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**TO ASSESS THE PHENOMENAL GROWTH AND REASONS
REAL OR PERCEIVED OF THE NEW COVENANT MINISTRIES
INTERNATIONAL 1983 TO 2001**

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ABBREVIATIONS

NCMI - New Covenant Ministries International

LTT - Leadership Training Times

AOG - Assemblies of God

WCC - World Council of Churches

AFM - Apostolic Faith Mission

1. INTRODUCTION

South Africa is in a state of flux-everything is changing from the steady collapse of the Rand over the last few years, to major changes in society. In just on ten years the country has changed from a minority White based government to one elected by the nation as a whole. This has rapidly become a one party secular state, in which the church, from being a national institution is in many respects fighting for survival in a society where anything goes. Even though the vast majority of the country subscribe to Christianity, other groups are more vocal in what they believe.

With this in mind the topic of this dissertation was decided on. Here is a group of Christians who over the last few years have grown in number and are still adding to their number. They started in 1983 when a few ministers were relating and spending a morning a week together, while still belonging to various other Church denominations. This then became the basis for this new group, which registered a constitution but continues to this day to maintain a non-denominational viewpoint. They called themselves the **New Covenant Ministries International**. To date they have grown to over seven thousand churches. [Stated by Dudley Daniel, Bloemfontein 2001.] Obviously they are doing some things right or have a dynamic leadership leading them. At the conference held in Bloemfontein [2001], their leader Dudley Daniel reminded them of their roots in Pentecostalism. Many of their original leaders came out of the traditional Pentecostal

churches i.e. Full Gospel Church of God, Assemblies of God, Pentecostal Holiness Church, United Apostolic Faith Church etc.

The aim of this work is to look back and see where the NCMI came from, how the structure is working today and finally to critically evaluate the changes that have occurred since conception.

THE METHOD USED

To achieve this aim the following means were used:

1. Most of the former leadership came from the traditional Pentecostal Churches and as a result have brought along the traditions they know. Today however many of the younger leadership have learnt second hand and maintained traditions passed on to them. It is essential as a result to look back and see where they came from.
2. Permission was asked from the group's leader, Dudley Daniel, to look into the group.
3. Questionnaires were given out covering a large area of people's relationship to the group, their involvement and their thoughts.
4. Interviews followed, some formal on tape, some informal, where many people were talked to at their churches, ministers' meetings, and at their national yearly conference at Bloemfontein called **Leadership Training Time** [LTT] [Here I found an openness to discussion which I did not experience in the formal interviews]

5. Services, ministers' meetings, Leadership Training Time [LTT] conferences, etc.

were

attended in order to assess the situation.

6. Their original constitution was obtained and used as a basis to evaluate their methods of running their group today.

2. WHAT IS PENTECOSTALISM?

All Pentecostals look back to the Bible account of what happened in Acts chapter 2 when the Holy Spirit fell on the disciples. The Bible states in the New International Version, Acts 2v4, “ All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” Pentecostals believe that after coming to conversion, a person should seek to be filled with the Holy Spirit. This occurs when the person speaks in another language not known to that person.

The “Abingdon Dictionary of Living Religions” [Crim, Keith , 1981, pg 564] states that the “central teaching of this movement is that the Baptism of the Holy Spirit is a post conversion experience with the 'initial evidence' of glossolalia.”

Yet Vinson Synon [In the Latter Days. Servant Books.1984.pg.20] points out that in some Pentecostal Churches the figure “of 50 percent to 60 percent of their members had never spoken in tongues.” Yet they consider themselves part of the present day Pentecostal and Charismatic Church.

Walter J. Hollenweger in his book "The Pentecostals" [Hendrickson publishers 1988 pg. xix] states, “This fixing of enthusiasm in systematic forms, and especially the view that the baptism of the Spirit is to be recognised by the ‘initial sign’ of speaking in tongues became a constituent element in the formal structure of the Pentecostal movement.” He goes on to say [pg. xxi], “Most Pentecostals would say that the

distinguishing feature is the experience of the baptism of the Spirit with the 'initial sign of speaking in tongues.' Thus this book includes as Pentecostals all the groups who profess at least two religious crisis experiences [1. Baptism or rebirth; 2. The baptism of the Spirit] the second being different from the first one, and the second usually not always being associated with speaking in tongues. He also relates a Canadian Pentecostal, H. H. Barber, [pg xxi] who says, "in the city of Winnipeg are people who claim to be Pentecostal who are hyper-Calvinist [i.e. they hold a strict doctrine of predestination], some who are strong Armenians [i.e. they hold that man has free will]; some who look upon the doctrine of the Trinity as a pagan superstition [the so-called 'Jesus Only' groups], others who are staunchly Trinitarian, some who believe in baptismal regeneration, others who deny any regenerative virtue of baptism. Some cherish a rabid type of independence, others are loyal to the requirement of ordered denominational affiliation."

In summary, Pentecostals believe in firstly a regeneration experience, which secondly is separate from the baptism in the Spirit with the sign of speaking in tongues. Here in South Africa one soon realises the divergent views on various doctrinal standpoints held by different groups – within the same denomination and within congregations.

3. AN HISTORICAL SURVEY ON THE ORIGINS OF PENTECOSTALISM

With the start of the nineteenth century historians allege there was a universal longing for spiritual revival.[John Sherrill, Steve Durasoff and UNISA study guide KGB 200-s]

After the American civil war, preachers such as Charles Finny, Dwight L. Moodie and Iva Sankey had great success and 'revival camp' meetings were born. [1. Unisa S.G.

KGB

200-s 1986 pg.140. 2. Durasoff pg 48.]

In 1867 the formation of "the National Association for the promotion of Holiness" was formed. This affiliation led to England starting the meetings at Keswick, which became a regular convention. These meetings affected many, including Dr. Andrew Murray, who became a regular speaker. The Holiness movement spread affecting all churches - the Methodists, Quakers, Baptists, Presbyterians - and resulted in new organizations being formed. Hoover, M.G. [Origin and Structural Development of the Assemblies of God Thesis 1968 pg. 1] wrote, "The Holiness people whatever their denominational affiliation had two things in common; they embraced Wesleyan doctrine of entire sanctification and they believed in the necessity of a crisis experience for conversion."

By 1842, in America alone, 41 church newspapers concentrated on the message of the Holiness movement. Durasoff [pg.48] recalls that 23 Holiness denominations were formed between 1893 and 1900. N. Bloch-Hoell, in his book "The Pentecostal

movement” [Oslo 1964 pg 5-14] gives reasons why the U S A was the originator of the Pentecostal movement both ecclesiastical and social.

Ecclesiastically, the U S A constitution allowed freedom of religion. The result of this was that new churches sprang up like mushrooms and still do. It was also seen that each immigrant group maintained their own ties from where they came from. [1.Bloch-Hoell,N. The Pentecostal Movement, Oslo 1964 pg 5-14. 2. Unisa S.G. KGB 200-s pg 141, 1986]

Socially, most of North America lived a frontier type of living close to nature. Many of the refinements of civilization were lost where people reacted not with rationality but with emotion. Any problem would cause them to react in an excited manner. This together with the Industrial Revolution displaced many, and in the towns they became a large uprooted society. The Church of the day was unable to keep pace with the population migration. The only group to make hay while the sun shone were the Methodist frontier rider preachers. They became a common phenomenon and were more effective than the traditional Church. With the proliferation of learning, the sciences questioned the Church’s relevance. [Unisa S.G. KGB 200-s 1987 pg. 126 - a summary of Walker’s Church history] The Holiness movement satisfied many of their needs with experience. Vinson Synan [In the Latter Days, pg.43], points out that they “had planted the seed which practically guaranteed the Charismatic manifestation.” It has been recorded that the ecstatic experience soon to become the Pentecostal movement was occurring among them by the end of the nineteenth century. Unisa’s study guide [KGB

200-s1989, compiled by the Prof. J. W. Hoffmeyer] records, "In their search for meaningful involvement in the religious gatherings they prayed for the manifestation of the supernatural, and for many the answer came in the experience of Pentecost: baptism with the Holy Spirit and the ecstatic speaking in tongues." [Pg. 142] "At the end of the 19th century sporadic cases occurred all over the world.... Because no movements developed from them we cannot see these experiences as the beginning of the Pentecostal groups."

A. UNITED STATES OF AMERICA

Historians such as Durasoff, Bloch-Hoell, Hollenweger and Synan, accept that the Pentecostal groups started at Topeca 1901. [See previous paragraph where Prof. Hoffmeyer points out that Pentecostal movements can be traced back to here] In 1898 a former Methodist minister, Charles Fox Parham, started a Bible College which was called "The Bethel College." It was an interdenominational college, which only used the Bible as a textbook and did not charge tuition fees but lived by faith trusting God to supply all their needs. They were taught the Holiness movement teachings. [ie. The 2 stage work of conversion and sanctification] By 1900 there were 40 students at "Stones Folly" on the outskirts of Topeca. One of the subjects studied was the Biblical assurance that a person would have if they had received the Holy Spirit. The unanimous finding was to speak in tongues. The result was that they all prayed for this to happen. On January 1, 1901 an 18 year old girl, Agnes Osman, spoke in tongues. [Bloch-Hoel pg. 23-26 relates it very descriptively]. The result was that the news spread and the message was carried from

one town to the next. By 1905 thousands all around had received the Holy Spirit with the sign of tongues. [Prof. J. Hoffmeyer pg 144]

The greatest impact came in the Azusa Street revival, Los Angeles under the leadership of a Negro William J. Seymour. Before 1905, as a Baptist minister, Seymour had joined the Holiness movement, which was amazing as the segregation laws were against it. He heard of Parham's college, which had moved to Huston, Texas. After a year he was invited to a Holiness church, a black Nazarene church. After the first sermon, where he said that people who did not speak in tongues had not received the baptism of the Spirit, he was forbidden from preaching. The meeting moved to a house in Bonny Brae St. Interest grew, people started speaking in tongues and as a result they were forced to move to larger premises in the form of 312 Azusa Street. Frank Bartleman's book "Azusa Street"[1980 Logos publications, Plainfields NJ.] and Hollenweger [pg 22-24] record the events as only a journalist could. Naturally the established church of the day opposed what was happening especially the Holiness movement. The original intention was to infiltrate the Church with tongue speakers but the Church of the day banished them. The result was that new churches started.

Seymour hoped for an integrated church having no segregation. Bartleman records, " The color line has been washed away by the Blood." [Dictionary of Pentecostalism, 1988, Pg781]. His leadership as a result was multicultural and in services he encouraged women to participate in devotion and ministry. Two white women for instance ran his

magazine “Apostolic Faith” which grew to a circulation of 50,000. But by 1912 the white group had separated from Asuza.

Parham on the other hand was involved with the British Israel group [namely the theory that the Anglo-Saxons are the descendents of the 10 tribes of Israel] and it was not surprising that he got involved with the Klu Klux Klan. The Apostolic Faith movement to which Parham associated firmly believed in “A Church government by Apostles, Prophets, Evangelists, Pastors, Teachers, Elders and Deacons. [Hollenweger P.G. pg518]. In 1906 Parham, invited to Asuza, tried to stop the excesses. This drove the two men apart. Yet between 1901-1906 over 25,000 people were lead by him into the new experience. [Synan, V. In the Latter Days, pg 48] At the time he refused any type of organization. Walter J. Hollenweger [The Pentecostals, Pg.22] records that one of his group of followers formed the Apostolic Faith Church.

The Azusa Street Revival ran for three years from 1906-1909. [Synan, V. pg 48] Representatives of Churches from all over America and Europe came to experience the “new phenomenon”. Vinson Synon points out [Synan, V. pg 50-52]]that as a result it became common for men returning home to turn their churches upside down. For example when G.B. Cashwell, after overcoming his prejudice and visiting Azusa, [a Negro church] was ‘Baptized in the Spirit’, then returned home. As a result of his preaching, denominations became Pentecostal such as The Fire Baptized Holiness Church, Church Of God Cleveland, The Pentecostal Holiness Church [where 13 of their 15 churches became Pentecostal]. This seems to have been the norm in some areas. In a

Negro Holiness church called “The Church of God in Christ” three of their leaders on returning home from Azusa turned their church into a Pentecostal church. Synan [pg 53] records their growth from 30,000 in 1926 to 3,7 million by 1983. W.H. Durham separated from Seymour and formed the “Full Gospel Church”. In 1913 the loose Pentecostals formed into the “Assemblies of God”. Some of these groups are the traditional Pentecostals found in South Africa today.

B. SOUTH AFRICA

1. Traditional Pentecostals

History tells us about the turmoil at the start of this century here in S.A., the Anglo Boer War, resulting from the discovery of gold and the expansionist policy of the British. Their envoys were thinking of a colony stretching from Cape to Cairo. The Witwatersrand had attracted thousands of immigrants, Black workers from the rural areas and Afrikaners. As a result of the British scorched earth policy, the war had at its end left them in a state of poverty, which forced them to seek work on the mines while they lived in slums. The Church structure of the time was not geared to cope with an urban situation, as it had been a functional rural structure. Many lost faith as a result and hostility and disappointment were common, as the Church did not respond to their needs. To the uprooted Blacks it must have been worse, losing roots, culture, being herded into compounds and locations in a society that was for them impossible to perceive.

The revivals that were occurring in Europe were read about and eagerly sought after. The writings of the Wesley's, Moody and Sanky caused many congregations to adopt the 'crisis experience' of conversion followed by a seeking for 'entire sanctification.' Prof. Hoffmeyer tells of a revival in Paarl in 1860 under the leadership of Rev G.W.A. Van der Linde. This occurred during the prayer and preaching conducted during Pentecost week. Walter J. Hollenweger records Dr Andrew Murray [1828-1917] quite extensively, as preparing the way for Pentecost. John Alexander Dowie [1847-1907] very successfully propagated the healing ministry and the office of prophet-both of which are with us in different Pentecostal groups today. His main voice piece to reach the world was his magazine "Leaves of Healing" which Hollenweger states [Pg.118] is still being printed today. The two most influential men in South Africa that adhered to his teachings were Johannes Buchler [1864-1944] and Rev.P.L. Le Roux previously a missionary of the Dutch Reformed Church who lead a Zulu church in Wakkerstroom called the Church Of Zion. On 8 May,1904 a missionary from Dowies Christian Catholic Church near Chicago, which was called 'Zion City', arrived in S.A. They taught adult baptism as well. They preached and healed the sick all over, gathering believers as they went. In 1908 Bryant returned to America. The die was set for the Pentecostal awakening.

Two missionaries arrived in 1908 from the Pentecostal movement. They were John G. Lake and Thomas Hesmahlch of Apostolic Faith Church fame. The result of the meetings held in Doornfontein, Johannesburg was that because of similarity in doctrine many of the Christian Catholic Church in Zion received the baptism of the Holy Spirit. Burton W.P.F. in his book "When God makes a Pastor" recounts [Pg. 31], "No

organization was behind these men". Lake sold his business while Hazmalhalch sold his land to be able to come. Burton continues [Pg. 32-34], "Before many weeks scores were saved and filled with the Holy Spirit and hundreds healed...many were so hungry that though the meetings ended late, 3.00 to 4.00am, they would accompany the preacher home, asking questions and prayer for the sick...Often the day broke and they were still teaching." The result was that Rev. Le Roux came in whole-heartedly. When he went to explain his actions to his church in Wakkerstroom they did not follow his lead, but maintained relationship until 1915 when they became independent. -"allowed to drift away." [Hollenweger Pg.120-121]. The outcome of this was that many African churches to this day use names like Zion, Apostolic or Pentecost. From the Apostolic Faith Mission they practice three immersions in baptism. They still also maintain Dowie's strict 'Food Laws'. They believe in Divine Healing ,rejecting doctors, and call their leaders "Apostle", "Overseer" or "Elijah". The fact that to be a Preacher one only had to be filled with the Spirit and speak in tongues, without any theological training, meant that especially among the African group, splits occurred regularly. Burton goes on to recount [Pg. 32], "...a strong racial spirit in Johannesburg, all shades of color and all degrees of social scale mingled freely in their hunger for God". Yet by November 6, 1908 it was decided on Whites first at baptisms, and by July 30, 1909 separate baptisms were agreed on i.e. White, Colored and Black .In 1910 the Apostolic Faith Mission was formally founded with Thomas Hazmalhach as its first president 1910-1915. Then P.L. Le Roux followed him [1915-1943]. In 1913 Lake returned to America. The church was officially registered in 1915. Its first conference was in 1911 in Johannesburg. South Africa and Rhodesia attended in the form of the members and 150 preachers. Another break came in

1927 with the formation of the Latter Rain Assemblies under the leadership of Maria Fraser. The reason was expressed that the AFM had departed from its origins of confessing of sin and adherence to prophecy. [Hollenweger spends a chapter on this group].

In the 1950's the Pentecostal Protestant Church splintered off. The main reason was the feeling that the AFM through G.R. Wessels was involved in politics.

