3.4 Dr L.P Booth - Anglican Mission**

Dr. Booth offered his services at a time when there was an appeal for Indian Bishops “ to assist in finding missionaries able to speak one or more of the Indian languages” (Brain1983: 215). Booth’s offer to work among the Indians was met with joy. He controlled the Indian Mission work in Durban while running a clinic. He even worked without pay for two years (: 215). Though he was not fluent in the Indian languages “he was able to converse with them” (: 215).

Booth was instrumental in raising funds for the building of St. Aidans’s Church and St. Aidan’s School (Brain1983: 216). Booth was assisted by the Indian Bishop, “who helped recruit two Tamil missionaries, Solomon Vadakan and Simon Peter Vedamuthu (: 216). Subban Godfrey a Hindi speaking Christian carried out mission work among his people (: 216). The Anglican Mission experienced “steady progress” (: 217).

### **3.3.5 The Lutheran Church**

This work began in 1896 (Brain1983: 220). This group can be credited with building the first church in Chatsworth. (Hemming: File 874/1 p.2). They later started congregations in Reservoir Hills, Asherville and Phoenix. (Brain 1983: 221)

### **3.3.6. The Baptist Church**

Indian Baptists arrived from India between 1860 and 1900, and were placed at various estates (Brain 1983:221). There was no formal Baptist Mission till, “the first minister, the Rev. John Rungiah, arrived in response to a request made by the Baptist group who applied to the Telegu Baptist Home Missionary Society in Madras...” (: 222). Under his control Baptist Churches sprang up around Durban. Brian also notes “the Indian Baptists were also active in the educational sphere” (: 223).

### **3.4 J.F Rowlands and “The Pentecostal Penetration”**

Brian records that he was unable to find evidence that the Presbyterian, Congregational or the Dutch Reformed Churches were involved in the Indian Mission- field between the early period of 1860 to 1911 (Brain1983: 229).

Even the Pentecostal denomination did not take root among the Indians till the 1920s. A man whose name is synonymous with Pentecostal Indians till this day, J.F Rowlands started a work among the Natal Indians in 1925 (Oosthuizen1975a: 72) The work in Durban however, began only in 1931, when Rowlands “received a clear vision” to begin a work in Durban. Rowlands

led a series of “gospel meetings” which were held in different areas in Durban, and services were started in a converted shop in Grey Street in May 1932 (1975b: 20) Oosthuizen (1975b: 20) records

“Within four months of starting the coastal work the biggest available Indian cinema in Durban, the Royal Picture Palace, was being packed out on Sunday evenings”( : 23) “During his campaigns Rowlands pioneered the Illustrated Address and the Musical sermon in South Africa and perfected the pictorial presentation of the gospel in Bethesdascope. Great emphasis was placed on the visual ministry. The largest halls and cinemas were hired for religious services. Time and time again these were packed to overflowing. ‘Preaching and showing the Glad Tidings,’(Luke 8:1) became the emphasis ...” (: 23).

### **3.5 Analysis of the Early Mission to the Indians**

The groups that were involved in mission in the early period had the immense burden of pioneering a mission to the displaced, often abused Indian immigrants, who suffered at the hands of their ‘Christian’ masters. Canon Arthur Smith reported that the Estate Owners introduced the Indians to Natal for “material needs”. Smith disturbingly remarked in 1902, “We barely give them a chance to taste even the crumbs which fall from our spiritual tables” (Hemming: File 874/1).

The severe lack of attention that the authorities and Estate Owners gave to the Indians left them poverty stricken, with no education and little or no medical assistance. It was actually the early missionaries who made the needs of the Indians their own. They relentlessly appealed to the authorities for assistance towards educational and medical facilities, when receiving none they did not give up, instead went on pleading the cause of the Indians. The missionaries were not only instrumental in building and securing educational facilities but they were also greatly instrumental in the education process itself, due to the fact that they took it upon themselves to learn the various Indian languages and dialects.

The conclusion that the early missionaries founded the first Indian Education and Medical facilities in Natal can be safely reached. They were missionaries in the true sense of the word, preaching the gospel and reaching out to the needs of the people. Both Christian and non-Christian Indian alike benefited from their unceasing quest to, as Kritzinger would call it, “bring about the liberating presence of God...” The fruit of their hands still remains visible after one hundred years.

### **3.6 Conclusion**

This chapter contained a brief yet adequate note of the historical background of the subject group. This was required so as to place the subject group in a historical context. The reason for the subject groups’ arrival in South Africa together with an account of how their labour system worked and conditions they experienced were also included. The section, early Christian mission, among Indian immigrants, listed and described the earliest missionaries to the immigrants and their efforts to evangelize and provide social assistance.

## Chapter 4

### Pentecostalism and Mission

In this chapter the “phenomenal” growth will be acknowledged. There will be a brief description of the different types of Pentecostals. The role of the Holy Spirit and Signs and Wonders will be discussed next. Pentecostal strategy is outlined. Finally, missionaries from the subject group and their work abroad will be presented.

#### 4.1 The Phenomenal Growth of Pentecostalism

In an article titled *The Pentecostalism mission model in South Africa*, Saayman (1993:41) records, “in a brief period of 90 years the Pentecostal / Charismatic movement has grown to an estimated membership of around 200 million members worldwide through an energetic missionary witness which adds and estimates a total of 19 million new members each year”. R. Stanley founder missionary of the *Blessing Youth Mission*, states that the fastest church growth in the world is reported among the Pentecostals (Sargunam 1992:115). The ‘astounding’ growth of the Pentecostal movement has not escaped the roving eye of *Time* (2 Nov 1962) that described the movement as, “the fastest growing church in the western hemisphere”. That the rest of the world witnesses the rapid growth of the Pentecostal movement, there are reports of swift growth in Russia, Indonesia, South Africa, Norway, Finland, Sweden, even in Communist China (Hollenweger 1972:xvii).

In Oosthuizen’s *Pentecostal Penetration into the Indian Community in South Africa* (1975b: 1) the first sentence of the first chapter states, “Pentecostalism is fast growing among Indians

in Metropolitan Durban and elsewhere”. He adds, “While the traditional ‘maelstrom’ churches make little headway, the Pentecostal churches go from strength to strength, while the impact of the established churches has decreased, the Pentecostal churches add new members monthly even weekly.” (Oosthuizen 1975:11) Finally, Pentecostalism expert Hollenweger (1972:xvii) states, “... in Chile, Brazil and other countries (the Pentecostal movement) has more adherents than all other Protestants, ... in France and Russia, Nigeria and South Africa it is far and away the most rapidly growing religious group”.

Pentecostalism is thus noted for its amazing growth rate. Adherents are drawn in from all countries, cultures, and language. Mainline churches, “have been in a seemingly endless decline since the 1960s” (*Time Magazine* 22 Nov. 1999) In contrast the Pentecostals continue to experience ‘phenomenal’ growth on a global scale! David Barrett, leading Statistical Researcher says, “we come (Pentecostals) in an ‘amazing variety’ of 38 major categories, 11 000 Pentecostal denominations, and 3000 independent, Charismatic denominations spread across 8000 ethno-linguistic cultures and 7000 languages” (Woodberry et al 1996:60).

Oosthuizen (1975b:192) whose research among the Indian community is widely acknowledged states, “Pentecostalism is successful because it does not come as a foreign white controlled form of Christianity but gives scope to the Indian expression of his faith.”

## 4.2 Who are the Pentecostals?

The Concise Oxford Dictionary (1990) describes Pentecostal as “ ...Christian sects and individuals who emphasize the gifts of the Holy Spirit, are often fundamentals in outlook and express religious feelings by clapping, shouting, dancing, etc.”

Thus, the term Pentecostals is often considered elusive and complex, considering the fact that

there exist within the Pentecostal group, a great spectrum of differences. The Pentecostal movement must not be seen as a uniform group or denomination, but rather as a family of denominations. There are certain homogenous doctrinal strands holding them together. An analysis of these differences will be an immense task and will also deviate from the intended scope of this study. Thus, the study will be confined to what Pomerville calls the three major streams of Pentecostalism.

#### 4.2.1 Classic Pentecostalism

This refers to those Pentecostal churches, which broke away from the historic churches of Protestantism in the early 1900s. The break came as a result of the belief that the event on the day of Pentecost mentioned in Acts 2:4 refers to an experience available to Christians of all ages (Pomerville 1985:10).

#### 4.2.2 Neo- Pentecostalism / Charismatics

This form of Pentecostalism refers to those within the historic Protestant churches who experienced a movement of the Holy Spirit in the late 1950s in which there was an emphasis on the “baptism of the Holy Spirit and Charismatic gifts and graces of the Spirit” (Pomerville 1985:10). These people have not left their traditional churches, instead this movement “refers to a manifestation of Pentecostal life within various traditions of Protestant Christianity (: 11)

#### 4.2.3 Catholic Charismatics

As the name makes clear, this refers to those within the Roman Catholic Church. The only difference is that the Roman Catholics prefer the term “renewal” to “movement”. “Such preference is connected with the view that baptism with the Holy Spirit represents an actualization of what was already received at baptism and confirmation” (Pomerville 1985:11). Thus, it is not a new *movement* but a *renewal* of the Holy Spirit who has long been

with the church.

### 4.3 The Link between Pentecostalism and Mission

There is a strong association between mission and Pentecostalism.

In *A Theology of the Holy Spirit*, Bruner (1970:32) claims that, “Pentecostalism and mission are almost synonymous”. McGee (1992:19) in an article titled *Pentecostalism Mission strategies; A Historical Review*, also links mission with Pentecostalism. He states, “Pentecostalism began with the question: ‘How could the world be evangelized in the ‘last days’ before the imminent return of Christ? To the faithful, the only successful course lay in a return to the dynamic work of the Holy Spirit...” Finally, Saayman (1993:42) in his article titled *The Pentecostal Mission Model in South Africa* says, “From the beginning, Pentecostalism was characterized by strong evangelistic outreach.”

It is thus implied that Pentecostalism takes root in the New Testament church “Pentecost” phenomena or the “Acts Experience” found in Acts 2. Stott (1992:330) calls Pentecost “a missionary event”. Glover succinctly states, “Christian Mission and Pentecost were inseparably related - Pentecost being the essential preparation for mission, and mission being the logical and inevitable result of Pentecost” (Maxwell 1946:3). Menzies notes “A conspicuous feature of the modern Pentecostal movement from its beginnings to the turn of the century had been a passion for evangelism and mission” (Pomerville 1985: ix). Pomerville states that the Pentecostal movement may be spoken of as a modern missionary phenomenon due to its rapid growth in a relatively short period of the Christian Church’s history, and due to its international and ecclesiastical scope (: 19).

#### 4.4 The Holy Spirit And Mission

As mentioned in chapter 2 the word mission was actually used in reference to the doctrine of the trinity, (it entails the sending of the Son by the Father, and the sending of the Holy Spirit by the Father and the Son.) Pomerville (1985:161) states, “A Trinitarian view of mission must articulate the activity of the third person of the Godhead.” Since Pentecostals place special emphasis on the Holy Spirit, it is necessary to investigate the place of the Holy Spirit in Pentecostal mission. “The Holy Spirit is personally active, living and directing his servants. The Holy Spirit is not just a force or influence but personally and powerfully potent on the frontiers of mission” (McClung 1998:2). The Holy Spirit is called the “ Spirit of Mission” (Boer 1961:211; Allen 1964:138; Tippet 1985: 52). McClung (1982:2) explains that people are deployed into mission by the Holy Spirit. He adds that the Pentecostal tradition has placed high value on being sent by the Holy Spirit” (: 2). It is suggested by the writers above that the Pentecostals believe that the Holy Spirit actually instills the need for mission involvement, and causes participation in the mission of the triune God. This is well articulated by one of the founding fathers of the Assemblies of God who said that the Pentecostal baptism “fills our souls with the love of God for lost humanity and when the Holy Spirit comes in with it, they are inseparable” (McGee 1992:21).

