

BYLAAG 1 : Pastor Ed Roebert. My reasons for withdrawing from I.F.C.C. 11 December 1996.

HATFIELD

CHRISTIAN CHURCH

Dear IFCC Colleagues,

11 December 1996

MY REASONS FOR WITHDRAWING FROM IFCC

The IFCC was launched more than eleven years ago. Prior to that, the men who comprised the initial leadership had been meeting at regular intervals for about three years. They booked into a hotel virtually every six to eight weeks, meeting from lunch time through to the next day at the same time. It was a time of relationship building as they shared the wonderful things that God was doing in their respective ministries, as well as the problems they faced. We all became friends and were a great encouragement to one another as we shared the mistakes we had made, as well as wise advice we had individually gleaned from the workshop of experience.

Finally, one evening in the Hilton Hotel in Pietermaritzburg, we placed before Him a question. We realised that the answer to this question would in all probability give us direction for the future. The question was, "Why had the Lord brought us together? For what purpose?"

The Lord spoke to us on that occasion making it very clear that He had brought us together ...

TO SHOW A UNITED FRONT IN OUR NATION
TO BE A PROTECTIVE UMBRELLA FOR DIFFERENT STREAMS
TO FACILITATE A NETWORKING OF CHURCHES AND LEADERS.

We were also instructed to launch by declaring our unity and, at a later stage, work out the details on how we would relate and function.

Thus, the IFCC was launched in Durban on 18 August 1985. Since then, the IFCC has pursued its mandate from the Lord. We have enjoyed great times of unity, we have been an umbrella to pastors and leaders from different ministry streams with different emphases, and our networking became evident as we regionalised under the leadership of a group of dedicated Coordinators. As a result, we saw the forging of many wonderful friendships and relationships. We became a great source of encouragement to one another.

IFCC HAS MOVED AWAY FROM ITS ORIGINAL PURPOSE

Unfortunately, a few weeks ago, on 12 and 13 November 1996, things dramatically changed and decisions were made by an augmented group of leaders that sent ripples throughout the IFCC. Allow me to explain.



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Certain principle decisions were made that have violated the original purpose for the forming of the IFCC.

THE EMPHASIS ON RELATIONSHIPS

From its inception and down through the years, it was clearly stated that IFCC was built on relationships. Relationships on every level were encouraged. The leaders majored on relationships. The Coordinators sought to build relationships in the regions. More recently we have worked towards building deeper relationships between the Leaders and the Coordinators. As a result, relationships were forged that will weather any storm - nothing will break them.

THE TWO DOCUMENTS

When we met on 12 and 13 November, with a view to broadening our leadership base and restructuring IFCC, something took place that was contrary to our emphasis on relationships. At this Leadership Conference **two documents were tabled** for consideration.

The first document was submitted by the Affirmative Forum.

It had several commendable points, but to many of us it was a document that recommended a return to a definite denominational structure, complete with an elected President, Vice President, General Secretary, Executive Council and Regional Councils. It further recommended the launching of a Department of Missions and Evangelism, a Department for Training and Credentials, a Department for Social Welfare, a Department for Civic and Community Affairs, a Department for Christian Education, a Commission or Committee for Ecumenical Relations, and a Department for Youth and Children.

As might be expected, there was considerable reaction to this document and this, in turn, led to protracted dialogue. However, by the time we had worked through most of it and certain changes had been negotiated, the overall denominational picture it presented was virtually intact.

The second submission had been prepared by Pastor Willie Crew.

He had prepared it as an individual. It was less detailed. It suggested the need to identify the many other leaders and spiritual fathers who had emerged across the country since the original leaders had launched IFCC. It further suggested that these leaders should meet and wait on the Lord for wisdom for the future restructuring and vision of IFCC. This document was never considered.

When we drew towards the end of our time together, and we had not even fully completed our discussions on the first document, all felt the pressure of time. What were we to do? It was then that some who were supporting the first document said that if a decision was not reached by the end of the conference a significant group within the IFCC would resign. This added to the existing pressure.

Without due consideration to the ramifications of pressing the matter through, voting took place that devastated a lot of people.

At that stage, it had already been stated that the four existing IFCC leaders would automatically be included in the new leadership structure.

Shortly thereafter, voting took place and in about 20 minutes a new set of Regional Coordinators were voted into office. In some cases no cognisance was taken of relationships built up over the years. Some Coordinators were replaced by people they had never met before, or by people who had never, or hardly ever, supported regional meetings in the past. As a result, people like Jack Baloyi, Tony Cassell, Eddie Gibbens, Graeme Lennox, Glen Marais, Eddie O'Neill, Marion Rankin, Kelvin Sparks, Deryck Stone, Blackie Swartz and Peter Varrie are no longer Coordinators. Some, because they bowed out in favour of someone else; or because they had discerned the spirit of the meeting and refused to be part of what was taking place; or because they were voted out; or were not even nominated for the region that they had faithfully served in the past.

After the new group of Coordinators had been voted into office, five further members were appointed to the leadership from the floor. The conference then adjourned for lunch.

HOW THE CONFERENCE ENDED

On returning to the conference hall, two rows of chairs had been set out in the front and the newly appointed National Executive members were requested to sit there. I did not anticipate this move and so, on my arrival at the hall, did not sit there. I was publicly asked to sit in the front by some of the leaders, but declined to do so. I was then asked to give my reasons for not obliging. In my response I made it clear that, as far as I was concerned, IFCC had most definitely taken a turn into fully fledged denominationalism, and to sit in the front would be an indication that I was endorsing their action. This I could never do! I had come out of denominationalism and I certainly was not returning to it! I then asked for a sabbatical of a year.