In 1909 another group of missionaries arrived under George Bowie, from the Bethel Pentecostal Assembly of Newark New Jersey. This group traces its start to the great revival of 1896 when 130 people were baptized in the Spirit and spoke in tongues. They called themselves initially the Christian Union but by 1907 the Church of God.

[P. Maharaj, The religious and Social Milieu of Early Pentecostalism. Paper.UDW 1998]

The group from Pretoria in 1917 formed the Church of God. The name was changed in 1920 to the Full Gospel Church. Their constitution was approved in 1922. In 1951 they merged with the Church of God [Cleveland, Tennessee] and the name changed to the Full Gospel Church of God.

In 1913 Rev and Mrs. J.D. Lehman arrived in S.A. and started the Pentecostal Holiness Church. They remained until 1921. A Negro couple arrived , Kenneth E.M. [died 1937] and Geraldine Spooner [died 1971] who started the work at Poking, Pilanesburg near Rustenburg and together with families like the J.E. Rhodes [1916-1946], J.W. Brooks [1924-1947], D.D. Freeman [1924-1967], founded the work among both White and Black communities. [Pentecostal Holiness Church historical archives]

The Assemblies of God in S.A. came into being when the missionary churches, that R.M.Turney and others lead, united in 1925. In 1929 the Pentecostal Mission collapsed due to the stock exchange collapse. People like Fred Burke, Anna Richards Scoble and the Edgar Pettengers joined this group. The others joined the Full Gospel Church. This group became independent from the parent body in the USA in 1932. Late in the fifties they split into a local Assemblies of God and the International Assemblies of God [American missionaries]. The local AOG were made up of four groups which joined up- under John Bond around 200 churches[The Group], under Nicolas Bengu around 2000 churches [Back to God Crusade], under Mike Attlee mainly in Kwazulu-Natal [Coastal Assemblies], and finally under Sam Ennis [the Independent Assemblies of God which the Canadian missionaries joined]. In 1980 the 'Independent AOG' walked out when it was found that voting at their conference at Cyara [Magaliesburg] was being manipulated by sending out directives on paper.

All of the above groups sent out missionaries to the Africans, but with time they all acquired a White church as well. Initially all the churches ran as a mixed congregation, but through design or through politics they were forced to run separate structures. [from interviews with various A O G ministers, including D.J. Reed]

2. The Charismatic Renewal and New Groups.

By the 1950's the World Council of Churches acknowledged that Pentecostalism was genuinely Christian. South African David Du Plessis at the same time felt God leading him to make contact with the WCC. At the time he was secretary of the Pentecostal

World Conference. Thereafter he acted like an ambassador to the Ecumenical Churches. This laid the way for what was about to affect the entire Church - the Charismatic renewal of the 1960/70's. This second reawakening of this century spread like wild fire throughout all the traditional non-Pentecostal churches which included the Protestants as well as the Catholics. This group, within Catholicism, has become one of the most significant forces within it supported by Bishops as well as Cardinals. The people involved have mostly stayed within their respective denominations and have maintained their experience in prayer groups and conferences. Unlike the rest of the world, here in S.A., the Jesus Movement had very little impact. In many respects this Charismatic renewal climaxed in the Renewal Conferences of 78/79 orchestrated by Derick Crumpton of Foundation Ministries, East London.

Out of this 'wind of change' within the Church, which complacent Pentecostals observed, who by and large were not affected by it, as it was nothing new to them, arose new groups. These groups brought in a vitality, which the Pentecostals had lost and people from the traditional Pentecostals were some of the founding members of these new groups, especially the young up and coming leadership, who now could vent their enthusiasm without being told to do things the right old way. They consisted of new churches like Hatfield Baptist [which stayed in the Baptist Union until they formed the Hatfield Community Church], Rhema- IFCC, Christian Center, Foundation Ministries, Church of the Nations, New Frontiers International, His People, Vineyard, New Covenant Ministries International and others. All are predominantly English and White in majority in S.A.

Out of all the new groups, I have observed an unusual mission dimension in the NCFM group, which straddles not only among the White English speaking peoples of S.A. but to other continents and the countries north of us who are in the southern tip of Africa. The NCFM vision is reaching the Nations, which means that the people are trained to think world wide. They are trained to expect to be sent out to “church plant” and are encouraged to go on missions north of the Limpopo generally.

In David Barrett's 'The world Christian Encyclopedia': [1982 Oxford Univ. Press Pg. 1-104], figures are given as to the status of the world. He points out that this last century has been a century of extremes- major world wars, famines and excessive population growth. On the matter of population growth he points out the following figures: 1901 –2 billion people, 1951-3 billion, 1980-4,3 billion, 2000-6,2 billion. This means that world population has tripled in the last century. Obviously this is a threat to the world food basket and to biologists. The Church though has to come to terms with the fact that unless they do more, their numbers will really start to dwindle, as most of the growth is in Third World regions. In real terms Christianity has dwindled from 34.4% in 1900 to 32.3% in 2000. Two thirds of Christians lived in Russia in 1900 and Europe, but by 2000 three fifths are in Africa, South America, and Asia. In 1980 the number of non-white groups surpassed that of whites and Britain and France are now considered a mission field. According to Barratt, those who insist on the born again experience number 50% of Evangelicals in Protestantism and a large percentage of Catholics as well.

Time Magazine [May 3, 1983 Pg. 66-67] shows that by 1980 there were two Christians for every Muslim and that the Christian group consisted of 56.5% Catholics, 24% Protestants and 8.7% Orthodox. Barrett's Encyclopedia [Pg. 848] points out that "all persons professing or claiming to be Pentecostal-Charismatic" account for 69.78%.

It has been necessary to look at the historical background of Pentecostalism, as it is out of this traditional Pentecostal denominationalism that the original leadership of the NCMI and a large percentage of the present members find their roots.

4. NEW COVENANT MINISTRIES INTERNATIONAL [NCMI]

INTRODUCTION

When visiting one of the New Covenant Ministries International Churches, one is immediately aware of the zeal and commitment among its membership. I will never forget the impact one Sunday morning, while visiting a church, when the pastor called forward the elder and those accompanying him on a “church plant”. This terminology was new to me. It became clear that this group of dedicated believers felt that they were lead to go out and establish a new church in another town. This meant that they were to sell up and relocate house, job, schools, etc. to establish a new church in another town. The elder and about 9 families went to the front where it was explained that the parent church would provide for the new “plant” where it could for half a year. From the word “go”, this new church was a viable entity which is the one shown to us by the NCMI vision statement “to disciple the nations by planting New Testament churches in every village, town, city, and country that God calls us to, either by prophetic words or doors of opportunity He opens to us.”[All the documents and leader page NMCI on the Internet].

This radical approach to expansion of the church was a first for me. It was acceptable for missionaries but what about the ordinary member in the congregation? Obviously this philosophy and these imparted values were the reason for their coming to the fore as a growing church which in twenty years had grown to a group of over 7000 churches relating to them and working in over 40 countries.

They are Charismatic/Pentecostal as a group and as a result have a large following of people coming out of traditional Pentecostalism and the Charismatic renewal.

This year, on October 3, 2001, at their conference in Bloemfontein, the roots of Pentecostalism were recalled when Fred Roberts, 72 years of age, ex Full Gospel Church, now leader of the International Christian Centre,[Durban] ministered. He ministered in the traditional old time evangelical style “with signs and wonders and miracles”. He spoke reminding everyone of the early Pentecostals and shared how William Branham’s ministry in S.A. had changed his life. Soon people who had come to the front of the auditorium were being healed and were falling under the power of the Spirit. Many committed their lives to God and His service. Dudley Daniel reminded everyone of their roots in Pentecost and its relevance. Many of the leaders in NCMI, as mentioned previously, come out of traditional Pentecostal groups and one can pick this up in their ministry. These are the Assemblies of God, Apostolic Faith Mission, Full Gospel Church, Pentecostal Holiness Church, United Apostolic Faith Church, namely the White Pentecostal churches here in S.A.

Speak to anyone in NCMI and you will be told that “we don’t have a constitution as we are not a denomination, a mission or para-church organization” [NCMI home page] Yet for government recognition they obviously have a constitution which enables them to have normal church status in South Africa i.e. marriage licences, taxation, property ownership, bank charges etc.

Their main argument is that the local church Eldership has final say as to any situation.

This idealistic reality means that there are different emphases in certain matters e.g. to have Communion or await the Lord's Second Coming [As one Church is doing], the level of Calvinism, Eschatological interpretation etc.

1. ORIGINS

When trying to decide what to write my thesis on, I was encouraged to choose a topic which, as far as we knew, no one else had dealt with yet. We as a family had attended the Bryanston Church [1992-1993] for on a year and a half. This group of believers were doing something right, hence their incredible growth. By normal Church standards that I have observed over the years I had never seen a Church with such a world vision to evangelize. It was obvious from the beginning that this group was headed up by a very charismatic leader who drew men to him. The man's name was Dudley Daniel. I was fortunate enough to have a member of the Daniel's family in my house church. They immediately got on the phone to Dudley, who was in South Africa for the 1999 LTT in Bloemfontein and I was able to speak to him myself. This happened at 7.15 p.m. on September 23, 1999. As a very sick man he graciously gave me the green light to go ahead with my intention of writing a thesis on the New Covenant Ministries International. He also referred me to Ray Oliver and to Chris Wienand for questions and information. After visits to many services, Leadership Training Times [LTT] local and provincial, doing a questionnaire, talking to many people about the group, my understanding of the group became much clearer.

It would be appropriate at this stage to begin by looking at the man **Dudley Daniel himself.**

After leading a life of “doing it his way” and in no way serving God, he said, “ For 18 years I broke my parents heart.” He had been involved in everything that the world had to offer. He stated that he had been involved in drugs and alcohol, when in February 1968, he and his wife attended a Presbyterian Church where the minister was a soul winner. Here he committed his life to Jesus. The following week he asked for the minister’s notes after the sermon. He went home and spent his week wanting to live out the sermon. The following week he did the same. After a few weeks the notes were given to him automatically. And so he grew in the faith and in the knowledge of the Bible. He then attended the “Kalk Bay Bible Institute.” From there he went to the Weslian Bible College based at Brakpan. Africa Evangelical Band followed as he lead a church at Bradel and then by one in Woodlands, Durban. In the mid 1970’s he was wrestling with the Pentecostal experience and had spoken out against Pentecostals.

In 1978/79 he was invited to a Baptist Church in Bryanston consisting of about 30 believers. [including Jill Paterson with whom I have conferred over certain facts]. The Church had gone through a leadership change and some of the leaders had come into the Charismatic experience. As a result they asked Fred Roberts [Full Gospel Evangelist] to come and minister. This occurred two weeks prior to Dudley’s arrival. The visit had impacted the community, which became very Charismatic as a result. By this time Dudley himself was open to speaking in tongues and the gifts of the Holy Spirit.

In 1980 he was invited to sit on the board of “Christ for Africa Institute” which was a Bible School at Rosebank under the auspices of “Christ for the Nations” lead by Mrs.

Freda Lindsey. Here he met Costa Mitchell [presently part of the Vineyard] and Dudley J. Reed [Assemblies of God]. It was in this environment that relationships were forged. As a result by 1982 Dudley Daniel asked D.J. Reed to join the Eldership and lead their Bible College "Bryanston Baptist Church." This occurred in September / October of that year. Just after that the Baptist Union broached the subject of Elder- governed assemblies where men are put into eldership on recognition of God working in and through them as opposed to a democratically elected Eldership. At the time around thirty Churches were Elder governed. The two leading churches were Bryanston and Hatfield. A decision was taken at their Annual General Meeting that democratic elected Eldership would be the standard. The result was that thirty-four churches resigned including Hatfield Baptist, Pretoria and Bryanston Baptist, Randburg . At that time Ed Robert [from Hatfield] and Dudley Daniel were in consultation. It seems that the model constitution that Hatfield wanted was one of control over the churches aligned to them while Bryanston had an idea of a loose relationship affinity. The result was that the two parted ways but maintained contact. [Sadly, as the churches grew, that contact grew apart. Dudley Daniel maintained contact with Derick Crumpton [Foundation Ministries East London], Derick Morphew, Johan van Molta. Even after Dudley Daniel left for Australia these men got together in the Free State, Cintza and Morgans Bay, but with Dudley's move to the USA it became too difficult for Dudley Daniel to attend.]

During the year 1982 a group of men started meeting together. This Monday meeting was very casual over lunch, but on Fridays they met in a time of dedicated prayer. The men who initially joined in at Bryanston were Rigby Wallace [Full Gospel], Willie

Conradie[Full Gospel], Malcomb Black [Methodist], Dudley J. Reed [Assemblies of God], John Donaldson [Full Gospel]. This was the start of relationship building, which is the basis of the way this group operates in gaining expansion. Common problems are discussed and prayed about and as a result relationships are forged. The personal input is often lacking in relationship in denominational structures where young men are expected to fit in and not to rock the boat.

On resignation from the Baptist Union and in order to get Government recognition so as to perform marriages, taxation, land ownership etc. a basic constitution was drawn up. This was ratified on January 13, 1983. The basis for the constitution was given as 'Bible Values'. These were and had to be in line with what they understood the Bible to say. They did not include the democratic vote, as they could find no basis for it in Scripture. [See Constitution] Eldership as a result is not voted but is recognized as the anointing on one's life. This is the highest authority in the local church.

In 1983/84 the Church became involved with missions, church planting, cross-cultural ministry, mission outreach, mercy ministry to the poor, to the dis-enfranchised and to victims of disaster. For example that was the year of the 'Demonia' hurricane. The areas hardest hit in 1984 were Swaziland and Mozambique, and the Church became involved in the plight of those in need. What really got them going was when a vision was given to the Church. The vision given at a prayer meeting was as follows – 'as Joseph in Egypt, when God provided him with the resources of Egypt to minister to the nations round about, so God would use South Africa to minister to the nations around its borders.' As

a result in 1984 –1985 churches worked together financing journeys into Swaziland and Mozambique, then later to Lesotho and up into Africa. Without Dudley Daniel hearing this vision it is doubtful if the Church would have been where it is today having a major emphasis on missions.

Due to continuous growth among the leadership, quality time was becoming a necessity. So as to alleviate the situation “Retreats for Leaders” were organized where leaders came together and spent time together. As time went on they became known as “Conferences for Leaders” and finally as “Leadership Training Times”. No votes were taken on anything, as it was a ministry and training time, a sharing time and a teaching time where Dudley Daniel and other leaders shared and lead.

These times were held at the following venues:

| | |
|-----------|---|
| 1982/1983 | ‘Linga Longa’ near Pretoria |
| 1984 | ‘El Mirador’ Drakensburg - 35 leaders and wives |
| 1985 | ‘El Mirador’ again - 55 leaders and wives |
| 1986 | ‘El Mirador’ [Helgie Schleman acted as administrator] |
| 1987 | ‘El Mirador’ [Mike Hanchett replaced Helgie] |
| 1988 | Drakensburg Gardens Hotel |
| 1989 | Drakensburg Gardens Hotel |
| 1990 | Drakensburg Gardens Hotel |
| 1991 | Drakensburg Gardens Hotel |
| 1992 | Drakensburg Gardens Hotel |

1993 Drakensburg Gardens Hotel where the numbers had grown to 700 people.

1994–2001 it moved to Bloemfontein University Campus which is centrally situated nationwide and the numbers grew year by year from 1200, 2500, 3500 to around 4000 in 2001.

The statistics that I obtained for the Bloemfontein conference in 2001 from the conference committee are as follows.

| | |
|--|------|
| The total number of people | 4067 |
| Babies | 107 |
| Wheelchairs | 4 |
| Deaf | 14 |
| People from Africa | 41 |
| Musicians | 44 |
| South Africans | 3504 |
| Number of students over 14 years of age still studying | 25% |

| | |
|-------------------|-----|
| NCMI Team members | 128 |
|-------------------|-----|

| | |
|---------------|----|
| Workers/staff | 29 |
|---------------|----|

| | |
|-----------------------|----|
| Countries represented | 31 |
|-----------------------|----|

| | |
|----------------------|-----|
| Churches represented | 225 |
|----------------------|-----|

Officially sex and race were not recorded.

My estimates were;

Total number attending 4000

Male 42.6% Female 57.4%

Whites 96%

Other Asian, African etc 4%.

These conferences are crucial in keeping unity in this group. Here relationships are forged and a commonality in vision is instilled. Around the world today Dudley Daniel attends [health permitting] 11-12 'Leadership Training Times.' These are held in Adelaide, Australia [early February], Auckland, New Zealand [late February], Singapore [February], Malawi [March], Holland [early April], United Kingdom [April], India-Mussoorie [early May], Kenya [May], Tanzania [end May], Canada [May-June], USA-Los Angeles [June], Zimbabwe [July], Malawi [three LTT in September], South Africa, Bloemfontein [October], Germany [late October], India-Delhi [November] and Indonesia [early December].