In the book *Missiological Education for the 21<sup>st</sup> century* (1996) McClung who wrote a chapter on the Pentecostal / Charismatic perspectives on Missiological Education for the twenty-first century, emphasizes the preeminence of Jesus and the presence of the Holy Spirit. “ Our training must follow the pedagogy and paradigms of the Spirit in a Spirit-directed, Spirit-driven missiology that openly confesses with Moses:

‘If your presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will

distinguish me and your people from all the other people on the face of the earth?’ (Ex.33: 15-17)” (McClung1996: 60).

George Vicedom declares that it is, through the sending of the Spirit that missionaries receive their power and their authority (Pomerville 1985:162). “The Holy Spirit’s role in the universal mission is illustrated in Acts by the Pentecostal event and in his breaking through Jewish particularism” ... it is actually the Holy Spirit that makes Peter aware that there is no distinction between Jews and Gentiles, he “opened the door to the expansion of the church among the Gentiles.” (: 162)

#### **4.4.1 Signs and Wonders**

The Holy Spirit is a major part of signs and wonders (McGee 1992:21). Countless accounts written by missionaries depict the miracles brought about by the Holy Spirit. From the healings to the provisions, to warnings of impending danger, the Holy Spirit is acknowledged for performing astounding miracles. Saayman (1993:46) indicates that there is a link between the Holy Spirit, healing through prayer, and evangelization on the mission field. “Pentecostal Missionaries generally believe that God will bless the healing ministry on the mission field, using the healing wonders as a sign to confirm his word ... thus bringing people to conversion.”

Contact with most Pentecostal church meetings will reveal, people who testify of the signs and wonders that the Holy Spirit has performed in their lives. Pentecostals also believe that “the post conversion work of the Holy Spirit is necessary for a life of spiritual power” (Hesselgrave 1978:19)

The latter is due to Pentecostals’ heightened sensitivity to the spiritual realm, especially the

work of the devil and evil in general. Pentecostals are well known for “casting out demons.” Many Pentecostal services begin with a prayer which includes “all spirits contrary to the Holy spirit” should be removed and that the Holy Spirit should preside in that meeting. Pentecostals maintain that a spirit-filled life is essential for resisting temptations and standing firm in trials. By this the unconverted often are amazed and thus also want to be a part of this life.

#### **4.4.3 Disregarding the Holy Spirit as the Spirit of Mission**

“It is sadly true that, in churches ... many recognize the Holy Spirit as the spirit of Holiness but fail to recognize him as the spirit of mission” (Allen 1964:138). Kane (1961:274) remarks, “ The church is practically powerless against the rising tides of evil in society, evil which was once confined to the world but is now beginning to appear in the church. If the church is to keep itself unspotted from the world, to say nothing of winning the world to Christ, it must have the power of the Holy Spirit”. Boer (1961:210) in *Pentecost and mission* suggests,

“ ... When the church tries to bottle up the spirit within herself she acts contrary to both her own and His nature. For it is the nature of the church ever to be enlarging her borders, and it is the nature of the spirit to transmit His life to ever- widening circles. When the church does not recognize this law of her being of the Spirit, the Spirit is quenched and He withdraws Himself, and the deposit of religiosity that is left becomes putrefaction in the lives of those who grieved Him ...”

## 4.5 Pentecostal Mission Strategy

### 4.5.1 What is Strategy?

In his book *Frontiers in Missionary Strategy*, Wagner defines strategy as: “ a mutually agreed means to achieve the ends which have been determined by a particular group. Good strategy will be concerned with broad principles as well as specific tactics, but it will not lose sight of the determined goal (1971:16). For the purpose of this study we will use this definition. Wagner suggests that Mission Strategy, should be characterized by three essential qualities:

- Bible Centeredness

The Bible is the “principal source” to reveal the “mind” of God in mission, and the ultimate purposes of God. Pentecostals however are often criticised for the reason that many scholars note a lack of hermeneutical grounding in their use of the scripture. Pentecostals are regarded as lovers of the Bible, don't rank high among those who know it well.

- Efficiency

This quality deals with the efficient use of missionary resources, since they are often limited. Time, personnel and money must be wisely utilized in order to be most productive on the mission field.

- Relevancy

Strategies have to be checked continually for relevance to present day situations. Continuous contemporizations of mission strategies have to take place, since society changes so swiftly (: 16-17)

Pentecostals have been noted for their dependence on the moving of the Holy Spirit. It comes as no surprise that in their strategy the Holy Spirit features extensively. Pomerville (1985:162) suggests that “as executive of the Godhead in this age the Holy Spirit is also supreme strategist of world mission”. Hollenweger (1972:472) recorded the view of some Pentecostals who felt that “... the less education, the more quickly you can accept salvation.” This was so since the Holy Spirit was to be relied upon to lead the individual. These kinds of ideas led to the Pentecostals often being severely criticized for their emphasis on “spirit leading” (McClung 1998:3; 1990: 65; Pomerville 1985:161) “In emphasizing the leading of the Holy Spirit, Pentecostals have been misunderstood to have a “sitting where they sit and letting God happen kind of attitude” (McClung 1998:3). The statement above is representative of the criticisms that Pentecostals receive. In some cases this criticism is warranted. However, there are many Pentecostal churches that do not deserve this kind of criticism. McClung ( :3) states:

Though Pentecostals are characterized by a spontaneous strategy of the Spirit, they have not been without a plan. As pioneer Pentecostal missiologist Melvin L. Hodges has said, “ The prominence given to the role of the Holy Spirit should not lead us to believe that the human role is one of complete passivity- there is need for the engaging of all our mental, physical, material and spiritual power in the planning and execution of God’s work.”

#### 4.6. Some Indian Durban Pentecostal Missionaries

- **Pranesh Anandlal** has been based in Albania and has worked extensively with the Kosovo Refugees that have come out of the ethnic wars that went on in that

region. He provides detailed accounts of the political situation and the hardship that the people face in his newsletter '*Anadlals' Advancements*'. People who are interested in his work are kept up-to date, example:

“The refugee crisis happened so suddenly – literally overnight, meaning we were totally unprepared. Within one day we had found an unused building, which the owners gave willingly to give shelter to the refugees. However, even before we arrived at the building – there were already 150 people waiting for us. We did not have one single mattress or blanket – but somehow God provided and that night everyone had a mattress to sleep on and a blanket to cover themselves. Since then we have had the privilege to serve these people, plus another 150 who came in at a later stage. When they arrived they were so sick and weak, only crying and some in total shock. Now it is such a blessing to see all of them being totally healthy, laughing, kids playing, young people playing volleyball” (April/ May 99 Vol 2).

- **Donovan Govender** is based in Bulgaria and like Anandlal he too, works among war-torn people in an area that was ravaged by the war. In his newsletter '*Vision International*' he spoke of the NATO bombs that destroyed chemical factories, thus dispersing chemicals into the land and water. “These chemicals will affect the population for years to come”. Govender calls for all those who read his newsletter to mobilize other Christians in prayer for the displaced people of this region. As far as his ministry is concerned, he has expressed growth for example: “Since our last mission trip, we planted five churches...”
- **Seelan Govender** is part of a team of missionaries who travel aboard the ship *Doulos*, docking at various ports around the world. This ship boasts the largest floating bookshop. Govender (no relation to Donovan Govender) is presently

shift leader in the bookshop, he has been recently approached to join the “line up” or advanced preparation team. “This is a team of people that goes ahead of the ship to prepare for the ship’s visit in the next port of call” (Govender Oct 1999). It was fitting to include an interesting description of the work Govender is involved in,

“ The next port of call was Bouganville. This was our aid port and this was a very historic port for the Doulos because this island had experienced a war for ten years and we were the last international vessel that left there before the war and now we were the first international vessel to come back. Here we donated tens of thousands of books to libraries, schools, bible schools and training places.”

- **Danny Kasaval** has worked in neighbouring African state, Mozambique. He has been instrumental in offering training to the local pastors. In his letter, ‘Dear Partner in Mission’ he creates awareness of the plight of these ministers and their congregation. He records “ ...we discovered the need for Bibles, (there is sometimes one Bible shared among many pastors!)” (Sept 1996). He urges Christians to participate in his mission by donating Shangaan Bibles, clothes or coming themselves to see the need.
  
- **Nadas and Daisy Naicker** are also involved in Africa namely Zambia. They are extensively engaged in a ministry to children. They also train other Christian leaders using a course called “Teaching Children

Effectively (ICE) Level One". They have experienced much hardship in Lusaka but are still continuing with their mission work.

"We've had some trying times recently. In the past two months we've had two burglaries and four attempted burglaries. We've been wiped clean of all our electrical appliances in the kitchen ... and all the pots and pans. The music system, amplifier, radio, suitcases. Friends have lent us two pots and utensils to keep us going for the time being." (Private letter sent to sponsor.)

## **Conclusion**

The main intention of this chapter was to link the Pentecostal movement to mission, as Hoekendijk (1964:34) states, "The gift of the Spirit is a presupposition of the mission to the Gentiles. The preaching of the gospel to the ends of the earth is specifically made dependant on the Holy Spirit". The Holy Spirit is at the centre of Pentecostal Theology, the role of the Holy Spirit and the consequences of disregarding the Holy Spirit as the Spirit of Mission was discussed. Pentecostal Mission strategy was included together with some Indian Durban Pentecostal missionaries and a sample of their work.

## CHAPTER FIVE

chapter 5

# THEORETICAL FOUNDATION OF INVESTIGATION

## INTRODUCTION

This chapter contains the ethnological basis of the study. Here the research methods are discussed in detail, for example: - selection of sample characteristics comprising of primary and secondary respondents. The research instrument used in the study, which is the questionnaire, is also discussed along the lines of administration, scoring and structure. The questionnaire was created for the primary respondents the actual questionnaire is then explained and the data presented in the form of graphs and statistics. The shortcomings and limitations of the questionnaire are also included. Analyses of interviews with secondary respondents are finally presented.

### 5.1 SELECTION OF SAMPLE

A workable definition reads as follows: "A sample is made up of some but not all instances or cases of some general category of people, things, or events. It is the group of cases of interest in a particular research project."(Williamson, Karp & Dalphin 1977: 108-109)

Once the subject group was decided on i.e. The Durban Indian Pentecostals, the next step was the task of selecting the sample group. A **simple random sample** method was adopted.

### **5.1.1 SAMPLE CHARACTERISTICS**

In accordance with the objectives of the study, two groups of respondents were selected for research. They were: -

#### **A.) PRIMARY RESPONDANTS**

- Ministers of predominantly Indian Pentecostal churches.

This group was used as the primary requirements to test the level of mission awareness and activity among the Pentecostals. Apartheid has been abandoned since 1994 and technically speaking there is no “Indian church”. However, because of the fact that the different race groups have lived in separate developments for decades, there still exists in Durban and in South Africa in general, a church that is largely unamalgamated. This situation, though unsatisfactory, was advantageous for the research, due to the fact that the subject group was located in these easy to find, well-preserved separate developments. Samples were drawn from diverse socio-economic areas, and different Pentecostal denominations. The churches represented by their ministers were of different ages and sizes.

#### **B.) SECONDARY RESPONDANTS**

These include:

- Durban Indian Pentecostal Missionaries and Mobilizes based around the world.
- Pentecostal Durban Bible Colleges, for example the Bethesda Bible College, also the Bible Society of South Africa.
- Members of international mission agencies based in South Africa, for example Operation Mobilization (OM), World Evangelisation Crusade (WEC)

- Durban social welfare agencies. Example: Child Line, Street Children Shelters.