A little later, when voting took place for the appointment of Office Bearers, Pastor Tim Salmon stated that he would not be available for nomination as an Office Bearer and he elected to no longer be seated among the group of new leaders. What he was thereby implying, he will no doubt communicate to the IFCC when it is convenient to him. In the meantime, he and Sally are on an overseas trip of two months to visit with their family.

THE LEADERS' MEETING AT MAGALIESBERG

At this Leaders' Meeting early in September, Pastor Ray said that he and his men had met together and had come to the conclusion that, in order for the IFCC to be effective in the future, it had to become a denomination - it had to have more teeth. Obviously I did not agree with this and clearly stated so.

At this meeting I was also asked when was I going to stop speaking about the new move of God at the IFCC meetings? This question, quite frankly, shocked me! I carefully considered it and then at breakfast the next morning, responded by saying I would **never** stop sharing what God was doing in the lives of people and in my own life. In a sense, history was repeating itself, especially when I thought back on the time when, in 1973, certain members of my congregation asked me to stop allowing people

to testify about the baptism of the Holy Spirit. Had we stopped those testimonies at that time, I believe we would have taken a U-turn back into dead orthodoxy. Praise God we pressed through. And on the issue of the new move of God, I have no option but to press through again!

Upon my refusal to back down on the issue of the new move of God, Pastor Ray responded by saying that the time had then come for himself and myself to go our separate ways. This we decided to communicate to the Coordinators at a meeting already scheduled to take place soon.

THE MEETING OF THE LEADERS AND COORDINATORS

When the Leaders and the Coordinators met on 25 September 1996, the Coordinators strongly stressed the fact that IFCC did not belong to the four leaders, but to all of the IFCC members - a sentiment with which I agree.

Later in the meeting, after a definite decision did not seem to emerge, it was decided to call the meeting of 12 and 13 November where we would have adequate time to discuss the broadening of the leadership base and the restructuring of IFCC. Towards the end of the meeting Pastor Ray held up a document before us that had been drawn up by himself and his men which he felt expressed the course that IFCC should follow in the future. It would appear that this document became the basis of the document that was submitted by the Affirmative Forum on 12 and 13 November 1996, although it was clearly stated to be the work of the Affirmative Forum.

BACK AT ESPADA RANCH

I so hoped that the people attending the meetings at Espada Ranch would realise what was happening! We certainly gave the benefit of the doubt to all present, believing that nothing improper would take place, but in a little while IFCC had been pressurised into fully fledged denominationalism. It is easy to say now that "The IFCC has not become a denomination and has no intension of becoming one," when in actual fact it is already one.

Everything happened so quickly! Many were taken completely by surprise. I therefore question whether the radical changes of those few minutes were orchestrated by the Holy Spirit.

When the voting was over, Pastor Ray McCauley responded by saying that he had great respect for me and that he believed I was a man of my convictions who acted according to what I felt was right; that if any of the new leaders had girlfriends they would be dealt with accordingly [what was implied by this statement I am not clear, save to say that several of the new leaders were completely unknown to him], and that the new leadership would need time to accomplish their goals and to prove whether they were God's choice or not.

Pastor Walti Snyman was then asked to close the meeting in prayer and the new leaders were asked to remain behind for a meeting. The people were dismissed and started to leave the hall.

At this point, four of the newly appointed Coordinators immediately approached me and declared that if they had known the course the meeting would take, they would most likely not have been available for nomination. However, by that time the meeting was already over! Their decisions will need to be communicated to the IFCC leadership in the near future.

Pastor Bob Hodgson was also voted in as a Coordinator (Western Cape Country Districts) in his absence. He was unable to attend because of serious family illness. He has subsequently declined this appointment.

AN UNBELIEVABLE SCENE

As the people moved out of the venue, an unbelievable scene followed. Mature people stood all over the place, weeping openly and expressing sorrow and love for one another.

It was traumatic, to say the least. We could not believe what had happened! People felt violated. Some were perhaps angry. Others simply felt devastated. To avoid the emotion of the moment, and the possible danger of saying things that could later be regretted, the group dispersed soon thereafter.

The two day conference certainly had not put to rest the issues at hand. A ripple effect has been felt throughout the country wherever people have learned of what actually took place. There is a feeling from many quarters that what took place was completely wrong and was certainly not done under the guidance of the Holy Spirit.

A couple of days later, I requested the right to communicate with all the members of the IFCC so that I could share with them my perspective on the whole saga. The new General Secretary, Pastor Chris Lodewyk, granted my request, and therefore I have taken the liberty of writing to you.

Several other important issues were also raised at the two day conference. You need to be made aware of them as well.

WHAT HAS HAPPENED SINCE ESPADA RANCH

As a result of all the goings on, several of the past Coordinators contacted me and said they were going to call a meeting to discuss what had taken place, followed by a broader based meeting, to share their perceptions with the members who had communicated with them since the meeting of November 12 and 13.

Well, both these meetings have taken place and I feel that I need to communicate with you what transpired:

1. The meeting of past coordinators and others was held at Hatfield Christian Church on Tuesday, 26 November.

This meeting was attended by Peter Varrie, Deryck and Annete Stone, Eddie Gibbens, the HCC Steering Committee, Lazarus Selahle (who immediately after the Espada meeting tendered his resignation to IFCC), Dr Graham Catto, Alec Daniel, Dickson Monaheng, Kobus van Rensburg (who, by the way, was recently reappointed

as mayor of Volksrust), myself and Pal. Bob Hodgson was unable to attend because of the illness of his daughter.

At this meeting of past Coordinators and others, a document was drawn up for submission to the bigger meeting the following day.