Input now is given by the 'Apostolic Team' to the people 'reaching out to the nations' which has become their vision. Apostles are men invited onto the team by Dudley Daniel, a step up from Eldership. In the local Assembly they are and function as Elders but when away as Apostles. This is dealt with extensively in Dudley's book "Leading the Church" [First Edition 1989, pg.57] where scriptural backing is given e.g. Luke 6:12-13, 1 Peter 5:1,2 John 1 and 3 John 1. TNT-'Take the Nations Teams' were birthed at Bryanston Bible College which Dudley Reed headed up for some years. The idea was that there was a one-year residential training to equip people. Thereafter they were to go out to serve in

churches. One of the young men to go out was Gary Young to Taiwan, as an English teacher.

Dudley Daniel recounted [Bloemfontein LTT, 2001] how at a school function, while talking to someone who informed him that he was leaving for Australia, he reacted very negatively to this and he wanted to say, “You are yellow and running away”. However, just then Dudley was aware of God challenging him to be sent out to Australia. He recounted how shaken he was, but he wanted his wife to come up with the same assurance. This occurred in a very short time. As a result he translocated to Australia. This was followed by a move a few years later to the United States of America to Los Angeles. There he contracted congenital disease of the liver, and has not been able to travel to the same degree. Last year he sent over a video which was screened to the leaders attending the Bloemfontein LTT conference. It portrayed everything he stood for, an enormous amount of teaching on how he perceived the faith. This year he was able to attend the conference. He shared his vision and put his stamp on the meetings.

2. CHURCH MEMBERSHIP

As mentioned previously the main reason for leaders joining NCMI is because their previous denominations dominated, were legalistic and were not in tune to the young up and coming leadership [Interview with D.J. Reed and confirmed by numerous other lead elders]. In denomination they felt limited and unable to respond to what they felt God was saying to them. Chris Wienand stated that in NCMI they find a group that does not automatically accept people into relationship. Here a group cannot just come in and fill in forms - there just are no forms to fill in. They are asked to visit a LTT. Thereafter relationships are forged. They then invite some of the 'team' to come in and minister and observe them. Leon Van Daele stated that , "after a period of time, like a courtship, the two sides make formal statements to each other. The whole process takes time." The only control is that they are asked to desist from using the name New Covenant Ministries International-NCMI. [D.J. Reed] As a result, in our area for instance, one finds Glenridge, Victory Faith, Harvest, Church of the Good Shepherd, Highway Community Church, Hillside, Hillcrest Christian Fellowship and so on. It is also interesting to note that there are more than ten NCMI churches in the Durban Highway area alone.

The criteria also includes the following:

1. The leader is not living in open and unrepentant sin.
2. The leader is not teaching something that is felt to be in violation of God's Word.
3. There is no financial fraud.

As mentioned before, many churches do church planting. The church that is planted does not become a daughter or child church but has the same status as that from where it came. This was mentioned by Leon Van Daele at the "Questions and Answers" time on 3 October, 2001 at the Bloemfontein conference. What is observed however, is that the planting mother churches are proud of their plants - especially if they are doing well. Planted churches also seem to think that because they are a plant, they are better than newly affiliated churches because of their 'heritage'.

What is also observed is that some groups have maintained their previous church constitutions, as NCMI do not 'officially' have one that can readily be referred back to. NCMI only talk values. This is in line with them always saying, 'We are not a denomination'.

Chris Wienand reminded the people at the same time that the key values are:

1. That the Bible is accepted fundamentally and dogmatically with no deviation.
2. Elders are the highest authority in the local church. The Apostolic Prophetic team will only come in if they are invited but if a lead elder is involved in fraud or heresy and the matter is made known, they will visit.
3. The Ministry Fund only supports Dudley Daniel. The rest is used for travel only and is generated from groups that support with ten percent of their income. They maintain that this is not their tithe and that it is not essential to contribute in order to relate to NCMI. [No balance sheet is available here]
4. Strong relations are the foundation to the team and to the churches.

5. Theological Training is essential to anyone going into ministry so a correspondence course is available through ITCC ["International Theological Correspondence Course" which was the outflow from the initial TNT - "Take the Nations Team" - given at Bryanston Bible College], which is drawn up by various leaders in the group. [In reality however it is observed that very few leaders have any real theological background. This has been confirmed by various discussions held with elders].

It is also observed that the African growth/expansion occurs with many churches affiliating through one man's relationship with NCMI. This man is the link between the churches and NCMI. It is doubtful that all those groups understand NCMI values or hold dear their ethos to the same extent that the leader [the one man link] does. Most relationships are formed by teams that go in to "minister" in various African countries. This takes the form of ministry in the spiritual and practical sense eg. clothing and physical requirements including helping put up buildings. Like most missionaries in Africa will tell you, a man must lay down his life for the community, living with the people for years, laughing and crying with them, being a part of them. Thus a lasting, permanent work is achieved [stated by Prof. Kruger]. This is not done by NCMI.

In July 2001 a conference was held in Malawi for Pastors and Elders. 4000 people attended. The total costs were borne by the NCMI foreign funding. With handouts occurring on a permanent basis it is normal for people to come and affiliate so as to "collect". My concern is that in this scenario of people relating because of what they can

gain from the relationship, what will happen to those churches when the missionary teams stop visiting on a regular basis? No deep relationship will have been formed.

J.W. de Gruchy, [Dictionary on Living Religions, page 95] relates how because of the Pentecostals going in and teaching into the African churches on Pentecostalism, a whole new move of independent Pentecostalised traditional churches have arisen here in South Africa. Will the outcome of the NCFM missionary endeavour into Africa result in a similar scenario? At this stage, however, the NCFM seems to be collecting as many churches as will relate.

3. THE CONSTITUTION

What follows is an abridged version. See Appendix A & B for a copy of the original complete version.

The following constitution was registered at the Department of Interior and signed on the 14th of January 1983, for the New Covenant Ministries.

1. Name: New Covenant Ministries.

2. Definitions:

2.1 Constituency-members recognized as such by Elders

2.2 Church-the local congregation.

2.3 Covering Body-All the Elders of New Covenant Ministries.

2.4 Prerogatives-powers which may be exercised by the recognized Elders on behalf of

New Covenant Ministries.

2.5 Recognized Elders are men that are recognized as being elders in terms of the Scriptures, by local elders.

3.0 Values:

This starts with the acceptance of the Bible in its entirety, to spread the gospel, to have a place of mutual worship to God, to maintain fellowship and to promote unity
[3.1—3.6]

4.0 Prerogatives:

4.1 A voluntary association, so as to do business, to buy, lease, hire, raise bonds
etc.[4.1—4.9]

5.0 Registration of Properties

In the name of the local Church. [today many use the name NCMI]

6.0 Administration.

Everything goes back to the local Church and its own recognised Eldership.

[6.1—6.4]

7.0 Elders:

7.1 The Local Church.

Local Elders appointed by local elders only after consultation with
Church members. Only if the Church is new, will the Elders of New Covenant
Ministries, in Consultation with the local Congregation come in and appoint
Elders. They must meet the Scriptural standard. They meet at their discretion.
Their function is to meet the spiritual needs of the Church. [7.1.1-7.1.4]

7.2 Elders' Authority

They have authority in their own congregations [given to them by the
congregation]. The covering elders have the right to advise and only have
the authority given them by the local elders.

7.3 Discipline of Elders.

Any elder can be suspended if found that he does not live
by the values, objects, principles or statements of faith. This is done by
the covering elders in consultation with the local elders.

7.4 Elders' Meetings

These can be local, regional or national to promote relationships and to deal with matters arising.

8.0 Recognised Ministries or Functions:

Elders may at their discretion recognise or appoint such ministries or functions as Deacons, Evangelists, Teachers, Prophets, Apostles, or Pastors.

9.0 Co-ordinator

NCMI Representative to Government

10.0 Constitutional amendments-two thirds majority in seven days.

11.0 Indemnity: normal type cover

12.0 Dissolution: if a Church closes, assets are to be sold and proceeds to be held in trust for use for the promotion of the Gospel at the discretion of the Elders.

13.0 Statement of Faith:

The usual creed confession and traditions as seen since ancient Israel
[Abington Dictionary of Living Religions - Parthenon Press 1981:Pg.199]
uses a mixture of traditions, Baptist , Pentecostal, Apostolic, but avoids entrapment in a fixed eschatological view and on dispensationalism.

[13.1—

13.19. See later assessment.]

14.0 Observance of Baptism and the Lord's Table.

This section is clearly Baptist with regards to Baptism. The Lord's table is from Zwingly who saw it as "symbolic of"...Here the responsibility of

Baptism is on the person officiating to make sure that the person has been converted and is following after the Lord.

This document was signed by eight people. They were:

Dudley Daniel [living in Los Angeles today Heading up NCMI]

Willie Conradie [working in the Cape]

Patrick Newmann [working for Mike Hanchett in the USA]

Rigby Wallace [leading a church in Cape Town on the International Team]

David Howell [USA and had a heart attack]

John Kuhne

Helgie Schneemann [now in Dublin, Ireland]

Dudley Reed [Leading the church in Port Edward]

Appendix:

Attached to this document was an appendix modified for participating assemblies to sign.

This ensured that everyone understood the intentions of the new group and their values and of local Eldership. It is interesting to note the changes from the first signed

document. Here one sees a tailor made document which assures allegiance to the group.

An example is ;

“ 3.5 - to maintain at all times active fellowship with believers, churches and other bodies that share our Christian values.”

This has been changed in the appendix to ;

“ 3.5 - to maintain at all times active fellowship with all believers, New Covenant Fellowships, churches and other bodies that share our Christian values.”

This assures that ties are built within the group and not with other believers outside. This is only one example. There are other additions and omissions seen in the first constitution and the modified version.

4. STATEMENT OF FAITH [VALUES]

From the Constitution of the NCMI the following points are agreed on as articles of faith:

See Appendix A & B for complete version of the Constitution.

13.0 The Statement of faith.

NCMI believes in:

13.1 The Scriptures of the Old and New Testaments in their original writings as fully inspired by God, and accepts them as the final authority for faith and life.

This is from the basic Assemblies of God of Great Britain Declaration of faith .

[Hollenweger pg. 520] They have added the words “in the original writings”.

So the NCMI reads and believes the Bible and interprets what they read in the light of their experience and understanding. 2 Tim. 3 v 15-16 and 1 Peter 2 v 2 are quoted by the Assemblies of God USA. Nicolas Bengu [point 4, Hollenweger pg 518] endorses this.

13.2 In one God eternal existing in three persons, Father, Son and the Holy Spirit.

The British AOG say, “in the unity of the true and living God revealed in three persons, Father, Son and Holy Spirit”. The NCMI therefore are Trinitarians and this complies with the Apostolic creed - “I believe in God the Father..... and in Jesus Christ His only Son

I believe in the Holy Ghost.” [Abingdon pg 43 and Deut. 6 v 4, Mark 12 v 29, Is. 43 v 10-11, Matt 28 v 19 used by AOG USA {Hollenweger pg 514}]

13.3 *That the Lord Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary and is true God and true man.*

This statement of faith is basically the third in the Full Gospel Church of God, Cleveland [Hollenweger pg 517]. It comes from the Apostles creed - “and in Jesus Christ conceived of the Holy Spirit, born of the Virgin Mary”, and also from the Nicene creed - “very God of very God..... And was made man”. [Abingdon pg 536]
Nicolas Bengu [Hollenweger pf 517] states belief “in the deity and humanity of Jesus Christ”.

13.4 *That God created man in His own image. That man sinned and thereby incurred the penalty death, physical and spiritual, and that all human beings inherit a sinful nature, which issues in actual transgression involving personal guilt.*

The AOG USA use a similar declaration and refer to Gen. 1 v 26-31, Gen 3 v 1-7, Rom.5 v 12-21 [Hollenweger pg 514]. The Apostolic Church of Great Britain states [point 2, Hollenweger pg 518] : “The utter depravity of human nature, the necessity for repentance and regeneration and the doom of the finally unrepentant”.

Nicolas Bengu [point 5, Hollenweger pg 518] states: “The ruin of the human race is universal, total and irremediable by human effort whatsoever”.

13.6 *In the bodily resurrection of the Lord Jesus Christ, His ascension into heaven and His present life as our High Priest and advocate.*

The Full Gospel Church of God states [point 3b, Hollenweger pg 517] : “Jesus was crucified, buried and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor”.

From the Apostles creed [Abingdon pg 43] we read : “He rose again from the dead, He ascended into heaven ...” The last quote is found in Hebrews 4 v 14 and 1 John 2 v 1-2.

13.7 In the personal return of the Lord Jesus Christ.

Nicolas Bengu [point 14] states: “that the return of the Lord Jesus will be personal and pre millennial...: [Acts 1 v 11]

Very cleverly, because of the centuries of debate on eschatology and dispensational predictions as to the Lord’s return, this was omitted by the NCMI.

13.8 In the personality of the Holy Spirit, His regenerating work and His abiding presence in the true believer.

This comes from John 14 v 16-17 and John 16 v 7-8. The Nicene creed really enlarges on this - “And I believe in the Holy Ghost, the Lord and giver of life, who proceeded from the Father and Son, who with the Father and Son together is worshipped and glorified..”

13.9 All who repent of their sins and receive the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of God.

The AOG USA statement 4a, [Hollenweger pg 514] expounds this in detail .

[see Titus 2 v 11, Titus 3 v 5-7, Rom. 10 v 13-15, Luke 24 v 47]

The Full Gospel Church of God [point 4 , Hollenweger pg 517] also maintains repentance as the only way.

13.10 *That all Christians are called to a life of holiness, devotion to the Lord Jesus Christ and service to Him.*

The British AOG sum up by saying “We believe in holiness of life and conduct” [Hollenweger pg 520] and the Full Gospel Church of God [point 7] says: “Holiness to be God’s standard of living for His people”.

13.11 *In the resurrection both of the just and the unjust, the eternal blessedness of the redeemed and the eternal banishment from God of those who have rejected the offer of salvation.*

The Church of God, Cleveland states [point 14] : “In the bodily resurrection, eternal life for the righteous and eternal punishment for the wicked”. [1 Thess. 4 v 16-17, 2 Thess .1 v 7, Rev. 19 v 11-14, 20 v 1-7, 19 v 20, 20 v 10-15]

13.12 *That the whole company of those who have accepted the Lord Jesus Christ as their Saviour, been redeemed by Him and regenerated by the Holy Spirit, from the one true Church, and that the local church on earth should take its character from this concept. Therefore the new birth and personal confession of faith in Christ are essentials of church membership.*

This is not mentioned in any other statements of faith but the Bible states in John 3 v 16-17, Matt. 10 v32, Rom. 10 v 9 and Rev. 3 v 5, that confession is essential.

13.13 *That the Holy Spirit indwells all true believers and that He has been sent to be the Comforter and Empowerer of the Christian Church, to produce the Fruit of the Holy Spirit and the Gifts of the Holy Spirit according to the Scriptures.*

This is from Galatians 5 v 22 [the fruit of the Spirit] and 1 Corinthians 12 v 8-10 [the gifts of the Spirit]. The Elim Pentecostal churches incorporate these two ie. 9 fruit and 9 gifts [Hollenweger pg 519].

13.14 *In the priesthood of all believers.*

This is found in Peter 2 v 5, Rev. 1 v 6, 5 v 10, 20 v 6. The NCFM was forced to leave the Baptist Union because they believed in this and out of this emerged elder governed churches.

13.15 *That the Lord Jesus Christ appointed two ordinances - Baptism and the Lord's Table - to be observed as acts of obedience and as a perpetual witness to the cardinal facts of the christian faith;*

These two ordinances are expounded in 14.1 and 14.2.

Basically therefore this is a repetition of the Assemblies of God statement of faith together with the Elim Churches, the Apostolic Church and Bengu's statement of faith, which ultimately go back to the Apostolic Creed and the Nicene Creed initially and then expand into Baptist and Pentecostal statement of faiths and beliefs.

5. STRUCTURE.

At the LTT in Bloemfontein [2001] Chris Wienand clearly stated 'that Churches had to commit to the Apostolic Prophetic team,' [the few versus the many. Previously men did not like this structure, and it is the same today.] He went on to say, 'Identifying of Elders is to be done by Apostles only. Only the Apostolic Prophetic team should lay hands on and ordain men to office. For those who allow Elders to ordain Elders, this is not Scriptural.' This is an interesting change from the initial idea that the local church and its elders had final say in their situation and they could recognize the five fold ministries of Eph 4v11 [Item 8,0 in the constitution]. It is also interesting to observe that whereas all elders were on a level, now distinct hierarchies have arisen who demand control.

The NCMI do not have a head-quarters building, no head-office either, but the leadership meet in churches, hotels, buildings, stadiums around the world and keep in contact via phone, letters, conferences and the Internet. When the leadership are in a country they only stay in top hotels, out of the league of the ordinary man. The leadership has become quite bulky as one is made aware when one looks at their structure on Internet. Their traveling and stay is covered by the individual. So if a person wants to or is invited to join the leadership team they must have the means to pay for themselves.[Chris Wienand stated that all funds sent to the leadership team only go for Dudley Daniel and some to travel]. So it is very unlikely that Apostles or Prophets in this group can be raised up of people without means.

In each country responsible people arrange venues, organize accommodation and have to keep records of people attending their local and national conferences. The statistics and records are kept, obviously so as to easily expedite the next conference and for reporting back.