## **5.2 RESEARCH INSTRUMENT USED IN THE STUDY**

Questioning is the best possible method to find out what people know, feel, and do. Thus an intensive attitudinal and knowledge based questionnaire was constructed to test the respondents' knowledge of and attitude towards mission. This questionnaire also measured involvement of participants in mission. Questions range from "What is your understanding of mission?" to "Summarize your annual strategies for the next five years". A pilot study i.e. a tentative and relatively unstructured investigation of a few respondents, who are similar in many respects to those we intend to study as part of a main investigation, was conducted in order to test for clarity.

## **5.3 ADMINISTRATION OF THE QUESTIONNAIRE**

The questionnaire was hand-delivered where possible and faxed when that was the preferred option. Respondents were given an option of self-administering the questionnaire or in a personal interview format. The interviewer preferred the personal interview format. However, due to various constraints of the respondents, eleven were self-administered and nine were in the form of personal interviews.

## 5.4 SCORING OF THE QUESTIONNAIRE

Each question was allocated a prescribed value or percentage. After the questionnaire was scored the data was processed then transferred onto a spreadsheet. The spreadsheet presented the data in an uncomplicated manner so that it would be reader-friendly, so as to obtain an impression of how respondents fared in any particular question. Graphs were derived directly from the data presented on the spreadsheet.

## 5.5 STRUCTURE OF THE QUESTIONNAIRE

Two kinds of questions were used in the questionnaire.

1). **Open-Ended Questions** – This type of question is where the respondents answer the question in their own words. “Such questions have the advantage of following the expression of the depth and complexity of the respondents feelings and attitude about a particular topic” (Williamson et al 1977: 145). Most of the questions were open-ended. The reason for this decision relates to the point that the respondents could “open up” and answer questions uniquely.

2). **Closed Questions** - This type of question provides alternatives from which the respondents can choose. Closed questions were kept at a minimum in the questionnaire, since the intention was to have the respondents answer in their own words.

## 5.6 The actual questionnaire: explanation and data.

In this section each question will be listed in bold. Most questions will be explained and followed by the data gathered.

The questionnaire was divided into five sections. The first section contains demographic details. The following details were required: -

- *The location of the church:* This was required in order to place the church in a general socio-economic category.
- *The age of the Church:* This was necessary so that a comparison could be made between older churches and younger' churches mission awareness and involvement.
- *Membership/Size:* This category was needed to discover if there is a link between size of congregation and mission involvement.

## **5.7 Detailed explanation of questionnaire and scores**

### **5.7.1 Part One**

This part contained questions aimed at determining the mission **awareness** and **attitude** of the minister and his congregation towards mission. The questions at this point, though basic, were placed at the introduction of the questionnaire in order to immediately reveal the awareness and attitude of that particular church.

This section deals with the respondents' general understandings of mission and mission work.

#### ***1). What is your understanding of mission?***

This question requires the individual's perception of what mission entails.

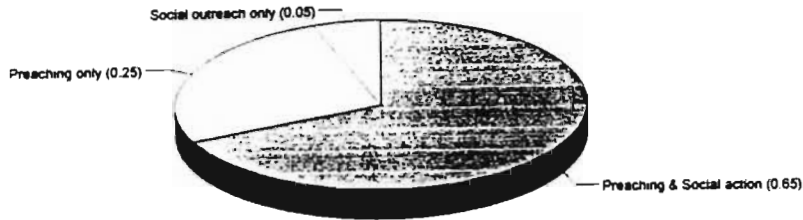
65 % that mission is evangelism and social action

25% mission is evangelism only

5 % mission is social action only

See Graph 1.

## Respondants Dimensions of mission



*Graph1*

### **2). Who is responsible for mission?**

Respondents' answers display attitudes towards mission as well as knowledge of mission.

70 % whole church is responsible

30% only pastors and Christian leaders are responsible

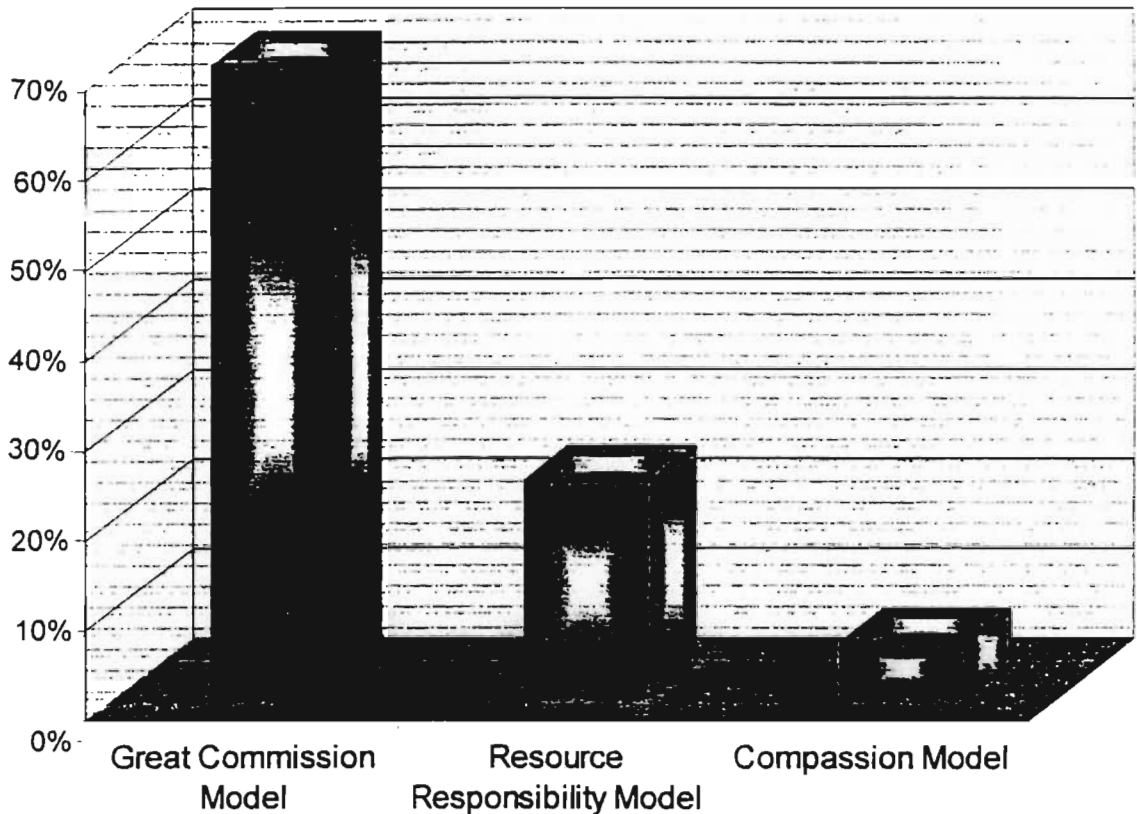
### **3). Why should we be involved?**

This question was necessary since there are some false notions about mission for example some state that mission is the work of God only. The question is therefore attitude and knowledge based.

70 % involvement is on the basis that mission is the work of every Christian

30 % involvement only for those "called" or "drawn" to mission

## Mission Motivation Models



*Graph 2*

This graph indicates the mission motivation models of the respondents who felt that mission was the responsibility of the whole church.

70% cited the Great Commission of Mat 28. as motivation.

24% believed that those who have the resources have the responsibility to involve themselves in mission.

6% believe that Christians ought to have compassion on the world hence their mission involvement.

It is interesting to note that none of the respondents even remotely referred to the doxology model or the kingdom model as their motivation for mission. This is distressing since both the above-mentioned models are theologically sound

motivations for mission. It seems as though the respondents have cited more “popular” motivational models as opposed to the models that are theologically in nature.

**4). In your opinion, what is the difference between mission and evangelism?**

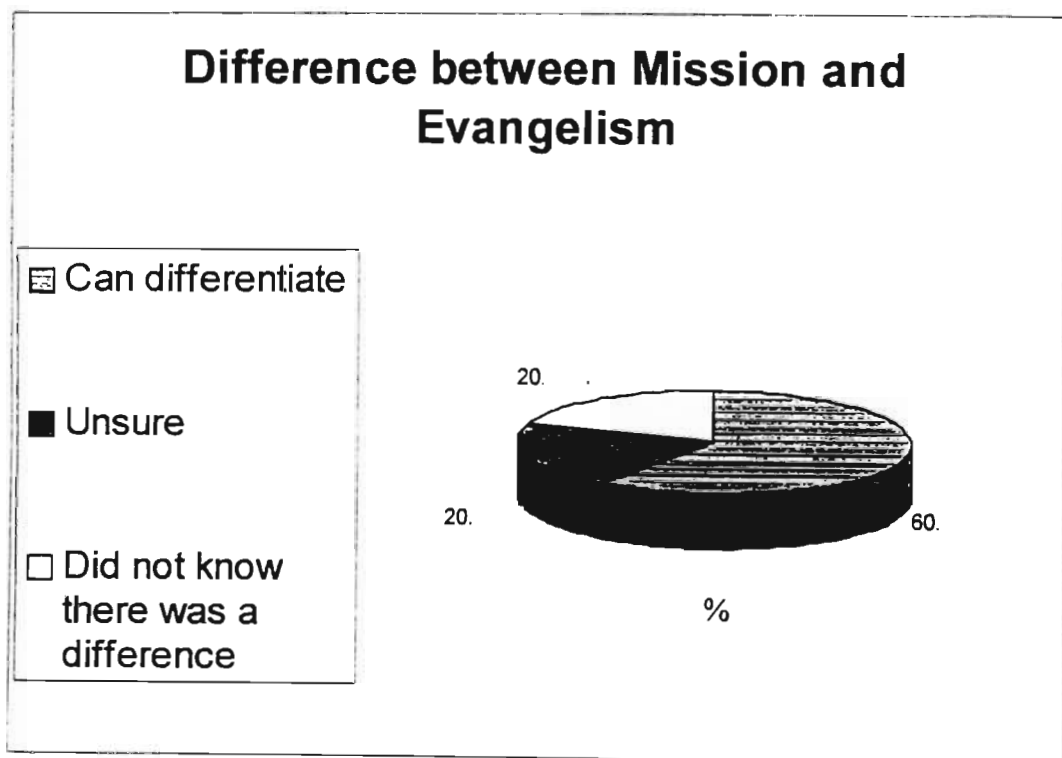
This question penetrates deeper into the respondents’ awareness of mission.

60 % displayed a sound knowledge of the difference between mission and evangelism,

20 % were unsure

20 % did not know that a difference existed.

See Graph below.



**Graph 3**

The next set of questions (questions 5-12) deal with the level of interest shown towards mission. Answers would reveal whether or not there are visible signs of mission interest and activity. This will be represented in graph 4.

**5). Do you have bulletin boards that indicate places in the world and their needs?**

50 % YES

50 % NO

**6). Is there any place in the main worship service for prayer for global needs?**

40 % YES

60 % NO

**7). Do you subscribe to mission magazines, journals, etc? State which.**

25 % YES

75 % NO

Sadly the mission magazines and journals listed were more of the promotional types, i.e. Mission organisation magazines that discuss their own work.

**8). Are there any mission education programmes or conferences or classes/audiovisual presentations held in order to heighten awareness? Is it in popular attendance?**

60 % yes

40 % no

Of the 60 %, 40 % say that the classes are not in popular attendance. 20 % have “great responses”.