2. The broader based meeting held on 27 November 1996.

This meeting was attended by about 170 people. We were surprised at the number of people who attended, especially in the light of the fact that we chose not to publicise the meeting, and that no letter was sent out to notify people of the meeting. People literally came from every corner of the country.

The format of the meeting was as follows:

1. Deryck Stone led us in worship.
2. Deryck, assisted by Peter Varrie, presented the attached document, **WHY THIS MEETING?**
3. The meeting was opened for comments and questions from the floor.

The meeting of 26 November decided that I should not speak on 27 November, unless a request came from the floor for me to comment. The reason for this decision was that the coordinators felt that they were responsible for what was taking place and that they should handle any reaction that may result. Two or three questions from the floor were well handled by the chairmen and then one of the men said, "Could we please ask Pastor Ed to explain to us as to why he has withdrawn from IFCC?"

As a result, the coordinators then released me to speak.

I then communicated that I felt that the IFCC had been born out of a desire to establish relationships amongst people in the ministry, but that the meeting of 13 November had changed the original purpose of the IFCC and that it had now become a structured denomination. I explained that a denomination was a gathering of churches or of church leaders who appointed office bearers on a rotational basis, without necessarily taking cognisance of spiritual fathers or apostolic leadership that God was causing to emerge. A denomination is therefore orchestrated by what they decide through the process of voting. I then cited some examples:

1. Peter Varrie has, over the past 10 years, established good relationships with the people in his area. He had poured his life and his resources into them and had knitted them together into a very committed group who crossed racial and denominational lines. Through the ballot box, he was dispossessed of his family and, in a matter of minutes, another man was appointed as their father and leader - another man who had in now been a father to the group. I then asked: "Could such a thing be of God?"

2. Deryck Stone has walked with a group of men for several years. When he saw what was happening, he declined to make himself available to be voted in or out. Within a few seconds, without consulting the men in his area, and without considering if the nominated man was in fact a leader of leaders, a man was placed in Deryck's position whom Deryck had never seen in his life. He was also virtually unknown to the people

who had been relating to Deryck over the years. I then commented that this was a typical example of denominationalism.

I also spoke about the difficulties we had encountered over the years whenever we attempted to broaden the leadership base of IFCC, and the way in which every such desire or attempt was confronted by a strong reaction.

I expressed my concern about the way in which things took place at the meeting at Espada Ranch. I also shared that a group of the men strongly felt that it was rigged and that decisions had obviously been made by a group before the meeting as to who should be what in the new IFCC.

I stated that I now know that the document presented by the Affirmative Forum was not entirely their product, but that others had been involved in its compilation.

THE RESULT

It seemed to me and the others that after I had shared my perspective, the group were far more satisfied and could at least begin to understand why I had decided to withdraw from the IFCC.

* At this meeting the following document was presented by Deryck Stone and Peter Varrie, who were in the chair:

WHY THIS MEETING**27 NOVEMBER 1996**

In the light of recent events in the IFCC, a number of past coordinators met on 26 November 1996.

They made the following decisions and statements:

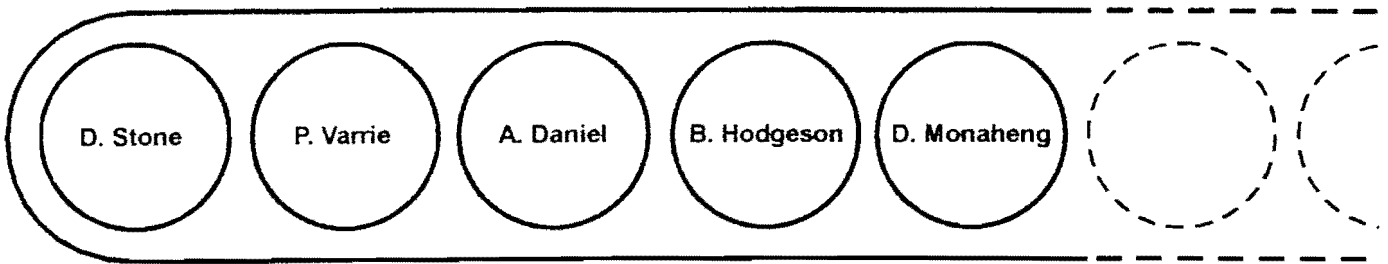
1. We recognise the need some leaders feel for a more formal structure, to enable them to express their conviction on certain issues in the Nation.
2. However, the meeting of 26 November expressed the desire to:
 - a. Continue in a non denominational structure
 - b. Satisfy a fundamental need for relationship with and among fathers and leaders
 - c. Have freedom to allow different emphases to emerge.
3. After discussing this sensitive matter, the coordinators felt that they have no option but to resign from the "new" IFCC structure. The IFCC will be notified by each coordinator individually.
4. In the light of the above, the coordinators felt it would be in the best interest of the present situation to form a network, thereby declaring their unity of spirit.

This network would continue existing relationships and recognise emerging leaders. It will be committed to develop an extended and open ended network of leaders - nationally and internationally.
5. Details of the network would be worked out and communicated in the near future.
6. The coordinators have requested that Pastor Ed Roebert join the network.
7. It is not the intention of the newly formed network to campaign for membership. However, any leaders interested in developing relationships in the manner stated, are free to speak to the listed coordinators.