To summarize;

Whoever you speak to will immediately tell you that they are “not a denomination, a mission or a para-church organization” [Internet NMCI home page]. They do not have any headquarters, neither do relating churches sign on a common constitution anymore. They do not have any authority to impose on relating churches but they clearly remind all that ‘induction into Eldership is only correct if done by the Translocal Team, ie by the Apostles and Prophets who have insight in these matters.’ [Bloemfontein Question and Answer time, Chris Wienand].

To maintain some structure they have now included teams [the Apostles and Prophets] that are:

A] GOVERNMENTAL

B] NON-GOVERNMENTAL

A] Governmental Teams have 3 functions:

1. They council and work through problems related to doctrine, discipline and direction.
2. They help relating churches with financial matters e.g. setting of elders’ salaries...
3. They coordinate the training that NCMCI does in the different geographical regions.” [Internet Trans-local teams]

It is very much up to the local churches to invite the teams in to carry out these functions. It has been observed however that the governmental teams get involved to the extent that when a lead elder leaves a church they will send a new lead elder and expect the existing eldership [previously raised up in the church and recognised by them] to stand down from eldership. A new eldership will then be inducted at the discretion of the new lead elder and the Governmental teams. [What happens to the 'anointing'-do they give and then take it away].

The teams consist of:

- 1. The Life team** -those that Dudley Daniel [who leads NCMI] refers to constantly. The central idea here is to put in place a healthy relational accountability that is in no way designed to control their activities but shows a willingness to live blameless lives. The team consists of Dudley Daniel and 8 members.[These attend most of the conferences and are appointed by Dudley]
- 2. The Financial team**- those who oversee the finances of NCMI. They receive financial statements from around the world monthly and administer the correct handling of these finances. This team consists of Dudley Daniel and 3 of the above members. [As mentioned earlier they attend most conferences]
- 3. The International team**-those who travel internationally more than the other teams because their circumstances allow them to do this. They as a result ordain elders around the world. This team consists of 11 new members not mentioned above.

4. Consultants Team-these team members work closely with Dudley Daniel and the life team to help give perspective to the broader ministry. This team consists of 8 of the International team +1 other.[including Tyrone Daniel, Dudley Daniel's son]

5. The General Ordaining team –those who help in the process of identifying and ordaining elders, as with the international team, but who will operate primarily in a specific geographical area. i.e. Australasia 4, All Africa [throughout Africa] 19, Americas 2, Southern Africa 3 and East Africa 2, Europe 2.

B] Non-Governmental teams:

These teams train and minister in regional meetings but are not responsible for arranging geographical training. They teach on all areas of church life and give direction but rarely in the areas of governmental team responsibility. Any questions with regard to doctrine, direction and serious discipline are not their responsibility. [NMCI Trans local. Internet]

This team includes Dudley Daniel's other son Jon Daniel.

In summary therefore we see the following structure:

1. At the top is Dudley Daniel with the [Apostles and Prophets] in the Life Team, Financial Team, International Team and the Consultants Team. [Two groups basically]
2. The International Team and the General Ordaining Team [Also Apostles and Prophets].
3. The Regional Teams that function in a localised region.

4. The local eldership. - deacons, house church leaders, musicians, missionaries, youth leaders, Children's church leaders etc.
5. Finally the people in the congregation - the masses.

6. THE QUESTIONNAIRE.

A. Reasons for administering the questionnaire:

Observing, listening, questioning and reading the church bulletin does not give sufficient information as to the individual's attitudes towards the way the church is run, service structures, their commitment individually, their involvement and what motivates them in the church.

Seeing this is a Church that does church plants [i.e. when families relocate to a new area or city to start a new church] as well as missionary work around the world, with ordinary members being involved in missionary trips lasting about 10 days into Africa, we questioned what motivated them to a high level of involvement. Ray Oliver from NMCI Pietermaritzburg stated that in any one month they never have less than 3 teams and up to 8 teams going north of the Limpopo River, to do missions of a very practical nature to a spiritual one.

B: The Sample Audience:

The questionnaire was addressed to ordinary members in house churches. One expects the clergy to do missions and to relocate to start new churches but it is an interesting phenomenon when the ordinary church member has a passion to do the same.

Two local churches and the church in Bryanston were chosen to complete the questionnaire. The opposition to answering the questions was surprising. The clergy felt very threatened as I was questioning their sacred cows. It was hoped that a reasonable cross section of the community would answer the questions.

C: Topics covered:

Together with Prof. Mike Kitshoff a set of questions was compiled. These covered the following topics:

1. The individual - where they came from and what drew them.
2. The individual's response to evangelism/outreach in the local, national and international fields.
3. The individual's response to their services [their likes and dislikes], to the music etc.
4. How involved the individual is in the church life.
5. How do they perceive and differentiate between Evangelism and Mission.

D. General observations concerning the questionnaire:

1. Finally only one house church from each church responded and returned my questionnaire.
2. The replies were slow in being returned. In one church the replies eventually came after a year of nagging.
3. The questionnaires were answered by a group more mature in age than that of the church's average age which is 35 years.
4. These people were obviously the established motivated group, who were involved.
5. By observation roughly 60 % of the group attend house churches while the Sunday morning service is attended by the vast majority.

E. The detailed results of the questionnaire.

In each case the question asked will be mentioned together with responses and observations on each response.

1. *Age*: The average age was 44.5 years. This is approximately 10 years above the average age of the whole community as seen at the Bloemfontein conference which was representative of the church as a whole.
2. *Sex*: The group was 80% male. At the Bloemfontein conference 59% were female.
3. *Racial group*: Sadly all were White. This however is reflective of the South African NCMI scene where even at the Bloemfontein conference only 4% were of other racial groups.
4. *Language group*: The language spoken was 95 % English and 5 % Afrikaans. This is the norm in the NCMI group.

5. *Before joining the N.C. Church were you affiliated to another Christian Church ?*

| | |
|--------------------------------------|------|
| Pentecostal/Charismatic[traditional] | 63 % |
| Methodist | 10 % |

Catholics, Baptists, Anglican, Presbyterian, Other Christian, made up the rest.
[i.e. 27%]

Looking at the leadership a large percentage were and are ex-Pentecostal.

This is similar in the congregational structures.

6. *What drew you to the N.C. Church*

| | |
|---------------------------------------|------|
| Love and Caring | 39 % |
| Leadership | 28 % |
| Fellowship | 22 % |
| Teaching | 11 % |
| Charismatic flavour | 11 % |
| Having a common vision [Mat 28v18-20] | 11 % |

Other reasons stated include Apostolic, Youth Ethos, Spiritual Growth, Outreach, Family Ethos.

This was an open-ended question. It was interesting to note that the Love and Caring, Relationship based aspect rated so high.

7. *How involved are you in outreach?*

| | |
|-----------------|----------------------|
| Locally | 62.5 % were involved |
| Internationally | 44 % involved |
| Nationally | 25 % involved |
| Not involved | 12.5 % |

What is interesting is that those involved get involved in more than one area, hence we see 131.5% involvement from only 87.5 % of respondents.

8. *Is your church presenting outreach adequately to its members in these three areas?*

The respondents observed that insufficient is being done and said about national involvement as the emphasis is to ‘the nations’ [internationally]. Whenever missions are discussed it means going to Zimbabwe, Malawi, Mozambique, but not to local South African missions.

9. *What gives you inspiration to get involved in outreach?*

The method of impacting them most so as to get them involved in outreach / missions was through presentations given by those who have been there. Sermons did not play a major role in this area. The impact of the latter was to constantly hold up the “Great Commission” .i.e. Matt. 28 v 18-20.

10. *Are you prepared to relocate in order to plant a new church?*

50% were willing to go

40 % were willing to go international

28 % were willing to go local or national

When looking at these results the average age of the group must be taken into consideration and the fact that each have commitments including family commitments.

11. *In the church services what part do the Gifts of the Spirit play?*

[e.g. Tongues, interpretation, prophecy, healing, deliverance,]

| | A lot | Average | Little |
|-----------------|-------|---------|--------|
| Sunday Services | 50 % | 44 % | |

| | | | |
|-------------|------|------|------|
| Home groups | 11% | 39% | 50% |
| Own Life | 17 % | 50 % | 33 % |

12. *How do you feel about Pentecostal exuberance taking place in services?*

e.g. dancing, clapping, falling, laughing, waving flags, whistling.

100 % were comfortable with dancing, clapping,

83 % were comfortable with flag waving

72 % were comfortable with falling

55 % were comfortable with whistling

50 % were comfortable with laughing

It was interesting to note that disapproval was voiced on two counts only, namely falling and whistling. However at the Bloemfontein conference, when

Fred Roberts was ministering , falling was very prominent to the extent that up to 40 people fell and remained lying down for periods of up to 5 minutes.

This continued for ¾ hour.

In total 75 % approved of Pentecostal exuberance, 22 % were indifferent and 3 % disapproved.

13. *Are relationships a factor in keeping you involved in the church and home group?*

All felt that relationships were critical in relationship to church allegiance, with the house church pivotal in maintaining this. This ties in with the results of question 6 where love and caring are best seen in the house church context where groups are small and intimate.

14. *How do you feel about home groups dividing in order to form new groups?*

With regards to house church splitting when too big, 77 % were against it happening as both the mother and splinter groups suffered.

15. *Does music play a large role in the church service?*

Assuming that the average duration of the service is one and a half hours, music takes up between thirty five to fifty minutes. All the respondents rated music very high.

16. *Do you enjoy bands in church worship?*

They enjoyed the musicians who generally number from 5 to 10 or more people.

They

generally have drums, guitars, key-boards as a base but also include all other instruments eg. violins, saxophone, cello, flute, clarinette, trumpets etc. and always singers to lead.

17. *Do you enjoy new songs being taught on a regular basis?*

All enjoyed new songs provided they are not introduced too often.

18. *What percentage of songs should be lively encouraging clapping and dancing and what percentage should be quiet, worshipful songs?*

When it came to Praise songs versus Worship songs, they voted as follows:

50% of the group wanted 50% Praise, 50% Worship

17 % were for a 30 % - 70 % [Praise /Worship] split,

17 % abstained,

11 % wanted a 40 % - 60 % split.

It is evident that they recognise worship as more essential than praise.

19. *Does your church have more than one music team and worship leader?*

They enjoyed more than one music team with different music leaders.

20. *What do you think is the motivating factor for missions/church planting?*

63 % said it was to fulfill the Great Commission of Mat 28v18 – 20

13 % said to save the lost

The rest gave answers like: The reality of Hell, Love for the Lord, Cultural expansion, Spreading the word.

The Great Commission in Matthew 28v 18-20 reads as follows:

“Then Jesus came to them and said “all authority in heaven and earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you . And surely I am with you always, to the very end of the age.” [New International Version. Cape Town; The Bible Society of S.A.,1985. Pg 40 in the New Testament.]

21. *Explain the difference between “Evangelism” and “Missions”.*

Many different explanations were given. This being a church that concentrates on missions into Africa, the answers are understandable.

1. Evangelism is the theology that supports Missions.

2. Evangelism is winning souls through preaching.

Mission is to win souls through discipleship.

3. Evangelism is getting people saved locally.

Missions to travel to a specific destination to evangelise there.

4. Evangelism is ones daily dealing with people.

Mission is when one goes far away to deal with people.

5. Evangelism is preaching the Gospel everywhere.

Mission is going to another nation.

This variety of explanations is not strange, for at the WCC Uppsala 1968, Bosch, David [pg.11] recalls that “practically everything was brought under the umbrella term “mission” - health and welfare services, youth projects, activities of political unrest groups, projects for economic and social development, constructive application of violence, combating racism, introduction of the inhabitants of the Third World to the possibilities of the twentieth century and the defence of human rights”.

Donald Mc Gavran in his open letter criticises the use of the word “mission” which was used for any “good activity at home or abroad which anyone declares to be the will of God”.

Since the Catholic Synod of Bishops 1974 as well as the WCC Nairobi 1975, propagated evangelism, the latter as a word has caught on.

Bosch says [pg 12] “The concept evangelism has begun to be used as frequently as mission and often in the same all inclusive sense.”

He continues to say that a difference developed in the connotation where “mission” was something we do in far off pagan countries and “evangelism” was something for our own environment”.

The word “mission” gained favour from the beginning of the 16th century where Europe was involved in colonization of Asia, the Americas and Africa and missionaries were sent to make converts of the heathen.

So, as Bosch then argues, missions are for the “not yet Christians” and evangelism for the “no more Christians”, or the reviving or reconversion of nominal Christians. In retrospect the two ideas overlap. “Not yet Christians” refer vastly to the Third World.

The NCMi, as said before, constantly present to the congregants Matt. 28 v 18-20, with the emphasis on “reaching the Nations”. Stephen Neill in “Call to Mission” [pg 19] points out that “there is a new sense of responsibility among the more prosperous nations”, and [pg 20], “a strong humanitarian sense compels us to recognise that we are bound to help. A strong Christian sense makes it plain that this is a part of our Christian duty”. He continues to argue [pg 21] as NCMi does , “Have we any right to withhold from others the knowledge of God in Jesus Christ?” No wonder that one of the respondents to the questionnaire above replied that he/she “feels guilty” and this is their motivating factor for involvement. Only 12.5% were not involved in outreach of any sort and 50% were not prepared to relocate.

Therefore by constantly challenging the congregation to reach out, the result is that they “get the vision”, get involved and are willing to go or to send others out.

The concern with these rush in, teach and get out tactics, is that as Stephen Neill points out [pg 35] “the local inhabitants came to look on the missionary as a good milk cow from whom the last drop of milk was to be extracted by any method whatsoever; the missionary came unconsciously to take up a patronizing or proprietary attitude towards those who had come to be dependent on his bounty”. The reason is [pg 34] that any Westerner living as near to the soil as they can appears “to be extremely rich. He brings with him the trappings of an industrialized civilization and understands the use of money”.

Only if certain attitudes are maintained can this be overcome and the responsibility of building the church becomes that of the Africans, not the South African White missionaries.

Stephen Neill [pg 84] recounts what happened in Central Tanzania where an Australian was appointed to the Anglican Diocese in Dodoma. For four years the church started to grow systematically. In 16 years the church had quadrupled from 20,000 to 80,000 members. This was due to his organizational discipline, “careful use of funds and a leader whose heart and soul was that men and women be won for Christ”.

Four points were used [pg 84]:

1. A powerful and convincing message leading up to personal surrender to Jesus Christ.

2. No spoon-feeding. Nothing to be done for African Christians except those things that they cannot possibly do for themselves. If they want a church, let them build it themselves, with you helping a little. They must build in simple style that is suitable to their surroundings.
3. The missionary is to keep strictly to the background as responsibility for the church is borne by the Africans themselves.
4. As soon as possible they must be taught to bear witness to others and to keep the church growing.

Yet with change, Stephen Neill, in a questionnaire of the under 30's found some interesting answers. [e.g. Pg. 109]

1. What do you want missionaries for?

Reply: for everything.

2. Do you want only experts who stay for a short time?

Reply: "We want missionaries who will lay their bones bare". The expert for 2-3 years is invaluable, but they never understand or love us". They must also [p.g 111]:

- a] Be servants to the church
- b] Identify with the church and the people.
- c] Have no doubt as to the purpose he has come for.
- d] Be people in whom Jesus can be seen.

Because of the above, it seems necessary for the NCMI to consider sending missionaries for life into Africa. The impact of this would be far greater than that of the 2 week stints.

It is also interesting that missions go to church plant - Australia and the USA being the favourites with the developing Pacific Rim countries following. Of the leadership team of 10 in South Africa 6 years ago, only 2 are left in South Africa and none have gone into darkest Africa.

This questionnaire even though restricted in volume, gives a good insight into the mindset of this group.

7. SERVICE STYLE.

A) THE CHURCH LAYOUT.

Most of the NCMI churches are built in a square or rectangular shape, with flags of different countries on the surrounding walls. At the centre of the side opposite the entrance doors, a raised platform houses the musicians and singers with all the instruments such as keyboard, guitars, drums, saxophone, violin, flute, trumpet, tambourine etc.

The preaching lectern is in front of the musicians, and is generally not raised so that the minister can move about freely when speaking. He uses a radio microphone.

The congregation is seated in triangular blocks which radiate out from the lectern leaving a space in front of the lectern.

A baptismal font [for adult immersion] is normally found behind the preaching lectern.

All the music, which is an important part of the services, having from 30% to 50% of service time, is amplified. Some churches are noisier than others.

All the words to the songs sung are projected either on an overhead projector [in larger churches they may have 2 projectors] or on a computerised notice screen which prints out 2 or 3 lines of the song at a time, in time with the music. This method facilitates the learning of new songs as it is easier and cheaper than buying song books.

B] SERVICE STYLE.

All churches which I have visited over the last 3 years started within 5 minutes of the announced service time and lasted, on Sunday mornings, 90 to 105 minutes and on Sunday evenings closer to 90 minutes.