**9). Do you get mission experts to speak at your church? If so give examples**

60 % yes

40 % no

**10). Do you invite visiting missionaries to your church to discuss their work?**

65 % yes

35 % no

**11) a. Has your church gone on any short-term mission trips? If yes, state duration and location.**

50 % yes

50 % no

**b. Have you sent a delegation to any national mission conferences for example Love Southern Africa, etc? If so, specify.**

25 % yes

75 % no

**12). Do you have a missionary committee in place? If yes, list activities.**

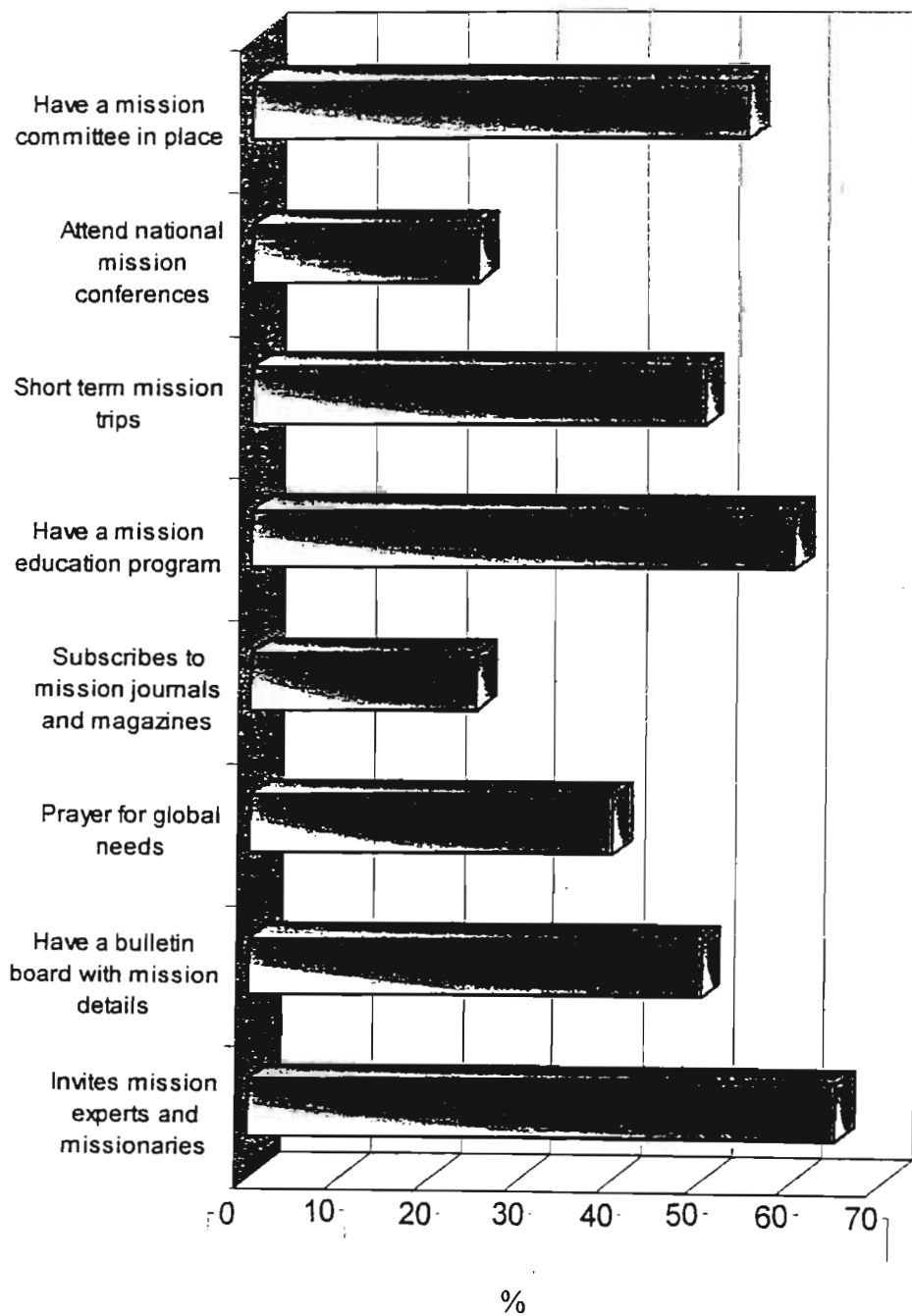
55 % yes

45 % no

Activities of these mission committees include planning, prayer and fundraising.

**Graph 4.** follows

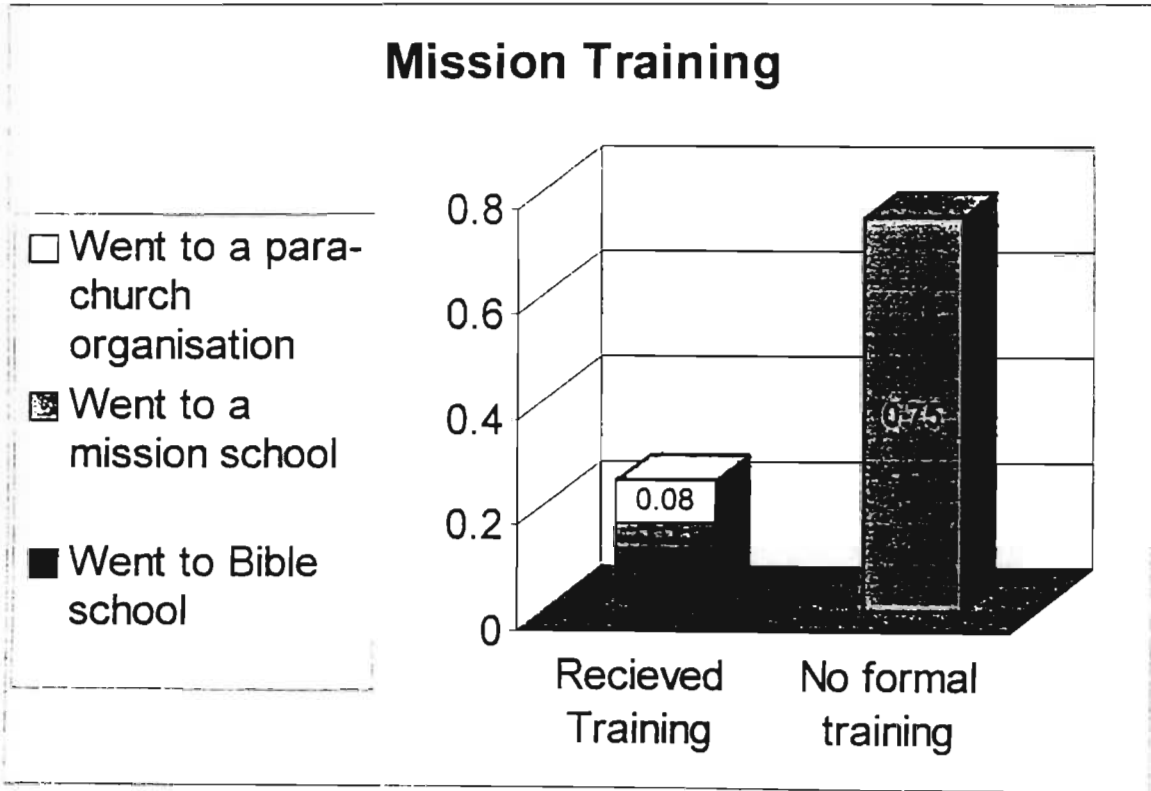
## Interest shown towards Missions



13). *Have you sent any church workers for formal mission training? (If so, specify).*

25 % say that workers are sent for formal mission training.

75 % have not sent workers for mission training.



Graph 5

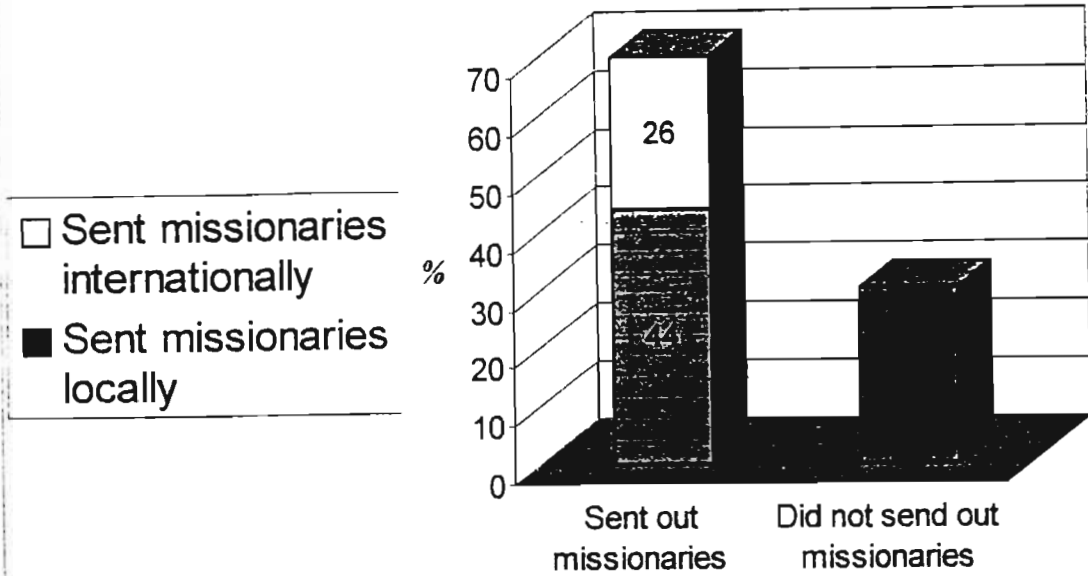
14). *Does your church have a missionary from within itself?*

70 % yes

30 % no

See graph 6.

### Percentage of Churches that sent out missionaries



*Graph 6*

In viewing the data presented in the last two graphs, an interesting phenomenon has emerged: only 25 % claim that workers are sent for formal training, yet 70% have a missionary from within the church! This demonstrates the fact that so few mission workers are trained.

**15). As pastor to what extent are you personally involved in mission and in what capacity?**

25 % not involved

75 % of the pastors claim to be personally involved by going to different nations, motivating churches and raising funds.

## 5.7.2 PART TWO

This section concerns general information needed.

### *1). Briefly summarize your churches awareness of “What God is doing around the world”.*

Mission journals and magazines as well as books by missionaries and mission organisations continually discuss “What God is doing around the world” this question deals with the Churches awareness of the global mission movement.

40 % - comprehensive understanding

45 %- average understanding

15 % - poor understanding.

### *2). Describe the mission statement of your church.*

Most businesses and organisations have “mission statements”. A description of a Churches mission statement would reveal the priority and ambition of the Church.

50% contained references to unity of the church and the love of God.

45% contained an involvement in mission.

5 % contained no mission involvement.

### *3). Summarize your annual strategies for the next five years.*

This question was designed to determine the zeal of this church and the activities that it would prioritise and therefore set a workable plan of action for the next five years.

55 % Strategies were goal oriented and visionary

30% sketchy and unrealistic plans

15% made no plans.

Little thought for the future is made. And those who have considered it, have made plans that at times, border on highly ambitious and sometimes unattainable.

**4). Describe the recent growth of your church**

- Is it*
- a). Biological*
  - b). Transfers*
  - c). New souls*
  - d). Static*

This answer was required to reveal the churches adequacy in mission. New souls would reveal that the churches local mission programme is bearing fruit.

70%-new souls

20%-combination

10%-static

Most churches attribute their recent growth to “new souls”.

**5). How would you describe the mission awareness and involvement of other Pentecostal Churches in your area?**

Since every church in every area could not participate in the research due to logistical constraints, an opinion of other church involvement in respondents' own area was required in order to have a rough idea of the mission activity in the different areas.