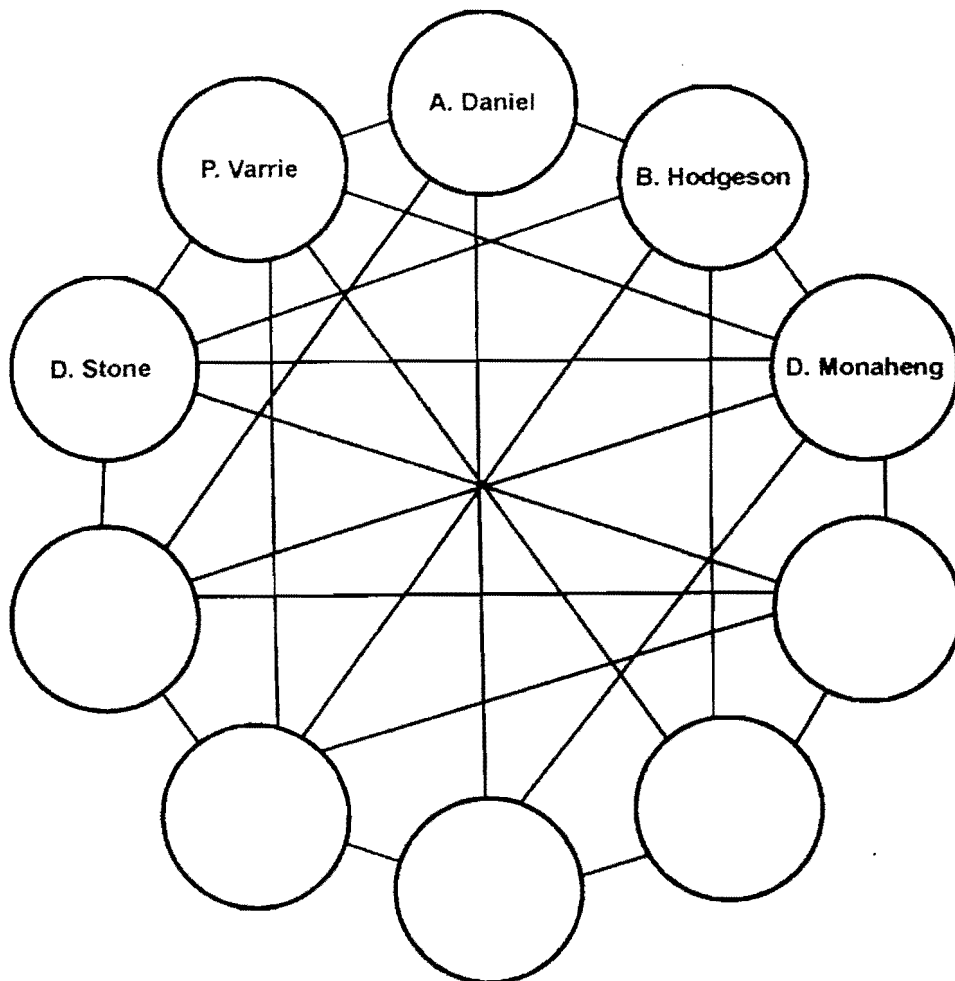
They are: PETER VARRIE, DERYCK STONE, BOB HODGSON, ALEC DANIEL, DICKSON MONAHENG, FRANCOIS VAN NIEKERK..
8. The coordinators will establish a "service" office to handle ministerial accreditation, marriage licences and communication for the network.
9. The network will formally communicate the decisions of this meeting to the new Executive of the IFCC, with the request that existing credentials of members are held until such time as a transfer can be effected. The network wishes to state its intention to actively pursue relationship with the "new" IFCC leadership and prays God's richest blessing on their endeavours.
10. The network is also committed to develop vision that will give direction to the movement.
11. Please see the attached diagrams.

The Network's future National & International Relationship Development

1



2



GOD IS TURNING THIS SITUATION AROUND FOR HIS GLORY!

Now let me share with you some incredibly exciting things that I believe are going to come out of all of this.

1. All IFCC members will have to decide whether they are, in actual fact, going to go the denominational route or not. In my opinion, most will, over a period of time, choose not to go that route.
2. Those who felt restrained in terms of the new move of the Holy Spirit, will be liberated to do what they feel He is leading them to do.
3. The network that is currently emerging, is going to become a very effective instrument in bringing together the leaders of different ministerial flows from across the country. The possibility now exists for a broad-based Kingdom of God orientated network to emerge in Southern Africa.
4. A whole new group of leaders will now come into their own, allowing men who have emerged since the launching of IFCC more than a decade ago, to be recognised and released in their God given callings.

Only after the new network had been launched, did we hear that a Post-Denominational Symposium had recently been convened by Peter Wagner of Fuller Theological Seminary. It was attended by leaders of networks, ministerial organizations and denominations. These groups believed in the fundamentals of the Christian faith, were moving forward in restorational truth, and expressed a desire to be involved in networking. One author on this subject said: "The networking could be multi-level and world-wide. These same networks could be in each nation and continent on earth. There could be national meetings of all different networks from all levels of networking. There could also be an international meeting of all the heads of networks for unifying our corporate vision. Networking will promote unity in the Body of Christ Every God-ordained network within the body of Christ will have its part to play in fulfilling the overall vision of Jesus Christ, the Head of the Body. Each major member (network) of the Body will have its own contribution to make for the functioning of the whole. "

Hearing about these things happening all over the world was a confirmation to us as to the validity of the road we felt the Lord was showing us to walk.