The start of the music announces the start of the service. The key instruments are the keyboard, guitars and drums. The style of music at the start is that of praise and is noisy. After about 20 minutes the music changes to a quieter, more reverent style of worship lasting 10 to 15 minutes.

Thereafter they have notices, the collecting of tithes and offerings, and when applicable, honouring of people going on church plants or missions [by praying for them and laying on of hands], bringing people into membership, dedicating babies, adding to the local leadership team, testimonies of salvation, healings and other personal matters.

Once this part is completed the preacher of the day gets up and ministers for 30 - 45 minutes.

At the end of ministry there is a prayer and an invitation is made for people to come for ministry, to be converted or for healing.

A song or two are sung after which the people go for tea/coffee and socialize or visit the book shop.

In some groups the youth go to the front [in the space between the lectern and the congregation] during the singing to praise in the form of jumping and dancing , then going into worship with hands held up high, sometimes kneeling or lying flat on the floor praying.

Sometimes, once a month during the notice time, the congregants are directed to join in prayer for the country they feel to pray for. As mentioned above, flags of countries surround the interior of the church or are clustered together in groups. The flags represent countries in which that particular church operates in or the countries they want to be represented in. People then go and pray in groups around the flag of their choice. The impact of this is that one realises they are reaching out to the Nations as individuals in the congregation who carry the same burden often as that of their elders. Their choice of songs during praise is militant, full of zeal for God and reaching out to the Nations ie. “to possess the land”.

Like in any Church it is obvious that a liturgy has developed.

During the week house churches meet, music teams practise and youth services are held.

From the above it becomes evident that Sunday services are the most crucial time to enthuse and give direction in these churches to the congregants who are constantly being reminded of the Great Commission in Matt. 28 v 18-20, with the main thrust of “going to the Nations”. It is not surprising therefore that so much has been achieved by this group, the NCMI.

8. GROWTH BY CHURCH PLANTING

This Church grows either by a) **missions**, where churches in Africa are collected into relationship

or by b) **church planting** where a parent church sends out some of its members to start a new church.

Church Planting:

When one looks at the NCMI website one becomes aware of the importance of church planting.

A brief example of churches which have been planted appears as follows on the website:

| <u>Place</u> | <u>Who</u> | <u>From</u> | <u>Status</u> |
|--------------|-----------------------|------------------------|-------------------|
| Mooi River | Lead elder's name | New Life Howick | Started Aug. 2000 |
| Tygerberg | Lead elder's name | Highway Community | Feb. 2001 |
| Drainfern | JHB Lead elder's name | New Covenant Bryanston | March 2001 |

Other churches, to mention a few, have been planted in the following countries:

Zimbabwe

Botswana

Turkey

Dublin [Ireland]

Edinbrough [Scotland]

New York

Chicago

Brisbane [Australia]

New Delhi [India]

The parent church can be proud of the plants they send out. Normally it is not only the lead elder who leaves to start a church, but a team of people who in unison move into an area and create an instant church where the lead elder from the start is fully supported by the people who came with him. If this is not possible, the parent church supports the lead elder for a defined period of time.

This has proved to be a very effective way of starting new churches and impacting the community. The NCMI have used this method because of their zeal, passion and drive to make a new church viable in as short a time as possible.

9. MISSIONS

[Also see Questionnaire 21 on Mission and Evangelism notes]

The cardinal value to be a part of this group is the Great Commission from Matt 28 v18-20, ie. "To disciple the Nations".

With this commission constantly being presented to the people it is no wonder that missions form an important part of the NCMI's ethos. Wherever possible, a church will form groups to send out on missions generally north of the Limpopo.

The following are some examples of groups which have gone out:

Victory Faith in 2000 went to Kenya

NCMI in Bryanston have gone into Africa and Taiwan

Hillcrest Christian Fellowship have been to Northern Zimbabwe in July 2001

Highway Christian Community in Pinetown have ongoing missions into Mozambique.

The New Covenant Church in Pietermaritzburg seems to have done the most as far as sending people into Africa. Over the years, under the leadership of Ray Oliver they became a real sending community committed to missions. Hennie Keyter [ex United Apostolic Faith Church missionary to Malawi], in the late 90's affiliated himself fully with the NCMI, and has lead many mission groups into Africa [up to 12 a year]. The first aim was to go into Malawi where it appears that they have developed a reasonably solid network. In Blantyre their base is at the home of Mark Visser. [Mark came out of Bryanston New Covenant Church. The base caters mainly for the Whites in Blantyre.] Thereafter they concentrated their efforts on Tanzania and Kenya where the work is

being well established. The most recent thrust has been to the Southern Sudan where the Christian Generals have given them a large piece of land to develop schools and education centres.

Hennie Keyter has also recently returned from Egypt where a new opening has presented itself.

Due to the fact that so many churches have been sending teams into mission, it has become necessary to have a coordinator. Ray Oliver has stood down from the local pastorate in Pietermaritzburg and has taken this position of coordinator [as well as being on the Governmental Team {Life Team}].

Ray Oliver stated that at any point in time, the Pietermaritzburg New Covenant Church never has less than 3 teams and up to a maximum of 8 teams a month visiting either Malawi, Tanzania or Kenya. With the recent political unrest in Zimbabwe the teams have had to reroute all their trips to Malawi and Central Africa via Mozambique.

A typical team going to Blantyre, for example, will consist of 5 vehicles each carrying 2 - 9 passengers. On arrival the team splits up and travels to different areas 20 to 200 kilometers away. After 6 days they join up again in Blantyre and start the long trip back to South Africa. Each member of the team pays their own way and contributes to the running costs of the trip. The average trip lasts 10 or more days.

With the rapid growth numerically of churches up into Africa, where whole churches are joining NCMI, it is a concern that real enduring relationships are not being forged or like here in South Africa only the seeds are being sown for a new wave of indigenous independent churches trained up by the Pentecostals [Prozesky, Martin and De Gruchy, John W., Living Faith in South Africa, pg. 95] Their LTT in Malawi is attended by 4000 Black leaders and about 85 Whites [this is the reverse of the demographics found at the South African LTT in Bloemfontein]. Furthermore the conference is paid for by the White churches in Africa and elsewhere. [information from Ray Oliver, Hennie Keyter and individuals who have been on missions]

Taiwan: When the intention was mentioned by the New Covenant Church in Bryanston to the congregation to hold a mission in Taiwan, 4 months later 48 people at their own expense flew out to Taiwan. They witnessed in the streets and held a central meeting at night in a city that had 0.01% exposure to the Gospel. In the 10 days that the team spent there, the church grew from 12 members to 36.

The willingness of ordinary church members to get involved, sacrificing time and money to go on missions is truly amazing and obviously comes out of the church ethos of “going to the Nations “. This commitment of being willing to go out is a norm in virtually all the NCMI churches that I have visited. In no other church groups have I witnessed such a phenomenon. In all the NCMI churches there is a vibrance for missions which gives a dynamic to the group and a focused zeal which leads to a contagious excitement to the group as a whole. Dudley Reed stated that people who had been on

mission came back committed, full of zeal for the things of God and eagerly anticipating the next mission. He felt therefore that it was essential to encourage people to go on mission and this seems to be the common attitude held by most lead elders.

The churches do evangelism in their own areas using 2 powerful tools:

1. The Alpha course which is an Anglican based, 13 week coverage of basic Christian principles presented by Nicky Gumble [U.K.] on video tape.

2. An North American play called "Heaven's Gates and Hell's Flames". At the New Covenant

Church, Pietermaritzburg, the play ran for 8 weeks during which time 27,000 people were confronted with a heavenly or Christless eternity. 8,000 people made a commitment. This impacted Pietermaritzburg, Durban and surroundings.

Subsequently

the play was produce at Pinetown, Highway Community Church and Hillcrest

Christian

Fellowship.

10 CRITICAL REVIEW

1. In looking back to the drawing up of the original constitution in 1983 very few of the signatories are still active as leaders in the forefront. Of the original 8 signatories, 3 are in ministry, with only Dudley Daniel still at the forefront and Rigby Wallace on the International Team. Deep committed relationships should have kept them together. The structure should have become far wider. All Structures of management maintain greater momentum if all feel close to the top and a part of the vision/ goals.

2. From this the hierarchy can clearly be seen as being very narrow and pyramidal in shape, Dudley Daniel being at the top with the Apostolic Prophetic team.

2a. The Structure: [the Papal structure filtering God to the people.]

1. Dudley Daniel on top. Then the Apostles and Prophets [he relates to and appoints the Life team, Financial team, International team and the Consultants team.]

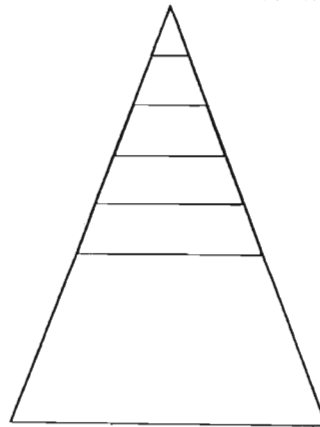
2. General Ordaining Team.

3. The Non Governmental Team.

4. The Lead Elders

5. Other Elders

6. The obedient masses.



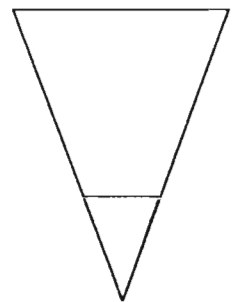
Depending on where you are, and the role set for you, the pressure to perform is on. The church talks of a leadership model different to the standard top down pyramid structure found in business. . [In all cults a hierarchy exists with Jesus at the top and everything has

to be filtered by the priests. Here the people get everything second hand as in the time of Moses and this interpretation is not infallible.]

2.b Ian Mckellar 1993 presented in a sermon to the Bryanston New Covenant Church the upside down pyramid with the people on top reaching to the nations as they overflow pushed there by the leadership at the bottom. Here is an attempt to change the above.

The upside down structure to reach the nations.

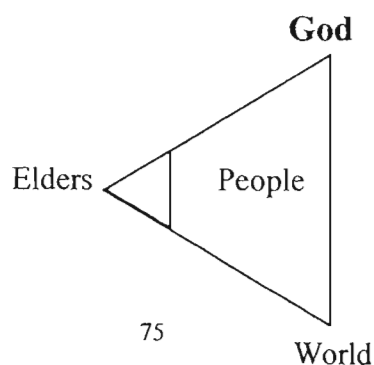
- i. The congregations [masses] on top to spread the word over a much wider area.
- ii. The Eldership at the bottom giving direction but not being the sole means of hearing God as all must learn to do so for themselves.



This is because of the input pushing believers to Jesus, from the leadership at the bottom, whose job it is to equip the saints, so that they can hear God, especially if they are to go out and plant new churches. The problem is church discipline and maintaining standards.

2.c So as to avoid this, the sideways pyramid organogram is presented. [Anton Bosch 11/12/99 from Pietermaritsburg in a teaching session in Durban, then by Grant Crawford Pmburg 2001 to the Pietermaritsburg Church].

The Side Ways Structure.

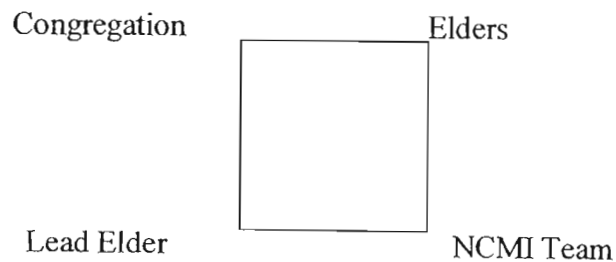


This avoids the problems seen when the Eldership have to act in a top down fashion setting up structures and discipline. Here the people are also able to hear God and draw near to Him while the Eldership acts on a level with the church members. But even here there are problems.

2d. In conclusion The way I understand it from the original constitution.

The ideal is to reject the papacy top down structure and live in a tension where 1.the Congregation, 2.the Elders, 3. The Lead Elder, 4. The NCMI Team, are all in tension to each other.

The Church in Tension.



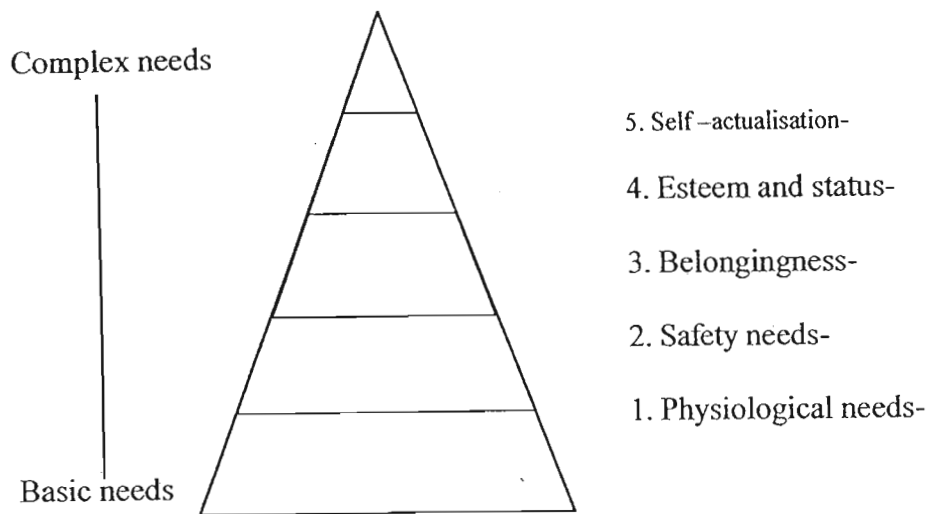
This seems to have been the original idea when one reads the original constitution. Here the building blocks of friendship would last a lifetime based on relationships and the Five Fold Ministries would be permanent, unless there was sin.

3. I was amazed at men, while preaching, saying “I have passed this by Dudley...” It becomes obvious that to all and sundry the final word on a subject seems to be that vetoed by Dudley Daniel. It is sad that the foundation value of the recognised ‘local church’ authority as having final say has largely given way in the larger churches to the Trans-local team of Apostles and Prophets with Dudley Daniel at the helm.

4. Because of this structure it is obvious that there is tremendous jockeying for position. You need to be seen with the right people, saying and doing the right things, so that you can climb the ladder of success based on right relationships, in the hierarchy of course.

5. Yet for all its idiosyncrasies one is extremely aware of a church trying to measure up to the high calling of God for it. They meet the needs of many people in many areas. ‘Maslow’s Need Hierarchy’ is a model which is widely promulgated [eg Marketing Management , Philip Kotler.1980 Pg 145 and Understanding Organizational Behavior , Callahan , Fleenor and Knudson.1986 Pg. 84] shows a pyramid of 5 levels.

See below.



Maslow's Theory on Motivation.

Beginning at the bottom-

1. Physiological needs, [food ,clothing, a place to stay etc]
2. Safety needs, [job security, regular salary, secure house etc].
3. Needs to Belong [friendships, working group, fitting in].
4. Esteem and Status Needs, [titles, peer recognition, responsibility].
5. Self-Actualization Needs [creativity, climbing the ladder, challenge, achievement].

Anyone who is young can be challenged here. At Bloemfontein this year Lead Elders were challenged as to their selection of deacons. The model presented was one of young men from 16 years up being appointed to menial tasks at first then allowing responsibility to grow. 'If they handle 3 things well, are of the right disposition, recognised as following God with all their hearts, then why not appointed into Eldership? If an accountant and teacher can graduate below 25 years of age and their academic achievements are recognised, so that they are put into positions of authority, then why can't their spiritual growth not be recognised by putting them into eldership for instance?' [Dudley Daniel]

They will be challenged to grow more spiritually, be full of vitality and zeal, and be even more of an asset to the local assembly. With this outlook it is no surprise that the average age of active church members is around 30. Here they can grow, fulfilling 'Maslow's Need Heirarchy'. As needs are met more occur especially at the higher end of Maslow's Need Heirarchy. Clayton P Alderfer [Org. Behavior Pg. 87] presented a similar theory as to motivational factors. The basic needs are:

- a) Existence Needs,
- b) Relatedness Needs
- c) Growth Needs.

Young men with some ability can go places, so long as they keep moving and performing consistent to the group goal.

6. Motivational Factors.

The Ohio State Leadership and the Managerial Grid on Management Styles [Org Behavior Pg. 173] shows the relationship between relationships, structure and production.[church growth].

See diagram below.

High Relationships

| | | |
|-----|--|---|
| Low | Low structure And High consideration [country club] | High structure And High consideration [team] |
| | Low structure And Low consideration [impoverished] | High structure And Low consideration [task] |
| | high production | |

Concepts:

For any church to work properly Structure and Consideration should be taken into account

1. Structure: here the leader establishes well defined patterns of organization, channels of communication, and procedures.
2. Consideration: friendship, mutual trust, respect and warm relationship with members and staff.

The types of structure that develop depend on the leadership's input;

Impoverished: exertion of a minimum effort to sustain organization.[this was not found in NCMI]

Country club: attention to needs of people satisfying relationships leading to a friendly atmosphere. In some respects seen at the start of a Church but this should go on-

Task: where there is superb structure and efficiency in operation. The human element of consideration is excluded. The result is that some churches are driven by their leadership.