Most respondents rated the mission awareness and involvement of other Pentecostal churches in their area from poor to fair. The minority rated it good.

**6). As the pastor of the local church how is most of your time spent?**

**a). Studying/ Holding Bible classes**

**b). Counselling/ Encouragement/ Hospital visits**

**c). Preaching locally and internationally**

**d). Weddings/ Funerals/ Thanksgivings**

**e). Denominational Conferences**

This question was asked in order to establish what consumes most of the pastors' time, as well as what their priorities are. The scores are low when more time is spent on Weddings, Funerals, Thanksgiving, Counselling and Denominational Conferences.

On interviewing the various ministers it became clear that many of them had to dedicate too much time to counselling their members who have family problems, etc. It seems that these people, though being part of the church for many years, have a series of problems that only the minister can attend to. Thus, the minister has no time to make any progress in more important matters. Following counselling comes the next time consumer, that is, officiating at Weddings, Funerals and Thanksgivings.

30 % revealed that their time was not tied up with endless counselling sessions and other time consuming occasions. Instead they were able to focus on studying, holding classes, preaching and planning mission activities.

40 % involved themselves in the time consuming elements noted above.

30 % displaying poor time management.

**7). As a Pentecostal denomination, what measures are taken in order to ensure mission activity in churches?**

The following two questions are examples of cross check questions. (Several different questions on one topic to see if respondents would answer the same way) Such questions allow for an appraisal of the validity of the questionnaire and of the accuracy of the respondents' self reports.

**a). Is mission mandatory? Explain**

40 % YES

45 % NO

15 % did not understand the question

**b). Does each church have a choice on whether to participate or not?**

It is interesting to note that those who answered that mission was mandatory in A, then went on to contradict themselves by stating that each church had a choice whether or not to participate.

**8). Are females encouraged to participate in mission in your church?**

100 % YES

**a). Does your church have female mission workers**

70 % yes

30 % No

**Number:** Female missionaries totalled 37.

**Level of Involvement:** range from social work to evangelistic crusades

**Location:** 90 % of female missionaries work locally while 10 % are based  
Internationally

### 5.7.3 PART THREE

This part deals with the financial extent of mission involvement of the church.

**1). Does your church support mission?**

80 % YES

20 % NO

**2). Does the church support mission locally or internationally or both? Specify**

Local – 20 %

International – 5 %

Both – 55 %

None – 20 %

Respondents were not compelled to answer this question however most were willing to discuss their financial involvement in mission.

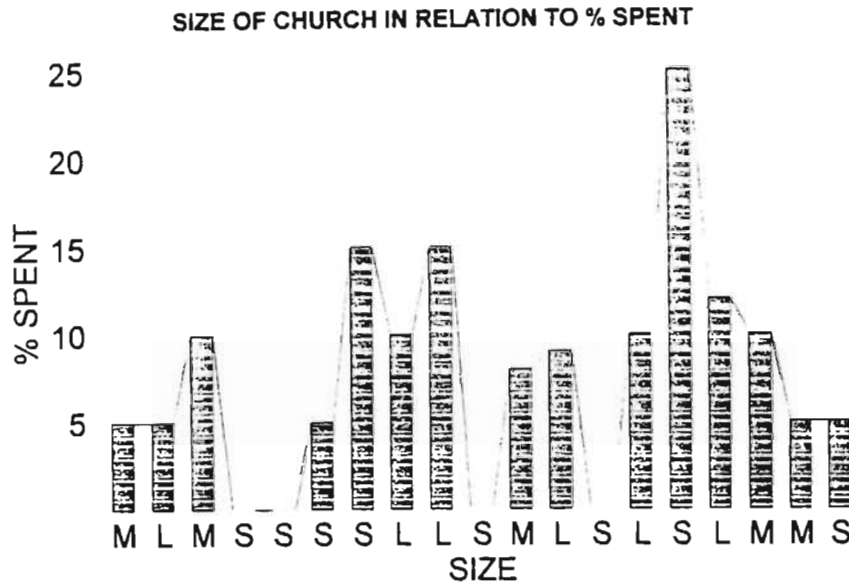
**3). What percentage of the churches income is spent on outreach and evangelism?**

- **Directly? (This includes expenditure on churches own mission programme) \_\_\_\_%**

- **Indirectly? (This includes expenditure on outside mission agencies, missionaries or churches) \_\_\_\_\_%**

Data gathered for this question was: -

- (0 – 5 %) - 45 %
- (5 – 10 %) - 25 %
- (10 – 15 %) - 20 %
- (15 – 20 %) - 10 %



*Graph 7*

S- SMALL

M-MEDIUM

L-LARGE

Graph seven denotes the size of the congregation in relation to the amount spent on mission. Larger churches are not necessary giving more to mission. The highest support comes from a smaller church.

It is evident that a small percentage of church funds go towards mission work. This is distressing since Pentecostals are often heard praying for the offering “bless this money so that it may be used for the extension of your kingdom.” Instead it seems to

be used spent on everything else besides mission, which is all about extending the kingdom of God.

**4). *Is there a special mission bank account or are funds derived from the church account?***

Most respondents stated that funds were derived from the church account.

#### **5.7.4 PART FOUR**

This section deals with the churches' social involvement. Since poverty, disorder and illness is a major problem that faces many communities today, it was necessary to ascertain the respondents' involvement in social upliftment. In the Old Testament we are continually confronted with the call to justice. The poor were often the forgotten part of society and they were exploited and abused. This situation still exists today. A PACSA (Pietermaritzburg Agency for Christian Social Awareness) Fact sheet titled, *Poverty and the Church*, recognize the poorest people in South Africa as African, Rural, and Women and children. (: 1998) In South Africa the lowest group have an income of less than R178 per month, and the second lowest an income of less than R301 per month." "The lowest two groups account together for more than half the population." (: 1998) In the light of these statistics it was essential to see the churches' involvement in combating poverty and its associated evils.

**1). *Is your church involved in social upliftment at any level?***

YES - 85 %

NO - 15 %

**2). Does your church have a 'social arm', which deals with problems affecting the community? If so, specify the activities.**

YES – 75 %

NO – 25 %

Activities listed were planning and fundraising

**3). Is your church involved in any of the following activities?**

**a). Prison Ministry – 35 %**

**b). Hospital visitation – 80 %**

**c). Care for the elderly – 60 %**

**d). Care for orphans – 35 %**

**e). Rehabilitation of drug addicts and alcoholics – 45 %**

**f). Finding shelter for the homeless – 40 %**

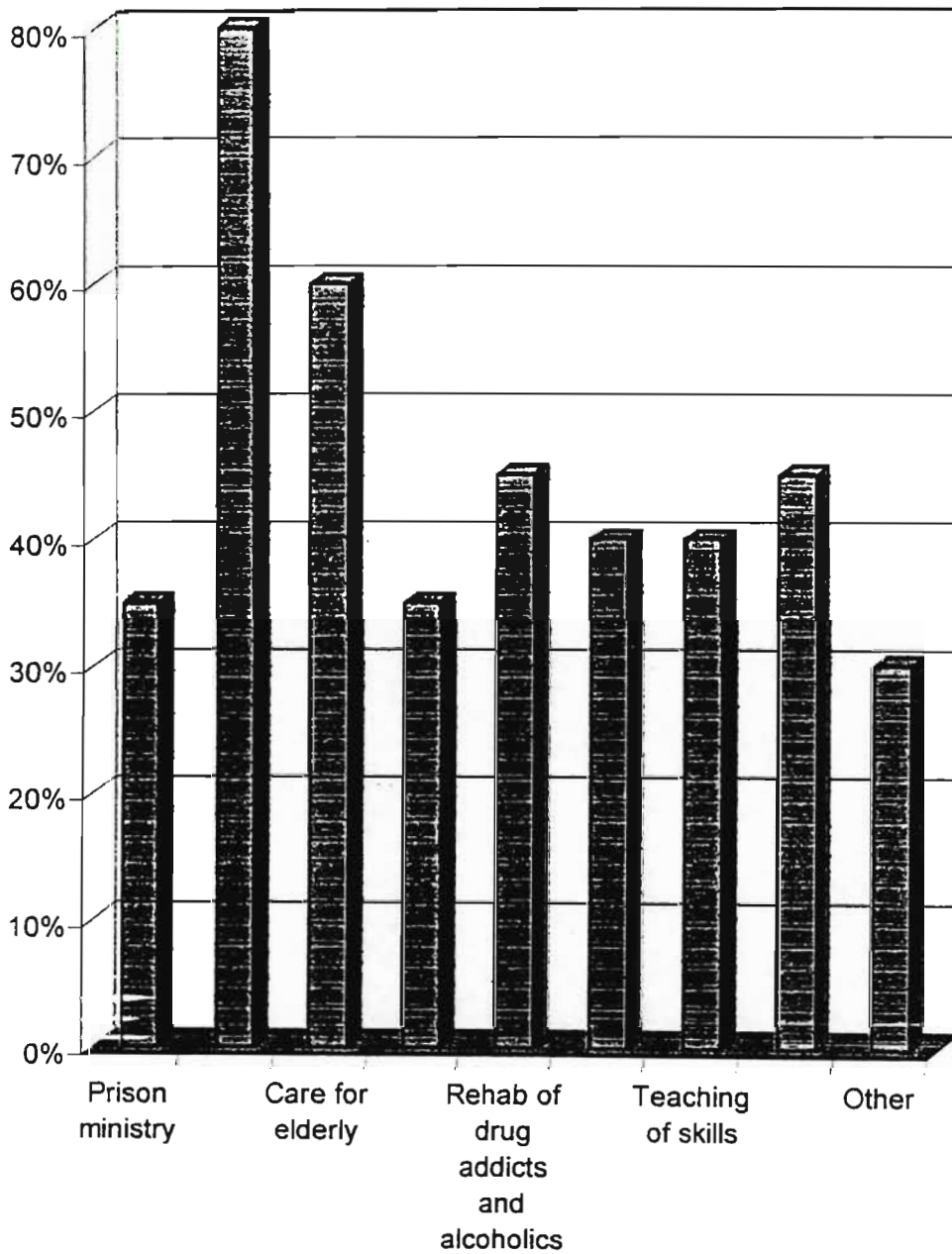
**g). Teaching skills – 40 %**

**h). AIDS Awareness – 45 %**

**i). Other. Specify – 35 %**

See Graph 8

## Graph showing involvement in social activities



*Graph 8*

Listed above are possible social activities and the percentages of respondents that are involved in particular activities.

**4). How would you rate the effectiveness of your service to the community?**

**a). Excellent – 5 %**

**b). Very Good – 25 %**

**c). Good – 25 %**

**d). Fair – 20 %**

**e). Poor – 25 %**

In personal interviews with ministers most stated that they felt that they could do much more to uplift the society around them. Others felt that they were sufficiently involved in helping members of their own congregation who are a part of the community.

**5). Which local welfare organisations/ charities do you support? (Not necessarily financial support) Specify.**

Charities and other institutions listed were:

V N Naik, A.B.H., F.O.S.A., Deaf and Dumb Society, Foot and Mouth Community Chest, Phoenix Child and Family Welfare, Challenge Unlimited, Highway Hospice, Lakehaven Homes, A.D. Lazarus (drug addicts), Squatter camps, Hospice, Senior Citizens, Cheshire Home Hospice, West Sun Homes, Clairwood Hospital, King Edward Hospital.

## **5.8 Secondary Respondents:**

### **5.8.1 International Mission Agencies Describe Durban Indian Pentecostal Involvement**

#### **Operation Mobilisation (OM)**

Durban leader Raymond Robyn describes the involvement of the subject group in mission as increasing and pleasing. He believes that in the last five years there has definitely been an increase in the level of interest in mission. Churches have been keen on “partnering” with OM in many activities.