THE UPDATED SITUATION REGARDING THE NETWORK

At a meeting held on 4 December 1996, a group of people met to document a preliminary Declaration of Intent. It recognised that within our ranks there were some whom God had raised up as leaders of leaders. People who had a following and who were regularly involved in advising and motivating other pastors and ministers. They felt that the time has come to recognise what God had caused to emerge, and to declare that certain people were anointed by God for this work. Eight such men were recognised, namely Deryck Stone, Peter Varrie, Bob Hodgson, Eddie O'Neill, Dickson Monaheng, Lazarus Selahle, Alec Daniel and Francois van Niekerk. Some of the past Coordinators felt that they did not qualify for such a position as yet and would be more comfortable to run with one of the above men until they emerge as "fathers" in God's

timing If you wish to contact any of the people named above you can reach them on the following telephone numbers:

Name:	Area:	Home Tel:	Church Tel:	Fax:
Deryck Stone	Kempton Park Area.	011 391 127	011 972 5413	011 972 3937
Peter Varrie	North West (Brits)	01211 21400	01211 521 450	01211 521291
Bob Hodgson	Southern Cape (Mossel Bay)	0444 911 410	0444 930 972	0444 911 410
Eddie O'Neill	Free State (Welkom)	057 353 3778	057 353 43283	057 357 4706
Dickson Monaheng	Lesotho (Maseru)	09266 317176		
Lazarus Selahle	Pretoria Area	012 344 2184	012 801 8605	012 343 1167
Alec Daniel	Northern Cape Postmasburg	0591 71780		0591 30559
Francois van Niekerk	Pretoria Area		012 348 8821 012 542 2799	012 542 2786

I would like to stress that this group is open-ended and not exclusive. They gladly acknowledge that there are many other existing and emerging "fathers" and leaders of leaders across the nation.

The attitude of the network was one of honestly blessing the IFCC and its new leadership. This was mentioned in their document, but I would like to highlight it.

The formation of the network was not done in a reactionary manner, but from a conviction that it is the leading of the Holy Spirit.

THE VISION OF THE NETWORK

Their preliminary vision is:

- * To form relationships.
- * To pursue a Biblical, apostolic model.
- * To raise up and release other leaders.
- * To pursue unity and relationships with other flows and networks, both in South Africa and internationally.
- * To actively get involved in church planting.
- * To become actively involved in world evangelisation, following the pattern of Acts 1:8 of encouraging local churches and leaders to become actively involved.
- * To always be open to anything else that the Holy Spirit may choose to bring into focus.

MY REQUEST TO BE RELEASED FROM IFCC

In the meantime I have realised that my request for a sabbatical will have to be changed into a request to be permanently released from the leadership of IFCC and from membership of the IFCC. A letter to this effect, requesting release from a specific date in 1997, has been sent to the new leadership of the IFCC.

MEETING OF NETWORK AT SAME TIME AS MEETING OF NEW IFCC

The new, restructured IFCC will hold a meeting on Friday, 7 February at Rhema Bible Church.

The network will hold a meeting at Maranatha Community Church, Kempton Park on Thursday, 6 February 1996 from 10h00 on the corner of Dann and Veld Streets, Glen Marais, Kempton Park. (See attached map.)

The reason for holding the meeting on 6 February is simply to afford all people the opportunity to attend **both** meetings by saving travelling expense and time. It is not planned as opposition. I strongly advise everyone to attend both of these meetings.

THERE IS NO PROBLEM ABOUT MARRIAGE LICENCES AND CREDENTIALS

For those who have questions regarding the above, the following is given as a guideline.

The law regarding marriage licences has recently changed. Licences can now be obtained directly from the Department of Home Affairs. The procedure is as follows:

1. Request a letter from IFCC stating that you have resigned and that they are holding your marriage licence until it can be transferred to you as a local church pastor.
2. You need a letter from your local church stating that you are the pastor and that you need a marriage licence.
3. You must submit to the department your original letter of appointment as a marriage officer. If you do not have your letter of appointment, you need to clearly state your present reference number.


On submitting the above to the Department of Home Affairs, they will transfer your licence.

You can write The Department of Home Affairs, Attention Mrs de Beer, Private Bag X114, Pretoria, or you can write directly to the local Home Affairs office in your area.

It is important to note that tax exemption for a church or ministry is not linked to IFCC, but is granted to the individual church or ministry. Any change you might consider regarding future affiliation will not affect the tax status.

I sincerely pray that the Lord will lead us all into His perfect plan for the future.

Yours in the Name of the Lord Jesus.



Pastor Ed Roebert

BYLAAG 2 : Rev. Chris P Lodewyk. Letter to all I.F.C.C. members.



International Fellowship of Christian Churches

29 November 1996

TO ALL I.F.C.C. MEMBERS

Dear Colleague,

Further to the recent letter by Pastor Ray McCauley, and the attached statement issued by the National Leadership Team, it is pleasing to advise that the true message of the Pretoria Conference, and subsequent developments throughout the country, are beginning to reach our members. There is now general acceptance of the fact that the I.F.C.C. has not become a denomination, but has accepted the challenge of the times, to become a powerful vehicle for the dissemination of the Gospel of Jesus Christ and be the relevant force that is required of us in today's society.

We would like to inform you that a special I.F.C.C. National Conference will be held at the Rhema Auditorium, Hans Schoeman Road, Randburg, on Friday 7th February 1997, commencing at 10am. The day session will be business orientated, during which time the I.F.C.C. membership will be asked to ratify the selection of the new Leadership Structure and redefine the way forward for the Fellowship.

This is a very special conference, and we ask that you employ every effort to attend, and encourage every I.F.C.C. member to be at the conference, which will conclude with a great celebration. Please complete the enclosed Conference registration slip, which will assist us in the preparation.

The I.F.C.C. Leadership would also like to convey their sincere good wishes and success to Pastor Ed Roebert, together with Pastor Peter Varrie, Pastor Derek Stone, Pastor Bob Hodgson, Pastor Alec Daniel and Pastor Dixon Monaheng, who have decided to establish a new network or Fellowship of Leaders, and will seek to maintain a good relationship with these brethren.