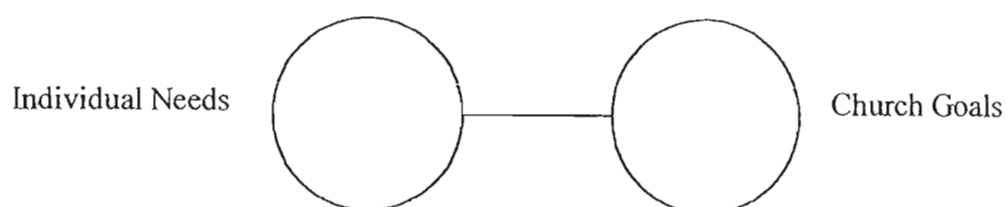
Team: work is from committed people-interdependence through a common stake “reaching the nations” leads to relationships of trust and respect. Here people just keep on ‘slogging with no let up to catch one’s breath,’ because there is so much to do.

Middle of the road : this central position can be attained through enough organization through balancing to get the most out of people while maintaining morale. Here you push hard, recoup, push hard, recoup, but as a result they go on, and on, and on.

The comfort of the country club attains little but keeps people because it is cosie. The static church relies on natural propagation for growth. The impoverished loses the human side, so loses people and achieves little as it is a dying church. The task driven model loses people but achieves much. These are evangelistic outreach churches with large turnovers in people who constantly advertise new and better programmes. The team is a mixture of good relationships so it doesn’t lose people but it is also task driven. The middle of the road keeps people and accomplishes at varying levels.

7. The new style of transparency. A lawyer that read through the original constitution

stated, 'There are no teeth here', referring to the fact that it would be hard to threaten a group adhering to the original constitution as it is so general in many respects. In organizational management one soon realizes that the old style of autocratic leadership is by and large over. Today leadership style has to incorporate a great deal of transparency. This is only attained by being flexible, and getting the goals of the group to overlap with the goals of the individual. In every person there is a capacity to want things. Here the church has given direction to use these energies to fulfill its goals.[See diagram]

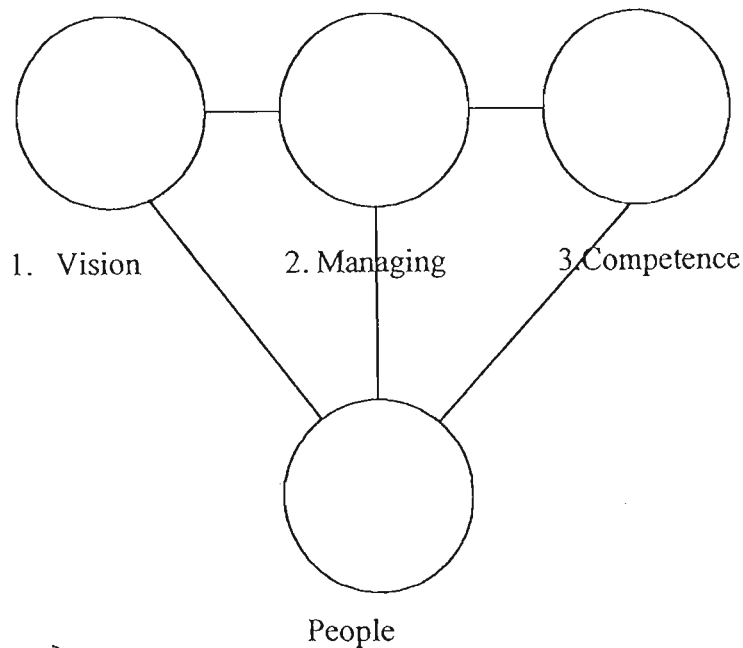


Three factors are involved in this leadership or management style. The process requires:

[Modified from Unisa; Organisation Behavior Lecture. Eric Schmikle. 13/8/1990]

1. Vision
2. Managing
3. Competence

To Create Pull Motivation the top 3 must be in balance.[explanation see below]



1.0 Vision [seeing 50-100 years down the line]

1.1. Values that give identity and can be emulated.

1.2. Commitment by the leadership to the vision and values.

Leadership should be through pull motivation not push motivation where the people grab onto a vision, recognise the values as valid, see commitment and follow the example given.

This is then presented to people. As they respond to it they have to be:

2.0 Managed. This requires

2.1 Planning [what, when, where, how.] which is followed by

2.2 Organizing of many things, venues, co-ordinating groups of common interest and needs. And finally,

2.3 Control.

Finally the people must realize that you believe in their

platform. And they were silent.” [Pg 19.]

With the growth of any organisation it becomes unwieldy to maintain close relationships with the masses. So as a result one can clearly see the same faces doing the ministry... sitting together, as well as the missionaries. This is so similar to the structured growth of the Aztecs- the ministering team [the priests] and the missionaries who go out and expand the work [like the warriors] expanding the territory for the group ethos of ‘reaching the nations’. The result is that quite a structure of leadership has developed.

8. Mission.

As mentioned at the end of the Questionnaire certain policies should be adopted. It was seen that missions going out for a while really get people fired up. This is good for any church as people are more committed to the common value of reaching the nations. The outcome is that the church becomes outward looking. This then leads to a high degree of local evangelism where the congregants are talking about what is going on. This attracts new people to the group who in turn must get the same ethos value of reaching the nations. The outcome is that people get involved with a variety of things e.g. missions away-near and far, church planting, cross-cultural ministry, mercy ministry to the displaced and poor, soup kitchens, aids victims and orphans, and disaster relief etc.

In the above it was interesting to note that occasionally churches worked together on projects like the flood relief in Swaziland and Mozambique, as well as on some

outreaches into Africa and elsewhere.

With their method of quick outreaches into Africa, having no residing missionary presence there stands a big temptation to fulfill the model formed here in South Africa where after the Pentecostal churches had taught the people who came for what they could get they reverted back to forming indigenous Pentecostal independent groups.

9. Leadership Training Times.

It is evident that the group has grown in leaps and bounds but the dynamic that they had in the early Drakensburg LTT's has been lost [700 people verses 4000 people]. The ability to build relationships, thrash through problems, learn from each other has given way to a well orchestrated impersonal meeting. If regional smaller meetings cannot be held then regions should be put into blocks to attend meetings as well as eating together so that they can recognise each other and forge some relationship like previously.

10. The Constitution and Denomination;

To prevent divergent constitutions from being used as well as different practices it seems appropriate that some form of constitution be agreed upon. The original would still suffice today but this would threaten the hierarchical structure who are demanding subservience to their authority. It would be well to remember that Dudley Daniel could not join Hatfield because they wanted to control the churches aligned to them and he wanted a loose structure. When the hierarchical structure can appoint lead elders, replace others, monitor each church's finances, then they might just as well be

called a denomination. It will be recalled that when the Assemblies of God as well as the Vineyard started they both, like many others maintained that they were not a denomination but they, like NCMI became recognised as one by others. Today the name is so common and recognisable that people are even trading on this fact of life in this area. For example one can now find a 'New Covenant Electrician' and 'New Covenant Plumber' and the like in the area I live in.

10. Membership;

a. It has been interesting to note how quickly the large churches non-aligned have been incorporated into NCMI. It is even more interesting to note that they have maintained relationships elsewhere. This I believe is because there is no constitution. Similarly up in Africa the NCMI seems to be actively collecting churches. [refer to notes after the questionnaire on mission and Stephen Neill's observations] They openly state a church membership of 7000 relating churches. In South Africa they have a following of round 200, Australia has 25, Africa obviously has the bulk 5000 to 6000 relating churches, and they say that they are represented in 40 countries all together.

Here I believe that they should do an in depth scrutiny of who is wanting to join. This should be followed by real relationship building not just with the lead elder but sit in on services unannounced and assess the group and listen. I have observed how easy it was for a group to join who did not hold to the values of NCMI. This occurred as only the lead elder was related to and not the church as a whole.

b. The other problem that I have found is that of NMCI churches being on top of each other. There are 10 in very close proximity to each other in the Highway area of Durban. [Two were over the road from each other]. It was sad that the one man show syndrome prevented them from joining together. Another problem to not wanting to join is the “heritage” mentality because they are church plants and are trying to maintain the parent church ethos and style.

12. Church Planting;

While observing this church it was sad to note that the majority of the leadership are seeking to or have already relocated to other countries especially the United States of America [where there are more churches per capita than any where else], Australia, Singapore, all First World countries but none have gone as missionaries into Africa and Third World countries.

13. Theological Training;

During the course of the last month once again I have been told by a leader that Theological training is a waste of time and distorts the mind. Yet at Bloemfontein Chris Wienand said it was a must. The percentage of trained ministers is few but they are going for it with what they know and building a church.

14. Finances

In any church this is a critical area of concern. The running costs of the Leadership Structure is just as important as that of the local assembly. In the local assembly the books have to be transparent for all to see. Just so with any department that uses other people's moneys. Missions have to be accountable for their expenditure and have to, as in business, try to work smarter, stretching the moneys used. Just so the Ministry Fund should be open for scrutiny. It appears that this area is above board in NCMI but it is suggested that they have an open balance sheet.

On the home front of a church supporting a Lead Elder who has planted elsewhere the cost if overseas can be anything up to R25,000 per month which is a tremendous drain on any community.

If the lead Elder is on the Apostolic Prophetic team then in a similar vein the demands on the local church are overwhelming and only if the church is in wealthy affluent area would be able to afford this luxury of such a personage.

In Conclusion ;

This is a vibrant alive church that is full of the enthusiasm of youth. There are few real father figures but those that are around are as involved in the vision of reaching the nations. They are as motivated as the best of the zealous youth. The church as a whole can only benefit from this militant rabid approach of reaching the nations. If they are careful then something lasting will be built. It will be interesting to see the direction they will go when Dudley Daniel is not around taking no nonsense and giving direction. Will his sons on the leadership team be up to it to take over. At the present Chris Wienand seems to be the chosen man. It has been quite a learning experience for me weighing up

all their activities. I trust this will be of some benefit to them in the years that lie ahead and enable them to continue to grow.

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INTERVIEWS

Ray Oliver, [Apostle] NCMI, Pietermaritzburg.

Dudley Reed, [One of the first] NCMI, Port Edward.

Henny Keyter,NCMI [Missionary to Africa] Richmond.

Other Elders and Church Members.

12. APPENDIX A & B

See pages which follow.

Appendix A – Copy of the Original Constitution of NCMI

Appendix B – Internet Appendix to Above Constitution

ORIGINAL CONSTITUTION OF "NEW COVENANT MINISTRIES"
AS BEING REGISTERED AT THE DEPARTMENT OF THE INTERIOR

GENERAL CONSTITUTION

OF "NEW COVENANT MINISTRIES"

1.0 NAME: NEW COVENANT MINISTRIES

2.0 DEFINITIONS:

- 2.1 CONSTITUENCY - members recognised as such by the Elders.
- 2.2 CHURCH - the local congregation.
- 2.3 COVERING BODY - All the Elders of New Covenant Ministries
- 2.4 PREROGATIVES - powers which may be exercised by the Recognised Elders on behalf of New Covenant Ministries.
- 2.5 RECOGNISED ELDERS - are men that are recognised as being elders in terms of the Scriptures, by local elders.

3.0 VALUES:

- 3.1 to promote the practise and understanding of God's purpose by preaching, teaching and modeling the Word of God, being the Old and New Testament Scripture which is our all-sufficient rule and guide.
- 3.2 to employ every Biblical means to present the gospel to the world that God may bring our generation to repentance, faith and true conversion.
- 3.3 to provide for Christian worship and fellowship that God may be glorified, and His people mutually strengthened and encouraged.
- 3.4 to use every Scriptural means to stimulate growth in effectiveness in ministry and maturity of all Christians, and to provide all members with opportunities for practical christian service.
- 3.5 to maintain at all times active fellowship with believers, churches and other bodies that share our christian values.
- 3.6 to preserve and promote the unity of the church at all times, but never at the cost of any compromise of the truth.

4.0 PREROGATIVES:

- 4.1 To exercise any of the powers of which true voluntary associations, whose purpose is not the acquisition of gain, are capable.
- 4.2 To acquire by purchase, donation, lease, hire, exchange or otherwise, to hold in trust any property - movable or immovable, and to sell, use, convey, mortgage, encumber, lease, exchange, donate, or otherwise transact or dispose of such property.
- 4.3 To raise and administer funds.
- 4.4 To accept bequests and donations and control such trusts as may

be entrusted to them upon the terms and conditions stipulated therein.

- 4.5 To secure credit, operate bank and savings accounts.
- 4.6 To employ persons and provide them with salary, stipend, housing, pension and/or insurance.
- 4.7 To insure any company, person or asset against losses, damage, risks and liabilities of all kinds which may affect the New Covenant Ministries or its members.
- 4.8 To publish, distribute and edit any newspapers, journals, study guides, reports or books.
- 4.9 To provide for any signature on behalf of the New Covenant Ministries for powers of attorney, deeds and documents, and without which no individual member may pledge the credit of the New Covenant Ministries.

5.0 REGISTRATION OF PROPERTIES:

All immovable properties should normally be registered in the name of the local congregation, trustees for that purpose having been chosen by the local Elders. The only permissible exception being the registration of properties in the name of New Covenant Ministries, trustees for that purpose having been chosen by the Covering Body.

6.0 ADMINISTRATION:

- 6.1 New Covenant Ministries acknowledges Jesus Christ as the Head of the Church and undertakes to manage all of its affairs according to New Testament teaching. In accordance with Scripture the Elders of the churches that are recognised will administer the affairs of the New Covenant Ministries.
- 6.2 Each local congregation, college or body that is recognised by the Elders of New Covenant Ministries and has its own constitution is a legal person and may administer its own affairs and exercise all of the powers listed under 4.0 PREROGATIVES, above. Such local congregation, college or body as aforesaid may at its election register immovable property acquired either in the name of New Covenant Ministries or in the name of such local congregation. When registering the said property in the name of the local congregation trustees should be appointed by the local Church Elders for this purpose. (See suggested Constitution for local congregations under 15.0 APPENDIX.)
- 6.3 New Covenant Ministries Covering Body is a legal person and may exercise any of the powers listed under 4.0 PREROGATIVES, above.
- 6.4 For legal purposes Trustees shall be appointed by the Elders of the New Covenant Ministries. At least three trustees shall be appointed and may be chosen from the elderships or any other members.

Handwritten notes and signatures:
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7.0 ELDERS:

7.1 Local Church Elders.

7.1.1 Elders are appointed by the existing local elders, after consultation with the local church membership. In the case where a congregation is not yet a constituted body with Elders, the Elders of New Covenant Ministries will, in consultation with the congregation, appoint such Elders who meet the Biblical requirements.

7.1.2 Prior to recognition, an Elder must meet the Scriptural requirements taught in 1 Timothy 3 verses 1 to 7; Titus 1 verses 6 to 9 and 1 Peter 5 verses 1 to 4.

7.1.3 Elders shall meet at their discretion to consider matters affecting the Church.

7.1.4 Elders' chief function is the spiritual oversight of the Church, and the pastoral care of all the members.

7.2 Authority of Elders.

All Elders shall have authority to govern their own congregations in accordance with Scripture without any interference from any other person. The Covering Body shall have the right to advise the local elders in matters relating to their conduct of affairs but shall have no authority other than that authority given to them by the local elders. The only exceptions to the above are cases where the name of the New Covenant Ministries is being placed in jeopardy by teaching or practices by the local church members or elders.

7.3 Discipline of Elders.


Any Elder may be suspended from office or disciplined in a biblical way according to Matthew 18:15-17; 1 Timothy 5 verses 19 and 20, and 2 Corinthians 2: 5-11, by the Covering Body if his life, practices or teachings are found to be in any way questionable in regard to the values, objects, principles or statement of faith of New Covenant Ministries. The discipline and suspension and/or reinstatement of Elders will be at the discretion of the Covering Body in consultation with the local elders.

7.4 Elders' Meetings.

Elders will meet together locally, in a given area or nationally or any other way that they may choose in order to facilitate relationships, and the handling of relevant business. When the Elders meet together nationally this will constitute a gathering of the Covering Body.

8.0 RECOGNISED MINISTRIES OR FUNCTIONS:

Elders may at their discretion recognise or appoint such ministries or functions such as Deacons, Evangelists, Teachers, Prophets, Apostles or Pastors.



Covenant Ministries for the purpose of liaison with Government Departments. He shall have no independent authority, but shall act in accordance with decisions taken by the Eldership of New Covenant Ministries or their appointed administrative body.

10.0 CONSTITUTIONAL AMMENDMENTS:

This constitution may be ammended by the approval of a two-thirds majority of the Elders of the New Covenant Ministries, after 7 days' notice having been given regarding the nature of the ammendments.

11.0 INDEMNITY:

The Trustees, Elders or any other officers of the New Covenant Ministries shall be fully indemnified against all actions, costs, charges, losses, damages and expenses which they or any of ~~them~~ shall or may incur in the execution of their duty, except such as they shall incur by their own wilful neglect or wrongful act.