#### **World Evangelisation Crusade (WEC)**

Sydney Dean, Treasurer of WEC Durban, mentioned that there are presently five Indian Pentecostals that serve as missionaries with WEC, (a couple in Fiji, a couple and a lady in Rainbows of Hope, South Africa)

Dean stated that the Indian Durban Pentecostals are slightly suspicious of para-church organisations. He expressed the view that people within the subject group are afraid to join an organisation like WEC because the local church would view this as desertion and question their loyalty.

WEC is called to speak at the subject group’s churches, however it is noted that it is mere ‘entertainment’ to majority of the people. This means that subject groups enjoy the talks and audio – visual presentations, but there is little or no actual involvement. Dean explained that, Indian Pentecostals in Durban do not regularly support financially, and large donations are the exception.

### **5.8.2. The Bible Society of South Africa**

Pentecostals have been known to be “people of the book” (McClung 1998:2). They hold the Bible as precious and fiercely protect any criticism against the scriptures. “Because of the important place of the Bible in the life and being of Pentecostals, it is to be expected that the availability of the Bible to people in their own language will also be a high priority” (Saayman: 1993:45).

Since Pentecostalism majors on the “Word of God”, Pieter Cilliers of The Bible Society of South Africa was interviewed to describe the subject group’s support. “The Bible Society of South Africa is directly involved in meeting the Bible needs of the people in the country. The complete Bible has been translated into all the official languages of South Africa except Southern Ndebele.” (This information was gleaned from a promotional leaflet) The Bible society achieves this through “voluntary support, prayers and regular donations of churches and individuals”.

Cilliers drew attention to a particular donation, which totalled R100 000, from an Indian family in Westville. However he believed this was the exception. He ultimately expressed sadness at the lack of consistent co-operation from Indian Pentecostals in Durban. The Bible Society requests assistance in this year (2000), as it is called “The year of the Bible.” Pentecostals should prove their love for the Bible by supporting the work of the Bible Society.

## 5.9 SOCIAL SECTOR DESCRIBES PENTECOSTAL INVOLVEMENT

There were many social departments to speak to concerning the assistance of the subject group, however it was finally decided on the following two social work scenes, which deal with children.

### **Child Abuse**

Hannah Chetty a member of the subject group is a counsellor at *Child Line*, which offers counselling to abused children and families, places children under protective care, they are even responsible for testifying in court against offenders. She expressed her disappointment at the lack of involvement of the Indian Pentecostals. In an interview she stated that, though *Child Line* offers a valuable service to many communities where the Indian Pentecostals live, members of the subject group, have not offered much assistance.

### **Street Children**

During a tour of a few street children shelters in 1998, example: The Siyakhiwa Children's Shelter and "Zamani" the churches were criticized by social workers who felt that there was no organised support. Some did not even know that these shelters exist. It was further noted that various other religious organisations exceeded the churches' support, example, the Buddhist foundation donated R40 000 to one of the shelters, and the containers that were used as offices, were donated by a wealthy Hindu trucking magnet.

## **5.10 SHORT- COMINGS AND LIMITATIONS OF THE QUESTIONNAIRE**

The shortcomings and limitations of the questionnaire had to do with the fact that the style of the questions was predominantly open, (due to the fact that open questions facilitate a more original response.) However, this style of questioning also has its drawbacks: scoring was made difficult since answers were so wide.

## **5.11 Conclusion**

Chapter five contains the reports of all fieldwork and the research methods that accompanied it. The choice of the sample is discussed together with the research instrument. The data was presented and analysed. Graphs were utilized to present certain results for uncomplicated analysis.

## **Chapter 6**

### **Case Study on The William Carey School of World Mission.**

(An example of a Durban Indian Pentecostal founded and funded Mission organization.)

#### **6.1 Introduction**

This case study is based on a local church cum mission establishment. The investigation focuses on how mission awareness led to mission activity. The subject group chosen is of the Pentecostal persuasion. Although other options were considered this group was selected because of the direct relationship between mission awareness and mission activity. The activities of this establishment spans a period of ten years. However, the local church, which gave birth to the mission school, is now 18 years old. The history, financial assistance, curriculum and plans for the future are discussed. Since the activities of this establishment will continue to accelerate in the new millennium, it was considered a suitable case study.

#### **6.2 William Carey School of World Mission**

The William Carey School of World Mission is a multi-denominational, non-racial school dedicated to the preparation of men and women for mission work. Founded in 1990 it endeavours to train nationals from Africa and Asia to do the work of mission at home and abroad. Its training programs are structured within an experiential learning model. Its

approach is multi-disciplinary, practical and integrative with a strong commitment to the spiritual formation of the participant.

## **Situation**

William Carey School of World Mission is situated on 18.5 acres of land that overlooks the Hazelmere Dam. This mission school is situated 2 km north of Oakford Priory and 9 km west of Verulam. It is also a 30-minute drive north of the Durban City Centre.

### **6.3 Why William Carey?**

While considering a name for the mission school, the Founder read the biographies of many missionaries. He was particularly impressed by William Carey's deep and lasting commitment to God and the cause of Evangelization. "Carey's commitment to the spread of the Gospel all over the world is astounding... When he came to India as the first missionary of the Baptist Missionary Society, he came never to return" (Daniel & Hedlund 1993:37).

It is because of the impact that William Carey's life had on the founder that a closer look must be taken at Carey.

### **The Life of William Carey**

Carey, who was a British cobbler, came to India in 1793 where he served as missionary, linguist, botanist, publisher, social reformer and university professor. He was the pioneer of the modern

missionary movement in the West, promoter of the Protestant Church in India and translator of the Bible in 40 Indian languages (Vasantharaj 1992:227).

Carey was motivated by singleness of purpose, “Nevertheless his master purpose in life was supplying Holy scriptures to the millions of the east” (Daniel & Hedlund 1993:4). To this end he labored consistently throughout his life. Although Carey only baptized his first convert after seven years of relentless labor he persevered against all odds. Sanneh (1989:102) explained that Carey’s missionary activities couldn’t be measured by “statistical gains” but rather in terms of vernacularization, which became a significant tool of evangelization. Although a devastating fire at Serampore destroyed his press and all his manuscripts that were stored within, he patiently did the entire work all over again. Carey engaged in mission as translation. A manuscript displayed in Regent’s Park College, Oxford, England reflects Carey’s Sanskrit version of Acts 2:11.

“We do hear them speaking in our tongues the wonderful works of God” (Vasantharaj 1992: 228).

Carey began dozens of schools for Indian children and the first college in Asia (at Serampore) for the nationals. He realized that education would play a key role in the evangelization of India. He knew that through the medium of education he could achieve social transformation. While the Brahmins used education or knowledge as an oppressive tool, William Carey used it as a liberative tool, a tool that activated social reform. The social evils that William Carey addressed were suti (widow burning - widows had to be burned alive on the funeral pyres of their husbands), infanticide, ghat murders (the sick and the dying were taken to the banks of the holy rivers where they were deliberately left to die) and the cruel treatment handed out to lepers.

## 6.4 Historical Development Of William Carey School

The History of William Carey School of World Mission is linked to the history of the Faith Revival Church. Hereafter referred to as FRC. This church was established in July 1982 (James 1983:8). Within a short space of time FRC became “the largest Indian Church in South Africa” (Foster & Richard 1995:133; Naidoo A 1986: 560) At this time the founder’s vision was strictly local, his world was limited to Phoenix, Durban and South Africa. (Foster & Richard 1995:133)

Commenting on the activities of this local church at that time, Stephens states, “The church is obligated to teach mission, create the missionary spirit in its pupils, train them in actual missionary projects and lead them in the support of world wide mission” (James 1984a: 6). He went on to explain that there is no better way to create missionary zeal than to begin with missionary projects near home (: 6). The New Cottage Assembly and Pearl Temple in Inanda were examples of projects or local mission stations. These came under the “mission wing” of the church (James 1984a: 11; Bangaroo 1986:14).

Since the vision was strictly local between, 1981 and 1986 Phoenix and her surrounding areas were intensively evangelized. Instead of the usual anniversary celebrations, a crusade called: “Mission Vision ‘84” was conducted from 8<sup>th</sup> to 15<sup>th</sup> July 1984. “This crusade has made an indelible impression on the lives of men and women,” said Evangelist Alex Sunny. Michael Kolisang and Sam Shabalala from *Christ for All Nations*, together with M.L. Badenhorst who was the Moderator of the Full Gospel Church ministered to the “capacity crowds” that attended these meetings” (James 1984b: 2; Bangaroo 1986:14).

The first mission endeavour across the border was into Swaziland in December 1986. Two busloads of people were taken on a short-term mission into this land. The Faith Revival Church members teamed up with Zakes Khumalo in this effort. (James 1984c: 4)

The founder was interested in the discipleship and training of his congregation. From the beginning he placed emphasis on the personal spiritual growth of the people and the training of leaders. “I encouraged the formation of cell groups. The factor I emphasized most was growth. Cells had to divide and thus multiply. Within a short space of time we had 150 cell groups operational. I personally trained cell leaders on a Friday night.” (James 1991:5)

In addition to the training of cell leaders, others were also encouraged to attend the denominational Bethesda Bible College. “...When the church was barely two years old I encouraged seven members to enroll full time at the Bible College. But each year more and more men and women enrolled and we were thus able to organize a large workforce to comb our local area” (James 1991:5). However, the demand for more training led to further arrangements being made to accommodate the membership. “There was a tremendous hunger amongst the people for a deeper knowledge of God’s Word, there was a strong desire to be witnesses for the Lord. I therefore began bible studies once a week. On our first night, more than 500 candidates enrolled. I enlisted the help of lecturers from the Full Gospel (Bethesda) Bible college to teach in their specialist areas” (: 5).

After being exposed to the plight of the Turks in Frankfurt Germany in July 1986, the founder announced to the church that, “ he, no longer had a local vision but a world vision”.

“This set in motion a chain of events which led to my decision to leave a thriving church with a tremendous workforce and a congregation of over 8,000,” said the founder (Foster & Richard 1995: 133).

This decision closed the chapter on Faith Revival Church and the Full Gospel denomination. A new chapter began in March 1987; according to the founder the new church began, “without the usual comforts and accessories or paraphernalia that characterized a local church, but with a strong nucleus of believers” (Foster& Richard 1995:133).

Though the name *Faith Revival* was still used till 1995, it was only in 1996 that a new name was adopted, i.e. *Global Mission and Prayer Center*. Whereas the Faith Revival Church had strictly a local vision, Global Mission now has a world vision. The founder saw the church as an equipping centre. He believes that disciples should be trained and equipped so that they can carry the good news to others outside the church walls and city boundaries. However, “most of the students who attended bible school wanted to remain at the home church. But it was my prayer that they would go into the rest of South Africa and plant churches. One young woman, Sandra Moodley, who registered as a missionary with OM and served in Gazankulu in the refugee camps, took such an initiative (James 1991:5-6).

In the *Mission to India* magazine an article titled, “From the Hut”, Sandra Moodley described her ministry. “My ministry has included: - Living among the Mozambican refugees since 1987. In

March of 1987 my training team visited Gazankulu, i.e. the 'Home' of the homeless Mozambican Refugees totaling 60,000 who fled their war-torn country. My first encounter moved me deeply, to the point of shedding tears. Never before was I confronted with such multitudes of children and adults that have become victims of starvation, malnourishment, poverty, wide-spread disease and death." (James 1989a: 11).