Private Bag X10068

RANDBURG, 2125

Tel: (011) 792-6774

Fax: (011) 792-6801 Pastor Ray McCauley (President), Pastor Mosa Sono (Vice President), Rev. Chris P. Lodewyk (General Secretary)

The more than 90% of I.F.C.C. members who have remained faithful to the Fellowship, will be served to the best of our ability by the new Leadership, and we will continue to trust, follow and rely upon the anointing of the Holy Spirit.

Please complete the enclosed registration update, which is urgently required to update our records, and post it, together with your Conference registration slip to:

The I.F.C.C. Administration Office
Private Bag X10068
Randburg
2125

or Fax it to : (011) 792-6801

For those of you who have debit orders to the existing Bank account, we would like to advise that we have retained the same bank (Nedbank) but we have moved to the Cresta Centre Branch and have a new account number - 1913 - 245551.

God bless you, and may your Christmas be the greatest ever, both in ministry and rest.

Yours sincerely



CHRIS P. LODEWYK (REV.)
GENERAL SECRETARY

BYLAAG 3 : Reuben Mamatsinya. The history and vision of
Mabopane Central Baptist Church

The building began to be too small and the owner complained because the street boys began to damage the property in the building. We persisted in prayer for a building of our own. We know that God is good and faithful. God answered our prayers. One day I saw large building for sale. I immediately inquired about the cost. I was told that the price was R3,000,000. I believed that God would give us the building. Praise God, we have that building today!

There are many ministries sprouting up in Mabopane Central Baptist Church, God is working everyday. We have Go for the Goal, which is for counselling pregnant girls to prevent abortions. We have an Empowerment Ministry, which is teaching job skills.

The Vision of Mabopane Central Baptist Church

God is calling us to: (a) reach everybody around us with the gospel of Jesus Christ (spiritual), (b) teach the Christian lifestyle to people around us (social, mental and physical), (c) minister to the needs of people around us by educating children, feeding the hungry, providing shelter to the homeless, (d) training leaders who can counsel people about the totality of human beings, (e) planting other Bible teaching churches around our country, We want to be part of our community. We want to be involved in community projects. We also co-operate with the Baptist Union of South Africa.

We are inviting you to our Center. Come for any need that you have. We are here are ready to help you. Don't commit suicide. Don't kill yourself. We are all here to help you. Jesus wants to save you.

Rev. Reuben Mamatsinya
124 Block U, Mabopane
Church: 147 Block N, Industry side, Mabopane

The History & Vision of Mabopane Central Baptist Church

By Reuben Mamatsinya

My aim was never to start a church. My work was to evangelise in schools every day, which task I enjoy very much to this day. But one man offered me an office to work in after preaching in schools daily. One day a lady came in and told me that she heard me preaching in one of the schools which she attended three years before. Now she had a very big problem. After listening to her plight, I counselled her and she accepted Jesus as her personal Saviour.

She was very, very happy. She promised to come back with her friend. She asked to come and hear me preaching again. Please remember that I was not an every Sunday preacher, as I did not have a congregation of my own. The Lord started to talk to me, telling me to start a work in the same building with my new office. I prayed about the matter. It was on Monday. On Sunday of that same week I did not go the church where I was a member. I went to my office to pray.

At 3:00 o'clock in the morning the Lord gave me the answer. I had to pastor a congregation. I asked the owner of the building to offer me the main hall where I could have the worship services. The owner agreed. I felt that a heavy burden had fallen away from my shoulders. I started to look for some chairs and found more than forty (40) chairs.

The next Saturday the girl came with her boyfriend as I was organising the chairs. When I saw them, my heart was so glad! I actually left the chairs and invited them to my office. She introduced the man to me and I started to tell them who I am. I then invited them to come to the service on Sunday. They both agreed to come to our first worship service the next day.

The first Sunday we had fourteen (14) in worship. We praised the Lord for the good number. The following Sunday was Resurrection Sunday (Easter) and I was invited elsewhere to preach. The next Sunday the number of attendants increased to seventeen (17) adults. The numbers continued to grow and the hall we were meeting in seemed to become smaller and smaller. The owner of the building shifted us many times to different places in the same building to accommodate our growth. We enjoyed serving the Lord in that building and seeing more and more people come. This new church is now called Mabopane Central Baptist Church. The ministry of preaching in the schools grew during this time as well. The structure of Jesus for Schools Ministry was formed in that building first and then the church was planted.

As the church grew in number, Love in Action Ministry was born. Love in action is a ministry to street children. These street children have run away from their homes. There are many reasons for them to run away from home. First, there are children who have no parents at all. Second, there are children who have only one parent; usually only a mother and no father. Other children have one parent (like a father) and a stepparent (like a stepmother). Sometimes children are treated harshly at home and they flee for their life. Some children have both parents but they leave home because they are naughty. All these kinds of children are in our Center. Love in Action Ministry provides a place in our Center for these children to steep and eat. We are ministering to them with Love in Action. Many of them are able to return home after receiving the Lord Jesus as their Saviour and King. Others go back to school during the day and live in the Center at night.

BYLAAG 4 : Reuben Mamatsinya. How Jesus for Schools Ministry began.

This ministry now accepted in many schools in South Africa. God has given me love for the students. School children need guidance. What is guidance all about? Guidance is all about three things:

- (a) information - about life, the world of work (career).
- (b) Encouragement - many come from broken homes, others don't have parents and some have financial problems,
- (c) Advice - about what subjects they should take and which line or track they can follow.

This is what young people need.

I started out alone, but today Jesus for Schools Ministry is an interdenominational ministry which is reaching many young people in schools in two of the nine provinces of South Africa. We have office space in the building of Central Baptist Church of Mabopane. Decisions are made by our board of Directors, who come from church, school and community.