12.0 DISSOLUTION:

If the New Covenant Ministries ceases to exist through lack of members, the Elders shall be empowered to wind up the affairs of the Ministries and the assets realised shall be held in trust and/or used for the promotion of the gospel at the discretion of the Elders.

13.0 STATEMENT OF FAITH:

New Covenant Ministries believe in:-

- 13.1 The Scriptures of the Old and New Testaments in their original writings as fully inspired by God, and accepts them as the final authority for faith and life.
- 13.2 In one God eternally existing in three persons - Father, Son and the Holy Spirit.
- 13.3 That the Lord Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true Man.
- 13.4 That God created man in His own image: that man sinned and thereby incurred the penalty of death, physical and spiritual; and that all human beings inherit a sinful nature, which issues in actual transgression involving personal guilt.
- 13.5 That the Lord Jesus Christ died for our sins, a substitutionary sacrifice, according to the Scriptures, and that all who believe and trust in Him are justified on the ground of His shed blood.
- 13.6 In the bodily resurrection of the Lord Jesus Christ, His ascension into heaven, and His present life as our High Priest and Advocate.
- 13.7 In the personal return of the Lord Jesus Christ.

- 13.8 In the personality of the Holy Spirit, His regenerating work, and His abiding presence in the true believer.
- 13.9 All who repent of their sins and receive the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of God.
- 13.10 That all Christians are called to a life of holiness, devotion to the Lord Jesus Christ and service to Him.
- 13.11 In the resurrection both of the just and the unjust, the eternal blessedness of the redeemed, and the eternal banishment from God of those who have rejected the offer of salvation.
- 13.12 That the whole company of those who have accepted the Lord Jesus Christ as their Saviour, been redeemed by Him and regenerated by the Holy Spirit, from the one true Church, and that the local church on earth should take its character from this concept. Therefore the new birth and personal confession of faith in Christ are essentials of church membership.
- 13.13 That the Holy Spirit indwells all true believers and that He has been sent to be the Comforter and Empowerer of the Christian Church, to produce the Fruit of the Holy Spirit and the Gifts of the Holy Spirit according to the Scriptures.
- 13.14 In the priesthood of all believers.
- 13.15 That the Lord Jesus Christ appointed two ordinances - Baptism and the Lord's Table - to be observed as acts of obedience and as a perpetual witness to the cardinal facts of the christian faith; that Baptism is the immersion of the believer in water as a confession of identification with Christ in burial and resurrection, and that the Lord's table involves partaking of the bread and the cup as symbols of the Saviour's broken body and shed blood, in remembrance of His sacrificial death till His return.
- 13.16 That the healing of the sick is still available in our day. (Mark 16 verses 16 to 18; Matthew 8 verses 16 and 17; 1 Corinthians 12 verse 9 and James 5 verses 14 and 15.)
- 13.17 That God never removed the gifts of the Holy Spirit from the Church, and that the Scriptural commands to "seek earnestly the best gifts", and to "forbid not to speak in tongues", are still applicable today. (1 Corinthians 12, 13 and 14 ... Note 1 Corinthians 14 verses 1 and 39.)
- 13.18 That the ascended Christ has given various ministries or ministers to the Church in order to bring all believers to the place of christian maturity in understanding of truth, and the performance and function of the ministry. (Ephesians 4:11; Romans 12:4 - 8 and 1 Corinthians 12:10 following.)
- 13.19 That the miracles as recorded in the Bible were real miracles,

and are possible in the present day. (John 14:12 and 1 Corinthians 12:10.)

14.0 OBSERVANCE OF BAPTISM AND THE LORD'S TABLE:

The Church shall observe, in New Testament simplicity, Baptism and the Lord's Table or Communion, as the Lord Jesus Christ commanded all His followers.

14.1 Baptism is believer's baptism and by total immersion in water. The person officiating should always satisfy himself regarding the candidates' true repentance, faith and conversion.

14.2 Communion or participation at the Lord's Table shall be open to all who have been Born Again by the Spirit of God, and who love the Lord Jesus Christ.

This is a true copy of the Constitution of New Covenant Ministries accepted at a meeting held at Edenvale on 14th January 1983.

Signed ...

J. Bousfield
David

Patrick Newman

Alma

J. C. ...

Howell

Andie ...

...

15.0 APPENDIX

CONSTITUTION OF "NEW COVENANT FELLOWSHIP -"
(In Co-operation with New Covenant Ministries.)

1.0 NAME: NEW COVENANT FELLOWSHIP -

2.0 DEFINITIONS:

- 2.1 CONSTITUENCY - members recognised as such by the Elders.
- 2.2 CHURCH - the local congregation, being New Covenant Fellowship -
- 2.3 COVERING BODY - All the Elders of New Covenant Ministries.
- 2.4 PREROGATIVES - powers which may be exercised by the Recognised Elders on behalf of New Covenant Fellowship -
- 2.5 RECOGNISED ELDERS - are men that are recognised as being Elders in terms of the Scriptures, by local Elders.

3.0 VALUES:

- 3.1 to promote the practice and understanding of God's purpose by preaching, teaching and modelling the Word of God, being the Old and New Testament Scripture which is our all-sufficient rule and guide.
- 3.2 to employ every Biblical means to present the gospel to the world that God may bring our generation to repentance, faith and true conversion.
- 3.3 to provide for Christian worship and fellowship that God may be glorified, and His people mutually strengthened and encouraged.
- 3.4 to use every Scriptural means to stimulate growth in effectiveness in ministry and maturity of all Christians, and to provide all members with opportunities for practical Christian service.
- 3.5 to maintain at all times active fellowship with all believers, New Covenant Fellowships, Churches and other bodies that share our Christian values.
- 3.6 to preserve and promote the unity of the church at all times, but never at the cost of any compromise of the truth.

4.0 PREROGATIVES:

- 4.1 To exercise any of the powers of which true voluntary associations, whose purpose is not the acquisition of gain, are capable.
- 4.2 To acquire by purchase, donation, lease, hire, exchange or otherwise, to hold in trust any property - movable or immovable, and to sell, use, convey, mortgage, encumber, lease, exchange, donate, or otherwise transact or dispose of such property.
- 4.3 To raise and administer funds.

- 4.4 To accept bequests and donations and control such trusts as may be entrusted to them upon the terms and conditions stipulated therein.
- 4.5 To secure credit, operate bank and savings accounts.
- 4.6 To employ persons and provide them with salary, stipend, housing, pension and/or insurance.
- 4.7 To insure any company, person or asset against losses, damage, risks and liabilities of all kinds which may affect the New Covenant Fellowship - or its members.
- 4.8 To publish, distribute and edit any newspapers, journals, study guides, reports or books.
- 4.9 To provide for any signature on behalf of the New Covenant Fellowship - for powers of attorney, deeds and documents, and without which no individual member may pledge the credit of the New Covenant Fellowship -

5.0 REGISTRATION OF PROPERTIES:

All immovable properties should normally be registered in the name of the local congregation, trustees for that purpose having been chosen by the local Elders of New Covenant Fellowship -

6.0 ADMINISTRATION:

- 6.1 New Covenant Fellowship - acknowledges Jesus Christ as the Head of the Church and undertakes to manage all its affairs according to New Testament teaching. In accordance with Scripture the Elders of the Church that are recognised will administer the affairs of New Covenant Fellowship -
- 6.2 New Covenant Fellowship - is a legal person and may administer its own affairs and exercise all of the powers listed under 4.0 PREROGATIVES, above, and may at its election register immovable property acquired by it either in the name of New Covenant Fellowship - or in any other name.
- 6.3 For legal purposes Trustees shall be appointed by the Elders of the New Covenant Fellowship - At least three trustees shall be appointed and may be chosen from the Eldership or any other members.
- 6.4 No immovable property shall be purchased by the New Covenant Fellowship - without prior notice having been given to the Constituency and such purchase must be approved by a majority of the members of the Fellowship.

7.0 ELDERS:

- 7.1 Church Elders.
 - 7.1.1 Elders are appointed by the existing elders, after consultation with the Church Membership. In the case where a congregation is not yet a constituted body with Elders, the Elders of New Covenant Ministries will, in consultation

with the congregation, appoint such Elders who meet the Biblical requirements.

- 7.1.2 Prior to recognition, an Elder must meet the Scriptural requirements taught in 1 Timothy 3 verses 1 to 7; Titus 1 verses 6 to 9 and 1 Peter 5 verses 1 to 4.
- 7.1.3 Elders shall meet at their discretion to consider matters affecting the Church.
- 7.1.4 Elders' chief function is the spiritual oversight of the Church, and the pastoral care of all the members.

7.2 Authority of Elders.

All Elders shall have authority to govern their own congregations in accordance with Scripture without any interference from any other person. The Covering Body shall have the right to advise local Elders in matters relating to their conduct of affairs but shall have no authority other than that authority given to them by the local Elders. The only exceptions to the above are cases where the name of New Covenant Ministries is being placed in jeopardy by teaching or practices by the local Church Members or Elders.

7.3 Discipline of Elders.

Any Elder may be suspended from office or disciplined in a Biblical way according to Matthew 18:15 - 17; 1 Timothy 5:19 - 20 and II Corinthians 2:5 - 11, by the Covering Body if his life, practices or teachings are found to be in any way questionable in regard to the values, principles or statement of faith of New Covenant Ministries. The discipline, suspension and/or re-instatement of Elders will be at the discretion of the Covering Body in consultation with the local Elders.

8.0 RECOGNISED MINISTRIES OR FUNCTIONS:

Elders may at their discretion recognise or appoint such ministries or functions such as Deacons, Evangelists, Teachers, Prophets, Apostles or Pastors. With exception of deacons, the recognition of such ministries or functions should be in consultation with other New Covenant Ministries Elders to whom the persons concerned may be known.

9.0 CONSTITUTIONAL AMMENDMENTS:

This constitution may be ammended by the approval of a two thirds majority of the Elders of the New Covenant Fellowship -, after 7 days notice having been given to all the local Elders/and the ammendments having been ratified by the Elders of New Covenant Ministries prior to the notification regarding the nature of the ammendments.

10.0 INDEMNITY:

The Trustees, Elders or any other officers of the New Covenant Fellowship - shall be fully indemnified against all actions, costs, charges, losses, damages, and expenses which they or any of them shall or may incur in the execution

of their duty, except such as they shall incur by their own wilful neglect or wrongful act.

11.0 DISSOLUTION:

If the New Covenant Fellowship - ceases to exist through lack of members, the Elders in consultation with the Elders of New Covenant Ministries shall be empowered to wind up the affairs of the Church and the assets realised shall be held in trust and/or used for the promotion of the gospel at the discretion of the Elders.

12.0 STATEMENT OF FAITH:

New Covenant Fellowship - believe in:-

- 12.1 The Scriptures of the Old and New Testament in their original form as fully inspired by God, and accepts them as the final authority for faith and life.
- 12.2 In one God eternally existing in three persons - Father, Son and Holy Spirit.
- 12.3 That the Lord Jesus Christ was begotten by the Holy Spirit, born of the virgin Mary, and is true God and true Man.
- 12.4 That God created man in His own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; and that all human beings inherit a sinful nature, which issues in actual transgression involving personal guilt.
- 12.5 That the Lord Jesus Christ died for our sins, a substitutionary sacrifice, according to the Scriptures, and that all who believe and trust in Him are justified on the ground of His shed blood.
- 12.6 In the bodily resurrection of the Lord Jesus Christ, His ascension into heaven, and His present life as our High Priest and Advocate.
- 12.7 In the personal return of the Lord Jesus Christ.
- 12.8 In the personality of the Holy Spirit, His regenerating work, and His abiding presence in the true believer.
- 12.9 All who repent of their sins and receive the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of God.
- 12.10 That all Christians are called to a life of holiness, devotion to the Lord Jesus Christ and service to Him.
- 12.11 In the resurrection both of the just and the unjust, the eternal blessedness of the redeemed, and the eternal banishment from God of those who have rejected the offer of salvation.
- 12.12 That the whole company of those who have accepted the Lord Jesus Christ as their Saviour, been redeemed by Him and regenerated by the Holy Spirit, from the one true Church, and that the local Church on earth should take its character from this concept. Therefore the new birth and personal confession of faith in Christ are essentials of Church Membership.

- 12.13 That the Holy Spirit indwells all true believers and that He has been sent to be the Comforter and Empowerer of the Christian Church, to produce the Fruit of the Holy Spirit and the Gifts of the Holy Spirit according to the Scriptures.
- 12.14 In the priesthood of all believers.
- 12.15 That the Lord Jesus Christ appointed two ordinances - Baptism and the Lord's Table - to be observed as acts of obedience and as a perpetual witness to the cardinal facts of the Christian faith; that Baptism is the immersion of the believer in water as a confession of identification with Christ in burial and resurrection, and that the Lord's Table involves partaking of the bread and the cup as symbols of the Saviour's broken body and shed blood, in remembrance of His sacrificial death till His return.
- 12.16 That the healing of the sick is still available in our day. (Mark 16:16 - 18; Matthew 8:16 - 17; 1 Corinthians 12:9 and James 5:14 - 15)
- 12.17 That God never removed the gifts of the Holy Spirit from the Church, and that the Scriptural commands to "seek earnestly the best gifts", and to "forbid not to speak in tongues", are still applicable today. (1 Corinthians 12,13 and 14 ... Note 1 Cor. 14:1 and 39)
- 12.18 That the ascended Christ has given various ministries or ministers to the Church in order to bring all believers to the place of Christian maturity in understanding of the truth, and the performance and function of the ministry. (Ephesians 4:11; Romans 12:4 - 8 and 1 Corinthians 12:10 ff)
- 12.19 That the miracles as recorded in the Bible were real miracles, and are possible in the present day. (John 14:12 and 1 Corinthians 12:10)

13.0 OBSERVANCE OF BAPTISM AND THE LORD'S TABLE:

The Church shall observe, in New Testament simplicity, Baptism and the Lord's Table or Communion, as the Lord Jesus Christ commanded all His followers.

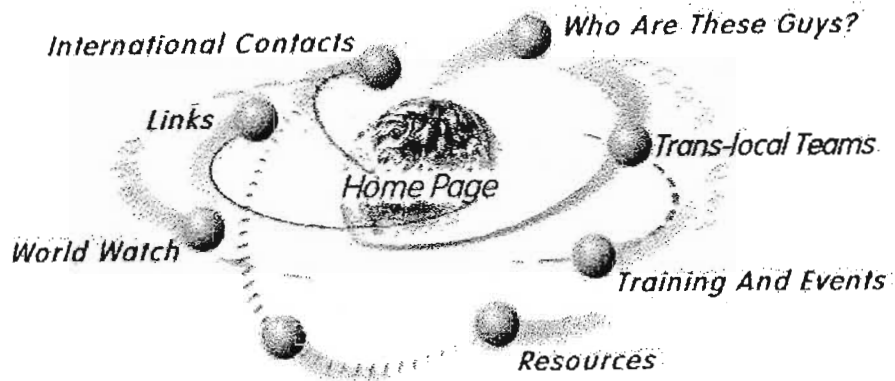
13.1 Baptism is believer's baptism and by total immersion in water. The person officiating should always satisfy himself regarding the candidates true repentance, faith and conversion.

13.2 Communion or participation of the Lord's Table shall be open to all who have been Born Again by the Spirit of God, and who love the Lord Jesus Christ.

This is a true copy of the Constitution of the New Covenant Fellowship -
 accepted at a meeting of the Elders
 on
 Signed

NEW COVENANT MINISTRIES INTERNATIONAL

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NCMI is a trans local (or apostolic / prophetic) team that has the following vision statement: "To disciple the nations by planting New Testament churches in every village, town, city, and country that God calls us to, either by prophetic words or doors of opportunity He opens to us."

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Welcome to the NCMI Home Page

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So, what is New Covenant Ministries International?

Browse around the site and find out. On this page you will find a brief introduction to New Covenant Ministries International - NCMI. There is much more on the other pages, so please use the navigation links at the top of the page, scroll down the pages you are interested in and read on.

NCMI is not a denomination, a mission, movement or a 'para-church' organization. It has no headquarters. It does not have a common constitution which relating churches all sign; nor does it have a membership committee or any system of imposed authority. It is a trans local team of individuals who share a common vision, are motivated by a love for Jesus Christ and a desire to "speed His coming", and who work

together around the world to help create an administration suitable for the Kingdom.

Please click on the links (in particular the ones to Who Are These Guys? and Trans-local Teams) to read more about NCMI.

NCMI Vision Statement

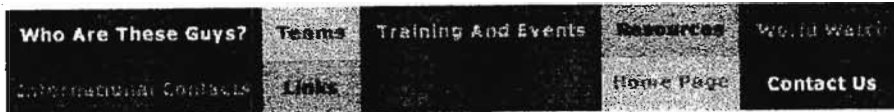
To disciple the nations by planting New Testament churches in every village, town, city, and country that God calls us to, either by prophetic words or doors of opportunity He opens to us.