A visit to the same refugee camp impacted the founder so deeply that he began immediately to mobilize young men and women for ministry training. "We had at that time no idea or personal experience of what the mission fields looked like. But an opportunity arose when we were invited to a Mozambican refugee camp in Gazankulu, South Africa. The encounter left us with a determination to put our hands on the plough in the mission fields of the world. One old woman's words still ring in my ears till this day. After we had presented the gospel message to her she asked, 'When did this Jesus come?' I replied, almost 2000 years ago, she said, 'What took you so long? Why didn't you come with this good-news earlier? If you had my children and grandchildren who were torn apart by wild animals in the Kruger National Park, would have been alive today.' These words still haunt me," said the Founder (Foster & Richard, 1995:134).

Personal experience in the refugee camps prompted the founder to mobilize 19 young people for missionary training. "The Lord made it possible for me to train 19 missionaries after I exposed members of the congregation to the plight of the refugees. 14 of the 19 went as missionaries to the Land of India." (James 1990:6).

“January 1989 was a historic moment in our land when 14 young people took the gospel and headed for their motherland. A few years later we discovered that *Operation World* (1978), a handbook for intercessors worldwide, contained a request for the South African Indian Church to take the gospel back to the motherland.”(Foster & Richard 1995: 134).

The prayer request referred to in the *Operation World* is as follows: -

“Pray also for the Indian Christian to gain a vision for the Evangelization of India, Mauritius, etc Pray for the calling and equipping of believers for both pastoral and missionary work. Over one fifth of Christian converts out of Hinduism in the world live in South Africa. Pray that there may be a growth of concern for the evangelization of needy India, Mauritius etc.” ( Johnston 1987 :208).

“At that time we were changing course, we had no idea that it was in response to the prayer of God’s people world-wide,” said the founder (Foster & Richard 1995:135). *The Sunday Tribune* (24 Jan 1989) titled a front-page article on this event, “*Angels of Mercy*”. The occasion was historic because, “14 missionaries of Indian origin, i.e. those whose forefathers were brought to South Africa as indentured labourers, set off for India”(: 1).

## **Why India?**

“The sheer size of the population and the tremendous number of unevangelized people,” motivated the founder to get involved (Foster & Richard 1995:135). The founder also discovered that Indian South Africans were at the time the only people that could go over to India without a visa. This situation has changed since July 1994.

## **6.5 Local Missionaries involved in India.**

The following excerpts reveal the role played by the missionaries. This is important because it reflects the involvement of Indian Pentecostals in mission abroad.

### **(A) Tract Distribution –**

(1) Kessy Archary, “On Sunday, John, Ashley and I went out evangelizing with some other Christian brothers. We had three open-air meetings that day. I sang in Hindi and we distributed tracts. The people were eager to know about the saving grace of Jesus. They even stopped their rickshaws, bicycles and cars on the road just to listen to the gospel. We had such a good response that we had to fetch more tracts” (James 1989: 10).

(2) Molly Nair, “Because there is such a tremendous thirst for the gospel we distributed tracts from door to door. A young man by the name of Sunil visits us regularly to hear more about Jesus as a result of tract distribution” (James 1989: 6).

(3) John James, “We grasp every opportunity to share the gospel. Three or four outreach meetings are held every week in different venues. After the word is preached, gospel packets are sold and tracts are distributed to hundreds of people. There is such a hunger for the word of God amongst the people that they stop everything they are doing to listen to His Word.”

(4) Ashley Pachappan, “Since we were unable to procure any tracts in Rewa we had to journey to Allahabad, (8 hour return trip)...our second trip to Allahabad was more fruitful. We distributed

one thousand newspaper form tracts while waiting for our rickshaws. While traveling on the rickshaws we distributed tracts to passing rickshaw wallas, cyclists, motor bikers and people on the roadsides. We distributed the remaining tracts at the bus terminals while waiting for our bus to Rewa”(James1989d: 5- 7).

### **(B) Personal Evangelism**

(5) Glorianne Govender, “We had two days of personal evangelism which was very challenging. I had visited a young lady by the name of Sunitha, who was so open to the gospel that she allowed us to sing and teach her gospel songs. We prayed with her and she agreed to come to our meetings” (James 1989b: 10).

(6) Serina and Jayne, “We were determined to evangelize in spite of the communication problems we encountered. On one particular day we left home at 11 0' clock because we were aware that during siesta time, “10 am to 1 pm” we could meet people in their homes. The first door we knocked on was slammed into our faces. We failed to communicate with the woman who opened it, but we were determined to evangelize so we persisted. We tried the next door and Glory to God we met two Brahmins. Although it is not customary for them to invite women into their bachelor quarters, they invited us in, and spread sacks onto the cow - dung smeared floor. One of them spoke a little English so we were able to share the gospel message with them” (James1989: 12).

### **C) Evangelization of Universities and Colleges**

(a) John and Mala James, “The town of Rewa has a community of intellectuals. The science, medical and engineering colleges are located in this town” (James 1989b: 9).

(b) Ashley Pachappan, “We were privileged to meet four Christian students who attended the Rewa Engineering College. Their names are Imq Kon, Sanyu, VJ Paul and Imli. V.J Paul is from the South whereas the others are from Nagaland. They eagerly joined us in our open-air services” (James 1989:9).

(c) Kessy Archary, “Glory to the name of Jesus, He has given me many new friends in this foreign land. Pray for the following young men: - Jeethan (a college student), Krepal Singh (University student from Jawalpur) and Sunil (A final year B.Sc student. I have shared the gospel with them and given each of them a new testament” (James 1989c: 6).

### **D) Village Evangelism**

Molly Nair, “Although we had to walk a great distance in order to reach our destination, we were determined to reach as many people as possible in the time we had in this area. Living conditions in the village we visited were appalling - pity for these poor folk just overwhelmed us. A lovely Hindu girl named Bavana warmly received us. We witnessed to her and the other villagers. However communication is still our greatest problem. Three men who observed our movements in the village beckoned us towards them. They also wanted to know more about the good news that brought us to their village” (James 1989d: 4).

## **E) Bible Studies**

Mala James, “We are grateful to God for the opportunity to minister in the bible studies and the Ladies Fellowship. The bible class comprises of approximately 15 student Nurses - of which there are Catholics, Hindus and a few from the Church of South India.” (James 1989d: 7-8).

## **F) Partnership Evangelism**

The '89 team joined hands with the Indian Nationals in partnership evangelism.

“It would be in order at this stage to express the sentiment of a Christian Professor from an agricultural college in Rewa, Madhya Pradesh in India. He said that he had been praying for years for the Lord to send missionaries, to the state of Madhya Pradesh and was overwhelmed by the arrival of the South African Mission Team. Together with other committed, zealous nationals he joined the missionaries in street and intense local evangelism” (Foster & Richard 1995:135).

## **6.6 Obstacles Faced**

“1989 was a year of trials and testing... Those who went out to the mission fields also experienced much tribulation because of their pioneering status...During this time we made many costly mistakes through our ignorance...” (Foster & Richard 1995:135).

## **6.7 The Turning Point**

James (1990:6) records, “In September last year 1990 the Lord made it possible for us to purchase a property which we have officially opened to the glory of God as a Missionary Training Centre. It is my desire to select, train and finance missionaries and send them into all parts of the world.”

He adds, “In the first year 1991, 8 students were trained, followed by 10 in 1992, 10 in 1993 and now 14 in 1994. Ten missionaries are stationed in India, 2 in Taiwan and 2 in Malawi. In addition 2 missionaries from the 1989 team are now serving in Namibia and a few more in South Africa. (Foster & Richard 1995: 136)

## **6.8 The Need for Missionary Training**

“Training is defined in the Chamber’s Dictionary as practical education in any profession, art or handcraft. In today’s world, before anyone takes up a profession or new job, one has to undergo training... The training imparted has a direct bearing on the success or failure of an industry, institution, business or project.” (Indian Church Growth Quarterly: 1991)

This need materialized in the training imparted to the 1989 Mission Team to India and had a direct bearing on their success as well as their failure as missionaries. Since at that time no facility in that Durban area provided formal and informal missionary training, these candidates were trained non-formally through mentoring and discipleship. Training offered through mission

agencies, e.g. Operation Mobilization took place in Pretoria. Youth With A Mission, trained through periodic Discipleship Training Schools (DTS) in different cities in South Africa. Bible colleges in the Durban area offered mission as a subject in their curriculum, hence it became evident that there was a great potential for a missionary training facility in the Durban area.

However, the Manila Consultation on Missionary Training in July 1989 gave impetus to the missionary training movement worldwide. This congress highlighted the need for effective missionary training since the two-thirds world Mission movement was growing at a “phenomenal pace”. It grew five times faster than the western mission movement during the last ten years. This has great “statistical significance” for global mission (Taylor 1991:33).

Thus there was a tremendous demand for missionary training since many non-Western missionaries were sent to their field with little or no training at all.

Candidates that have enrolled at the William Carey School of World Mission over the past nine years (1991-1999), have all come from the two thirds world (this term refers to non-western countries i.e., Latin America, Africa, Asia and Oceania. These areas hold the majority of the world’s populations and two-thirds of the inhabited land mass (Taylor1991: 27). The formal education level of the missionary candidate ranges from secondary school level to university and seminary graduates. While some candidates are trained for practical ministry and in skills, others are trained as indigenous missionary instructors or as national missionary instructors.

The William Carey School specializes in the training of nationals. These national candidates return to their own countries where they either engage in practical ministry or in instructing others. The nature of their missionary tasks is dependent on their educational qualifications,

ministerial experience and their aptitude. An evaluation of the first team's efforts indicated a need for thorough training. However, focus has shifted away from the training of locals in South Africa to the training of nationals from other countries viz. the two thirds world. This shift in focus was for financial and contextual reasons. It was financially more viable to train candidates who returned to their own environment. Their familiarity with their own language, culture, customs, food, weather and geography made them more constructive and effective in their tasks.

One of the primary goals of training is to develop Christian character in mission candidates. Eventually the faithfulness and effectiveness of the missionary will depend on his or her character. Christian values such as integrity, truthfulness, accountability, stewardship, perseverance, prayer, discipline, patience, servant-hood, humility, love, holiness and reverence are developed. The period of training also brings to light character weaknesses, which often lie dormant and arise during stressful situations, e.g. the culture shock of entering a new mission field.

## **6.9 Financial assistance**

This school is unique in the sense that it is financially aided by Durban Indian Pentecostals only. The local church, Global Mission and Prayer centre has been assisting the school and the students financially since its inception.

Special mention must be made of the school's chief patron: Sam Munsamy, who has financially assisted the school since 1997. Due to his assistance, the property on which the school stands is

now free hold. On interviewing Munsamy it was revealed that he was “in total obedience to the word of God which commissions us to be involved in mission.” He states that his involvement with the William Carey School stems from the fact that the school was an establishment for the training and equipping of people to go out and to be involved in mission. This was important for Munsamy. He also expressed concern that very few Durban Indian Pentecostal businessmen were involved in any sustained mission activity. Besides the mission school, Munsamy is involved in various mission projects both locally and internationally.

## **6.10 CURRICULUM**

The mission school curriculum is developed on a yearly basis. Students that enroll at the school are from the two-thirds world; therefore the curriculum is developed from a global perspective. Initially, the curriculum spanned a period of ten months during which intensive training took place. In order to keep a balance between theory and practice, the training period was extended from one to three years. Many students who enroll at the mission school are seminary graduates and lecturers who already have experience in the ministry, therefore these candidates are trained intensively for only ten months, while those with no formal biblical training need to train for three years.

Students are exposed to an intensive English-speaking environment because English is an international language as well as the language of trade and industry. Since the medium of instruction is English, those who are not proficient speakers are given lessons in small groups. English is thus taught as a foreign language to most Asian students, and African students who are from French speaking countries (Franco phone Africa).