The ministry is aimed to touch three areas of the lives of young people. In the spiritual arena, we want each child to know the salvation of Jesus Christ. True peace comes only in knowing Jesus Christ as Saviour and King. In the financial area, we often help with bursary fees so they can continue to attend school. In the emotional sphere, we counsel with the many children who have been abused sexually. Many children are emotionally wounded and they need healing.

This is what Jesus for School Ministry is all about.

Reverend Reuben Mamatsinya

- Founder & Director, Jesus for Schools Ministry
- Founding Pastor, Central Baptist Church (affiliated with Baptist Union of South Africa)
- Founder & Director, Love in Action Ministry (ministry to street kids)
- Founder & Director, Empowerment Ministry (job skills training)
- Founder & Director, Go for the Goal Ministry (Pregnancy Counselling)
- Founder & Director, Tent Ministry (Church Planting)

P.O. Box 93, Mabopane, 0100

Tel: 01481-23993



BY REUBEN MAMATSINYA

I grew up as a rejected child in Vendaland. My parents separated while I was still a baby. As a child, my grandmother stayed with me in my father's home. She was very old and past away when I was still a child. From that time my life as a child was hard.

From childhood I had to do many things for myself. I loved school and learning with all my heart. I did not have anyone to help me or encourage me to go to school. Somehow I managed to pass standard eight. I was doing this to help myself.

I lived a hard life, just like many other children. It was all so natural that when I became a teenager I started to drink, smoke, gamble, and run around with girls. I was living in sin, just like everyone else I knew.

I came to know the Lord Jesus Christ in 1973. I was attending a Bible School for only a one-year course. Most of the students were not living for Christ. I knew one student who was saved and he shared Jesus with me and won me to the Lord. I became a new person in the Lord. The Bible says, "if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (NIV) My life changed completely.

The Lord opened my eyes to see other young people as people who are lost and in need of salvation. I had a burden to reach them with the gospel. By the grace of the Lord, I went for training for three years. After three years I did practical work for four years going around preaching in a tent campaign. The burden for young people grew stronger every day. I used to wake up early in the morning to pray for young people.

The schools were the place to find many young people. I went to ask the principal for permission to preach to the students. He granted me this privilege. I preached to students for seven years under Dorothea Mission, I saw many young people come to know Christ as Lord. After Dorothea Mission I joined the Baptist Church as a member. In the Baptist Church I met Richard Makunyane. He had a tent ministry. worked for him full-time as an interpreter. He never gave me a chance to preach in the tent. However, every morning I visited schools.

This gave me the opportunity to preach to the children and invite them to the tent for evening services. I saw young people saved in increasing numbers.

When the man left the Baptist church, I remained. He was giving me R550.00 each month, When he left I remained without salary in the church. I would continue to visit the schools each morning, even without money.

The years under other's ministry was very easy. Then things started to get harder and harder. It seems this was a test of my faith and my burden for seeing lost children saved. My love of young people continued to grow stronger. However, I was now a married man with one child and it seemed that money was needed for everything, especially for food for my family.

As time went on, I asked God for a name for this ministry with young people. The ministry was to honour and proclaim Jesus. We chose the name "Jesus for Schools Ministry".

What is Jesus for Schools ministry all about? Many people ask me why I go to schools every day. My answer is, I do this because I love young people. This love is for four reasons and not because of money. First, young people are beautiful. Second, young people are attractive. Third, young people are full of life. And fourth, young people are still growing. They have these four treasures in their life. If these are treasures, they need to be protected. The devil is a thief, which comes to steal, kill, and destroy this good treasure.

I tell them that they must beware of this thief. Because of knowing the truth they shall be free. Knowledge is freedom. The Bible says, "you will know the truth and the truth will set you free." (John 8:32). After telling them about the one who comes to steal, kill, and destroy, I introduce them to the One who came to give life. He came not just to give life, but to give the abundant life. His name is Jesus!

As I talk to them and preach to them, they feel there is someone who loves them. I feel like I am special to them. It is a joy to work with young people.

BYLAAG 5 : Mrs. Kamala Reddy. Testimony

“ALTHOUGH WE KNEW LITTLE ABOUT PRAYER, WE PRAYED ...”

Testimony of Kamala Reddy

I was born in a Hindu family in Kelso, Natal. When I was six years old my family moved to Durban. My years at school was spent at Stella Primary School but my school days ended at the completion of standard six.

In 1962, while still in spiritual darkness, Chin and I were married according to Hindu rights. Little did we know what hardships lay ahead and yet what wonderful plans God had for us as a married couple.

Soon after we were married, we received a visit from Pastor John Naidoo who was an Elder of a local Church. He told me about the Lord Jesus Christ and explained that I was a sinner and, unless I accepted Him as my Saviour, I would go to hell. I was terrified. My understanding of sin was linked to murderers, smokers, robbers and all other wrong-doers. I was always a quiet and reserved person, I never even raised my voice with my brothers and sisters. It was hard to believe that I was a sinner and yet the Pastor had said that I was actually born with sin!

On 15 June 1962, Chin and I were gloriously saved as we gave our hearts to the Lord Jesus.

When we told our families that we were now Christians, our families immediately rejected us. We were barred from the family circle and were regarded as outcasts. Life would have been very lonely had it not been for the Pastor and the Church who kept in touch with us. In them, we found a new family.

We cannot say that we were immediately free of problems. In fact, it seemed that our home was overtaken by much trouble. My mother had long before dedicated me to certain spirits. Two weeks after we were married, these and all the spirits from my husband's side, were transferred to our home. You can only imagine how many of these spirits were present and how unhappy they were at our conversion to Jesus Christ.