Keys to Discipling the Nations

- **Radical converts**
- **Trained, equipped and released key leaders**
- **Church planting**
- **Established bases from which to operate**
- **Spiritual warfare**

NCMI Contact Info

| USA | South Africa | Australia |
|--|--|---|
| <p>Southland Church International 1920 South Brea Canyon Cutoff Road, Walnut, CA91789, California, U.S.A.</p> <p>Ph: +91 909 598 1964 Fax: +91 909 598 7161</p> <p>Email: church@southlands.net</p> | <p>New Covenant Church Bryanston P.O. Box 67209, Bryanston, 2021, South Africa</p> <p>Ph: +27 (0) 11 7043051 Fax: +27 (0) 11 7042814</p> <p>Email: ncmibry@icon.co.za</p> | <p>Coastlands International Christian Centre P. O. Box 324 O'Halloran Hill SA 5158, Australia.</p> <p>Ph: +61 (0)8 8321 9973 Fax: + 61 (0)8 8321 9974</p> <p>Email: admin@coastlands.org.au</p> |



Who Are These Guys?



[PDF Version](#)

You will require [Adobe Acrobat Reader](#) to read and print the file. Download may take a while.

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Introduction

What or who is New Covenant Ministries International (NCMI)? We are essentially a trans-local ministry team. NCMI is comprised of men and women who are able to help build local churches, and to equip and mobilise believers for the fulfilment of the work of the Kingdom - the discipling of the nations. NCMI is not an organisation or grouping of churches. Although there are local churches that relate to NCMI, we are simply a team of individuals who are committed to the advance of the Kingdom of God. We are currently working into over 80 different countries, and there are churches in many of these nations that are voluntarily linked with NCMI as a trans-local, Apostolic/Prophetic team.

The relationship we have with local churches is a very important dynamic to us as we work together to fulfil the Great Commission. The churches that relate to NCMI come from many different backgrounds; some are newly planted churches, while others are churches that have been around longer than NCMI. Some have related to NCMI since their inception, others have not but have found, in NCMI, an expression of Apostolic/Prophetic Christianity that they wanted to a part of. Whatever the case may be, we see the whole of what we are involved in as groupings of friends, working together in team, motivated by a love for Jesus Christ and a desire to "speed His coming."

This working together - NCMI as an Apostolic/Prophetic team and the local churches that relate to the team - is founded on shared Biblical values and a shared understanding of what a New Testament Church is, and what it is

that God has called the Church to do. Relating churches also share with us a vision to see the nations disciplined, and a common ministry ethos. We build relationship with these churches, through their pastors and leaders, around our shared vision and values.

Although relating churches have chosen a primary relationship with NCMI as an apostolic-prophetic team, we do not consider this to be an exclusive relationship. Although we believe passionately that local churches working in relationship with a trans-local is a vital New Testament pattern, NCMI is not an elitist grouping. We are aware that we are continually growing in our understanding of God's ways, and are continually learning to apply those ways more accurately. The NCMI team acknowledges that we are only one of many similar groupings being used by God throughout the world today, and openly confess that what God is doing through NCMI is 'despite' us, more than because of us.

It is not our intent to build a denomination, and we do not consider ourselves to be a mission, a movement or a parachurch organization. For this reason we have no headquarters, nor do we have a common constitution which all the relating churches sign. We have no membership committee and no system of imposed authority, and all the local churches that have chosen to relate to NCMI do so freely and may, at any time, choose otherwise.

We believe that Biblically, the highest authority in a local church is its own eldership (pastoral) team, and therefore, all the relating churches retain their autonomy. Ministry into the local church by NCMI team members, and other gifted leaders, takes place by invitation. As friendships develop, and as mutual giftings in God are recognised and accepted, relating churches are able to invite any team member to come and minister who they feel will help to build the church.

Relating church leadership is also encouraged to participate in related leaders meetings, and to involve their church members in the city celebrations and Leadership Training Times (conferences) where team members work together to build an Apostolic/Prophetic wineskin into the Church.

What gives reality to our partnership, is a single-hearted commitment to covenant relationships, and to working together in team. Everybody is encouraged to give freely whatever they have to contribute, as we seek to fulfil all that the King calls us to.

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Vision

Our vision is twofold:

Firstly, it is to facilitate the vision and command that Jesus gave to the

Church to disciple the nations of the world. This is accomplished in various ways: by encouraging and training leadership, by encouraging and training individuals for church planting, through foundational ministry to pastors and churches, and by providing practical opportunities throughout the world to participate in short or long-term church planting projects.

Secondly, we have given ourselves to see strong and healthy, eldership-led local churches established and nurtured. Believers in these churches will be trained, equipped and released to grow into their full potential and maturity in God. Our objective is that the priesthood of all believers will be exercised fully and freely. In this context, it is our desire to nurture elders to become skilful shepherds who lead with integrity of heart.

NCMI Vision Statement

To disciple the nations by planting New Testament churches in every village, town, city, and country that God calls us to, either by prophetic words or doors of opportunity He opens to us.

Keys to Discipling the Nations

- **Radical converts**
- **Trained, equipped and released key leaders**
- **Church planting**
- **Established bases from which to operate**
- **Spiritual warfare**

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Values

NCMI's foundational value, is that the Bible is the inspired and authoritative Word of God, and is the only acceptable standard for life, ministry and conduct in the Church. This standard is applied, as best we know how, to all that we do in partnership with churches worldwide. It has practical implications for the way in which team members and relating pastors are accountable to one another and to their own churches. We are committed to allowing this standard to direct our lives, both individually and corporately, in order to see God's truth established in our lives and in the earth.

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Trans-local Teams

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A Flexible Wineskin

We often refer to the model or structure we build according to as a wineskin. However, what we must remember is that the wineskin has one purpose and that is to get the wine to those who are thirsty. They need what is inside. As important as the wineskin is to complete the task that we have, our goal is not to draw the focus to the wineskin itself. While we do want to develop a wineskin that is an accurate interpretation of the Word and that is an administration that is adequate for the Kingdom of God, we do not want to draw undue attention to the wineskin itself. We are not inviting people to come and admire the wineskin, our goal is to enable the nations to get what the wineskin contains – the 'New Wine'; the Life of God.

The symbols that the Holy Spirit uses to refer to what God is building and the way in which He is doing it are, for the most part, organic. In other words, church life is designed to be organic. This is also how we see the operation of New Covenant Ministries International. NCMI is not an organisation ([follow this link to "Who Are These Guys"](#)). It is made up of a number of trans-local teams that are available to serve those churches that have a primary relationship with NCMI. While NCMI may not be the only team that these churches have a relationship with, we understand that each church should have a primary relationship with one team and that they then look to this team for the kind of input that is outlined later in this document.

NCMI has grown quite dramatically in the last few years. At the time of writing NCMI is working into over 80 countries and there are continually other doors that are opening up. As we develop, grow and mature in our understanding of the Word and what God wants us to do, the wineskin needs to change. The wineskin is a living thing and, although there are clear non-negotiables in Scripture, we find that we continually need to adjust our wineskin both locally and trans-locally. This is the reason for the

changes that we make from time to time to the 'structure' or makeup of the NCMI trans-local teams. These teams exist to serve those churches that have invited a primary relationship with NCMI.

We sometimes use the terms 'Governmental' and 'Non-governmental' to describe the functionality of the different trans-local teams. They are further subdivided into regions and functional areas in a manner that enables us to do what we have to do around that world as excellently as possible.

There is, however, no hierarchy in these teams. No one is at the top or at the bottom and these teams are not above the leadership of the churches that relate to them. They are men and women who have been anointed by God, and who we have been able to release in a way that enables them to give the benefit of that anointing to more than just their local church.

These teams can and do change at any time. New people may be brought onto a team so that we can reach more churches, while others may move off a team in order to focus their activities more locally. Some members may even move onto a different team if this is what is necessary for us to fulfil what God is calling us to.

Regions, Reality and Recognition

Three factors that we take into account when making these decisions are regions, reality and recognition.

Some regions need more time and help from team members than others. For instance, in South Africa, where we have been active for more than 20 years now, there are a large number of people that have been exposed to what we are doing and who have had the benefit of input from team members. In some other parts of the world this is not the case and we have to find ways to make more people available to go in and strengthen the churches, to help identify and to ordain elders and to generally be available to help equip the priesthood.

As we seek to make people available it is important that there is a reality to this. Their local church must be able to release them and they must be truly available to this work. If this is not possible for one or another reason, then it would make no sense to ask them to serve on one of the teams. They may clearly have an anointing to do this work, but if they are not able to make themselves available to those who need their input, then perhaps the timing is not yet right for them to serve on one of the trans-local teams. In other words, those who are on the teams are in a position where they can be released to one degree or another, and they will then serve on the team that is best suited to their anointing and availability.

The third factor, that of recognition, simply has to do with the recognition of their anointing by other churches. If this is not happening then, once again, it would be unproductive for them to serve on one of the trans-local teams. The people who are on the teams do have a recognised anointing. They are all men and women that are able to help build the Church.

Team Functions

The trans-local teams generally have three areas of activity with regard to the churches that relate to NCMI:

- They counsel and work through problems related to doctrine, discipline and direction.
- They help the relating churches with financial matters. For example, the setting of elder's salaries. We advise all the relating churches to ask a team member to come in and look at the church income and expenditure and then advise on salaries.
- They co-ordinate the training that NCMI does in the different geographical regions.

All of these team members are available for these activities in any relating church, but team members give a primary focus to the needs of the churches in the geographical area allocated to the team they serve on. There are a number of teams in place at this present time.

It is very important, however, to understand that **there is no intention to create any hierarchy** with these teams. The structuring that we have chosen is purely functional and is simply intended to assist us in getting the work done more efficiently. The following teams are currently in place:

Life Team – Those that Dudley Daniel (Who leads NCMI) refers to constantly. Dudley and his wife Ann want to be accountable for every area of their lives and will speak to this team about all the significant decisions they make. The central idea here is to put in place a healthy relational accountability that is in no way designed to control their activities. There is no bondage in this kind of accountability and it demonstrates to all a willingness to live blameless lives. While there may be times when they do not follow the counsel of this team to the letter, these will be the exception and not the norm.

Financial Team – Those who oversee the finances of NCMI internationally. The intent is that they would receive financial statements on all NCMI related finances from around the world every month and administer the correct handling of these finances.

International Team – Those who travel internationally more than the other teams because their circumstances allow them to do this. They would thus be available to ordain elders in any relating church in the world.

Consultants Team - These team members work closely with Dudley and the Life Team to help give perspective to the broader ministry

General Ordaining Teams - Those who will help in the process of identifying and ordaining elders, as with the international team, but who will operate primarily in a specific geographical area.

The General Ordaining Teams currently cover the following regions:

Australasia, All Africa, Americas, Europe, Southern Africa and East Africa.

The All Africa Team operates throughout Africa while the East Africa Team only operates in East Africa.

Additional Teams

Alongside these teams are other teams that also minister into local churches and train in regional meetings, but which are not responsible for arranging or co-ordinating geographical training. These teams can teach in every area of church life and will also counsel in every area of church life, but will only give direction in those areas that are the responsibility of the teams mentioned above where absolutely necessary.

By forming these additional teams, more people are released to help the relating churches than we would otherwise be able to. Some of them have a definite trans-local anointing but are still new to NCMI and have not had enough time to fully absorb our vision and values. Others have had some issues to deal with but who are now coming through to a place of restoration.

We ask that church leaders do not ask these additional team members to help them with doctrine, direction and serious discipline. These teams will generally refer the churches back a member of a team that has been specifically charged with this function, but will give answers in situations where this just must be done. There is no bondage or legalism in this approach. We are simply trying to administer things in a way that they will not have to be undone later.

The following Additional Teams exist:

All Africa Team, Southern Africa Team, Americas Team, the Roving Team, and a Malawi / Mozambique Team

Teams

Life Team

Chris & Meryl Wienand – Los Angeles, USA
 Dudley & Ann Daniel – Los Angeles, USA
 Ian & Nola McKellar – Singapore
 Rob & Glenda Rufus - Adelaide, Australia
 Ray & Moira Oliver – Pietermaritzburg, South Africa
 Leon & Pat van Daele – Adelaide, Australia
 Rory & Mel Dyer - Durban, South Africa
 Tom & Una Tapping - Perth, Australia
 Tony & Kath Rainbow - Adelaide, Australia

Financial Team

Chris & Meryl Wienand – Los Angeles, USA
 Dudley & Ann Daniel – Adelaide, Australia
 Ian & Nola McKellar – Singapore
 Rob & Glenda Rufus - Adelaide, Australia

International Team

Eldred & Denise Engelsman – Umhlanga Rocks, South Africa
 Hennie & Rita Keyter – Richmond, South Africa
 Jesse & Clare Mason – Dana Point, CA, USA
 Jim & Margaret Lamont – Los Angeles, USA
 Kenny & Maureen le Roux – Stanger, South Africa
 Peter & Jan Howard-Brown – Pietermaritzburg, South Africa
 Rigby & Sue Wallace – Cape Town, South Africa
 Tony & Robyn Ide – Adelaide, Australia
 Tim & Xenia Stevenson - Auckland, New Zealand

Consultants Team

Hennie & Rita Keyter – Richmond, South Africa
 Jesse & Clare Mason – Dana Point, CA, USA
 Jim & Margaret Lamont – Los Angeles, USA
 Kenny & Maureen le Roux – Stanger, South Africa
 Peter & Jan Howard-Brown – Pietermaritzburg, South Africa
 Tony & Robyn Ide – Adelaide, Australia
 Tim & Xenia Stevenson - Auckland, New Zealand
 Tyrone & Nicole Daniel – Adelaide, Australia
 Keir & Callie Taylor – New Germany, South Africa

General Ordaining Teams

All Africa Team

Craig & Andy Clark – Midrand, South Africa

Craig & Gaby McKellar – Hout Bay, South Africa
 Davis & Lonesi Nkhwani – Bilila, Malawi
 Elliot & Dolly Sonjica – Port Shepstone, South Africa
 Greson & Manes Nyakamela – Nsanje, Malawi
 Keir & Callie Taylor – New Germany, South Africa
 Leston & Loney Manyozo – Lilongew, Malawi
 Malcolm & Lynne Isles – Springs, South Africa
 Martin & Shirley Berndt – Pietermaritzburg, South Africa
 Mike & Charmaine Eltringham – Durban North, South Africa
 Peet & Jenni Wallace – Durban North, South Africa
 Samson & Anna Ndlovu – Gweru, Zimbabwe
 Stanley & Anne Khanovha – Chileka, Malawi
 Brendan & Gillian O'Connell – Johannesburg, South Africa
 Doug & Shena McDonald – Durban, South Africa
 Steve Wimble – Pietermaritzburg, South Africa
 Rob & Trish Cawood - Blantyre, Malawi
 Grant & Sue Crawford – Pietermaritzburg, South Africa
 Richard & Zelda Preston – Port Elizabeth, South Africa

South Africa

Ronnie & Sushie Naidoo – Tongaat, South Africa
 Ashley & Nadine Bell - Johannesburg, South Africa
 Marcus & Adele Herbert - Bedfordview, South Africa
 Hamilton & Caroline Hemingway - George, South Africa

East Africa Only

David & Anne Ndambuki – Nairobi, Kenya
 Gerald & Annah Kioko – Nairobi, Kenya

Americas

Greg & Denise Mira – Seattle, USA
 Kevin & Cindy Booth – Ontario, Canada

Australasia

Tyrone & Nicole Daniel - Adelaide, Australia
 Dian & Dwn Botha – Taichung, Taiwan
 Fini & Isi de Gersigny – Sydney, Australia
 George & Helen Ee – Singapore

Europe

Gert & Debbie Dolk – Voorthuizen, The Netherlands
 Wayne & Rene Neuper – Dresden, Germany

Additional Teams

All Africa

Alan & Rynelle Frow – Everton, South Africa
Ken & Michelle Grenfell – Honeydew, South Africa
Neil & Kathy de la Hunt – Howick, South Africa
Bob & Pat Kilmartin - Umkomaas, South Africa

Southern Africa

Issac & Messinah Mokgope – Rustenburg, South Africa
John & Rachel Mphaphuli – Louis Trichardt, South Africa
Matt & Gill McGaw - Durban, South Africa
Craig & Colette Meyer - Margate, South Africa

Roving Team

Herman & Anne van Niekerk – Wandsbeck, South Africa
Stewart & Gill Patterson – Johannesburg, South Africa
Jon & ReAnn Daniel - Los Angeles, USA

Malawi / Mozambique Team

Antonia & Lesina Boniface - Mozambique
Benito & Violet Zechariah - Malawi
Foster & Agnesi - Mozambique
Honorina & Helena Madeya - Mozambique
Luisi & Fatima Mchawa - Mozambique
Partick & Joyce Chiyenda - Malawi
Peter & Mary Alifandika - Malawi
Robert & Dorothy Kathewera - Malawi
Samson & Loney Yuda - Malawi
Stephen & Nolifa Zulu - Malawi
White & Gorgina Banda - Malawi
Winiko & Miriam Phitso - Malawi
Zebio & Theresa Lingston - Mozambique

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