Detailed attention is given to reading, grammar and comprehension so that students could learn to comprehend lessons, and benefit from English resource material and translate relevant material into their various languages for example; Lahu (Thailand) Bahasa (Indonesia) Bemba (Zambia) Students are then assigned the task of making the translated resource material culturally relevant i.e. The concept must be congruent with the student's frame of reference.

Another aspect that is given careful consideration is cross-cultural training. The mission school becomes a melting pot of cultures. Students with different worldviews and perceptions are exposed to each other. Learning extends far beyond the classroom to the residential situation, to acclimatization, to coping with food and transport and language barriers. However, as the missionary candidates come to terms with their context and understand their need for cross-cultural experience, cultural domination and insensitivity gives way to accommodation, adjustment, tolerance and understanding. Students are encouraged to build relationships on the basis of cross-cultural trust. Trust creates a platform for cooperation and communication. Cross-cultural experience prepares students to reach out to adjacent people groups and people of other cultures in their own countries or neighboring countries.

Cross-cultural worship, informal interaction and small group discussion encourage communication between staff and students and amongst the students themselves. The local church cum mission arrangement affords students enough opportunity for practical training. The situation of the mission school in the Oakford area in close proximity to Ndwedwe's rural communities; the Osindiesweni hospital; and the Indian residential areas of Verulam, affords tremendous scope for practical application of classroom lectures.

### **6.11 The Plans for the future**

Foundations have been laid to accommodate a further one hundred students by 2001, and arrangements are in progress to set up as many mission training bases in as many third world countries as possible.

### **6.12 Conclusion**

In this chapter a case study was presented. The history of the William Carey School was detailed so as to witness the gradual but steady involvement in mission. The school, its students, curriculum, finance and plans for the future are all discussed. Since the school is Durban Indian Pentecostal funded and founded, it was chosen to serve as an example to others in the subject group.

## Chapter seven

### The Final Analysis

#### 7.1 Introduction

This last chapter offers a final analysis on the state of the subject group's mission awareness and involvement. Criticisms and suggestions are included. Some criticisms include: - *the lack of passion* which prevents a sustained effective mission outreach, *diffusion of responsibility* which applies to the phenomenon where church members leave the task of mission to the minister and missionaries only, *splits and divisions* are a serious setback to the cause of mission, together with *lack of co-operation and unity* and a *lack of a high standard of education*.

Suggestions include the *need for re-orientation* and *ways to involve oneself in mission*.

#### The Final Analysis

In the final analysis we are presented with an Indian Pentecostal Church which has begun to "wet its feet" in the wide ocean of mission activity. The subject group has a satisfactory awareness level. There are still many misconceptions about mission. Those who are informed demonstrate that education is not synonymous with action, i.e. many are aware of mission, but this does not lead to any continued activity.

In all fairness it must be recorded that there exists, within the subject group, a strong nucleus of Christians whose activities in mission are noteworthy. When one considers the humble beginnings of South African Indians, one must admit that their degree of mission awareness and activity is creditable. Indian Durban Pentecostal missionaries

are present all over the globe, and are involved in great social outreaches and evangelism, even in life-threatening situations. They are displaying the courage of their conviction and are totally dedicated to the cause. The subject group in general is involved in social upliftment in their respective communities, however this involvement is irregular. Those who have organised, well-established social outreach programmes, have provided essential services to various communities, for example trade schools, literacy classes, family counselling and rehabilitation centres.

## **7.2 Obstacles facing the progress of mission**

### **involvement.**

#### **7.2.1.The missing ingredient: passion**

McClung (1996:58) displays dissatisfaction with the missiological training offered today. He is of the opinion that “the missing ingredient in today’s missiological education is passion”. This view draws attention to the idea that mission work on any level cannot be void of passion.

“This ‘burden of the Lord’ in missiology cannot be reduced to a simple slogan, motto, or catch word such as ‘The Great Commission in this generation’, ‘Reaching into the 10/ 40 window’... however grand and true these are. The passion for God and God’s mission is expressed in the deep pathos of Paul, “I have great sorrow and unceasing anguish in my heart. For I could wish that myself were cursed and cut off from Christ for the sake of my brothers. Rom 9: 2” (: 58).

Unfortunately there is a clear absence of passion, to reach those who are in need of both spiritual and physical help. Though the Indian Pentecostal Churches are involved in Mission, the majority of members are not convinced of their need for participation, and a large number of those involved, lack the passion of Paul who would rather have

himself cursed then others. Instead, they possess the attitude of Cain when he asked, “Am I my brother’s keeper?” (Gen 4: 9).

### 7.2.2. Diffusion of responsibility

Psychologists have long been trying to gather why people’s behaviour is usually motivated by self-interest. (Feldman 1993:33). The other interesting phenomenon is that individuals in a crowd tend to refrain from helping people in needy situations, since they assume that others will help. This is known as “diffusion of responsibility” (: 33). An example of this phenomenon is the famous story of a New York woman named Kitty Genovese who was brutally attacked for thirty minutes near an apartment building. During the attack people heard her scream, “Oh my God, he stabbed me. Please help me!” (: 30). Her attacker stabbed her repeatedly, sexually molested her and left her to die (: 30). When police requested witnesses, thirty-eight people stepped forward, but none of the thirty-eight people even tried to help Genovese (: 30). None wanted to get involved. Feldman calls this “dismaying and puzzling examples of bad Samaritanism” (: 30).

I believe that the phenomenon, *Diffusion of responsibility* applies to those referred to in the data (chapter 5), who do not want to get involved in mission and those who feel that mission is the job of *other* Christians who are willing to participate. Just as Genovese was repeatedly crying out for help and no one volunteered to intervene, so is the church ignoring the cries of a hurting world. Church members leave the task of mission to the minister and missionaries even though they are aware that the command to practise mission is for the entire church.

### **7.2.3.Splits and Divisions**

It has been noticed that a predominant cause for concern in the Indian Pentecostal Church in Durban is the endless cycle of splits and divisions. This unfortunate situation causes untold setbacks to the mission of the church. One respondent actually attributed the collapse of the mission committee and mission fund-raising efforts to the continual splits and divisions in the church. In excerpts from the International Missionary Council in Tambaram 1938 the church is described as the “ambassador of Christ,” however “dead or disunited congregations are the greatest hindrance to the fulfilment of the Church’s task ...” (Thomas 1995: 86).

The problem of splits and divisions in the Indian Pentecostal Church is one that is critical at this point. To analyse this phenomenon would warrant an entirely new research project. However, it is safe to briefly attribute these divisions to disagreements, power struggles and plain insubordination.

### **7.2.4. Lack of Co-operation and Unity**

Stemming from the obstacle above, the sad occurrence in the Indian Pentecostal churches is a lack of co-operation. Though there are attempts at uniting, for example Inter-church sporting activities, and monthly “fellowship” events, the churches still remain as separate entities. The value of organic unity is not realised. Certain members of the subject group would rather ally with foreigners or churches from other provinces instead of forging relationships with neighbouring churches.

In the aspect of developing a mission awareness and progressing on the activity, the subject group would often ignore the developed resources that fellow churches and established para-church organisations possess. They would rather “start from scratch,” on their own, “re-inventing the wheel” so to speak, instead of utilizing the resources and assistance that are offered by churches with an established mission programme..

#### **7.2.5. Lack of a high standard of education.**

An alarmingly large number of Pentecostal pastors are untrained or semi-trained. Though the value of education for Christian leadership is promoted, most courses that are offered are not of academically high standard. People are offered ‘degrees’ and ‘post graduate’ qualifications, which lack quality and integrity.

There are however Pentecostal Bible Schools such as the Bethesda Bible College which offer sound pastoral training. Missiology features in their curriculum however is not covered sufficiently and given the attention it deserves.

### **7.3 The need for re-orientation**

Concerning the obstacles facing the Indian Pentecostals in Durban, it is necessary to add Brueggemann’s idea, “... life experience may be described as a circular process of happiness, disturbed happiness and restored (greater) happiness. In technical language this may be called orientation, disorientation and reorientation.” (Buchner 1987:7).

The subject group therefore needs to undergo the process of reorientation, by recapturing the zeal, enthusiasm and innocence of the early Pentecostal penetration (orientation) and dispelling the negative attitudes and activities that bind them

(disorientation). This is an essential process in order to progress on the way of doing mission activity.

### **7.3 Ways to involve oneself in Mission.**

With more zeal and desire and proper guidance the subject group can achieve great exploits in the field of mission. Below are some guidelines on how to become involved and remain involved in mission:

- See the need for every Christian to possess a mission vision.
- Make a decision to be unselfish. Churches need to realise that they have been blessed to be a blessing. (Gen.12)
- Plan constructive short-term mission trips for your group. Be careful not to confuse visiting other countries as mission. Mission trips should not be *glorified holidays*.
- Initiate friendships with international missionaries living in your area. This is a vital way to learn, serve and build a world vision. (Caleb Project :1)
- Begin world-focused prayer times. Incorporate prayer for unreached people groups into ongoing meetings. Use Operation World, one of the “Praying Through the Window” prayer guides or one of the many excellent videos on unreached people groups (Ibid).
- Get children involved in mission from an early age by providing interesting mission education, and instilling in them the desire to help other children who are less fortunate than them.

## 7.4 Final word

When the clock struck 12 around the world to dawn the 3<sup>rd</sup> millennium, the world celebrated with grand fireworks, dancing and euphoria. In this greatly anticipated 21<sup>st</sup> Century health scientists promise, that you can look younger, and live longer. New gadgets and inventions will make life more convenient. You can view products on the Internet, and purchase what you fancy immediately. Yet, in the face of all these advancements there are serious problems which affect the world, for example poverty, violence and AIDS. These problems continue undeterred by human advancements. The Christians of this world can make a difference wherever they lives. The answer is mission.

{ Chevally (1988:461) states “Our calling to mission is not only humanitarian mutual assistance; it partakes in the prospect of salvation and the coming reign of God. It announces this possibility of fulfilment of the relationship with God and thus with others, in dignity and equality. The subject group needs to realise that mission belongs to the basic structure of the church.” Oduyoye (1996:499) states, “the church of the future should make people feel the need to talk about justice, peace and sharing, and not only talk or advocate but also to practise the demands of the good news of Jesus Christ. There needs to be a realization of the seriousness and the dire need of every Christian’s involvement. Desires to build mighty Christian edifices and become Christian celebrities must be questioned. Christians can make a difference by participating in the mission of the Triune God. Mission should be the churches’ response to a suffering world. Mission is “The expression of God’s concern for the entire world in all its dimensions” (Kritzinger 1990: 148). ✓

The Indian Pentecostals have become an essential part of their various communities. Though their mission is at the budding stage, it has the potential to have a massive impact on Durban, Kwa Zulu Natal and South Africa. As early missionary to the Indians, Rev. Ralph Stott predicted, "Natal may thus become a missionary for India." (Brain 1983:203) Indian Pentecostals have indeed made progress in international mission.

As A.G. Choonoo (1961:196) who researched the indentured Indian immigration, wrote, "when the old fashioned paddle-cum sailing vessel the "Truro" arrived in Durban, bringing the first batch of Indian labourers to this country, no-one could have guessed the significance of the role this ship was playing in the drama of human relations that was to unfold..." Indian Christians in Durban have begun to play a role in the worldwide mission movement. Their involvement can and should increase in this century. Finally, it is fitting to end with this quote from Samuel Escobar (1994:52) who writes:

We are closer, but not there yet. The missionaries of God's kingdom have many geographical, cultural, and sociological frontiers to cross; the task is not any more "the white man's burden," as it seemed to be at the beginning of this century. **It is clearly the task of men and women in a new global church, a task that demands a renewed biblical vision for a new historical moment.**

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