Demons demand sacrifice and we almost lost our first child because of their vicious attacks. Very early in our Christian lives, we were taught to pray and although we knew little about praying, we prayed. Our faith was strengthened and after about two years we were delivered from all the demons. We could only praise God, for it was He alone who did so much for me and my family.

God's gracious hand continued to be upon us and two years after we came into the Light, my mother gave her heart to Jesus and today, although not with us, we know that she is with the Lord. The families who rejected us have also come to know Him as Saviour. God has been good.

Being a child of God does not make us immune from trouble. Sickness and problems still came our way but we again experienced one of His many miracles in 1966. I was diagnosed with Leukaemia and spent a month in hospital. At this stage my husband was at College and doing practical work. He became very discouraged to think that although he was preparing to serve God, I had become so ill. He began to question God. We had three small children and Chin could not understand why this should have happened.

Once again we turned to praying. Fellow-students, the Pastor and members of the Church, all fasted and prayed for me. It is no wonder that God again intervened with a miracle. The doctors were surprised and our faith in the Lord Jesus was strengthened.

As I look back over my life, I thank God for all that He has done for me. We are the happy parents of three sons and two daughters and the proud grandparents of twelve grandchildren. God has been gracious in making me the wife of a Pastor and a leader among women. We give Him all the honour and praise.



BYLAAG 6 : Rev. Chin Reddy. Testimony



REV. CHIN REDDY
Director

CHURCH PLANTING AND DEVELOPMENT

Field Address: P O Box 13250 Laudium 0037 Pretoria
Rep. of South Africa Tel.:(012)374-4165 374-0840
U.S.A. Address: 173 Woodland Ave. Lexington, K.Y.
40502 U.S.A. Tel. (608) 254-6003

God continued to challenge Chin's heart for the Hindu and Muslim Indians of South Africa, leading him to found a mission called *Church Planting and Development in South Africa*. The object of the mission was not just the salvation of the lost, but also their growth in the Lord, the development of leaders, and through them the planting of churches. As the mission grew, God confronted Chin with a further challenge.

According to Chin, "There are well over a million Indians in South Africa. The majority are Hindus, with a Muslim minority. I found that the church for the last 120 years had concentrated on the poor, the lame, the low class, etc., but nothing had been established among the middle and high class.

Around 1978 God began speaking to me about this. I moved to a predominantly higher class Muslim area, and since 1980 till now I've been able to plant four churches in this area."

As the cords of the mission continued to lengthen, God revealed a further area of need. Said Chin, "We have many Bible colleges and theological colleges in South Africa which are basically foreign, but I felt that the training of our people had to be done by our own people. So, in 1981 I founded the Laudium Bible College to train nationals within the context and environment of our Indian people."

This dynamic young leader, now only forty-five years of age, came to Haggai Institute last year to study more . . . for God to expand and intensify the leadership He had already given.

Chin is now back in South Africa among his Indian people, sharing knowledge with his young leaders and building on all that God has revealed to him.

Referring to Haggai Institute he said, "I have visited many seminaries and universities in the United States and in Africa, but this is a unique plan."

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" becoming a Christian
means sinking to a low caste.
I come from a high caste
priestly family and by my

action I was taking myself and my wife to the lowest caste level. We were outcasts."

An Indian born in South Africa, Chin Reddy was the youngest son of a Hindu family and therefore expected to follow in his father's footsteps—to become a Hindu priest.

Chin's parents died at an early age and he was raised by an aunt and uncle, but still expected to enter the priesthood. In 1962, aged 23, he married. It was an elaborate Hindu affair since his bride also came from a devout family. In fact, Kamala (his wife) had been dedicated at an early age to certain gods, and had been taught that she must serve those particular gods with lifelong devotional rituals.

As was the custom, after three months of married life, Kamala returned to her parents' home for a time. During this period she would receive special instruction from her mother regarding marriage and obeisance to her personal gods. Chin and Kamala had already been given their household god.

As Chin returned home one evening from visiting his wife, he wandered into an evangelistic tent meeting. He listened curiously and heard about life and death. The preacher then spoke of life *after* death and told of only two areas of living—Heaven and hell. He graphically described both.

Chin was frightened. He didn't want to contemplate death; after all, he'd only been married three months. But even worse was the contemplation of hell.

Then the preacher called people to come forward and receive Jesus Christ. "Just another Christian gimmick," thought Chin, and walked out. But he couldn't rest; what he'd heard was

gnawing at him.

Four days later he returned to the tent meeting and this time, when the invitation was given, he went forward.

Nothing much happened. Someone prayed for him and sent him on his way. He didn't feel any different. Nothing really changed in his life. Still, he thought he must now be a Christian, so he went to tell Kamala since she, too, would have to become a Christian.

Kamala had had Christian friends and had even attended Sunday school when a child; she knew there was more to being a Christian than Chin understood at that time. She told him, "You must speak to my mother."

So the young husband acquainted his mother-in-law with his decision which would also involve his wife. His mother-in-law looked at him for a moment and then said, "You must make up your mind. Either you want Jesus or your wife. She has been dedicated to the gods and cannot become a Christian."

The young husband was confused, frightened and frustrated. Orphaned at an early age, he at last had someone of his own who would love him, but if he was to follow Jesus he must lose her. He returned home in tears.

That night he cried desperately, "Whoever You are God, I want You to prove Yourself. I want You to change my wife's mind. When I go to her tomorrow and ask her to come with me there must be no arguments; she must be willing to come."

The next day he stood before his wife, her mother and her senior relatives and asked, "What have you decided?"

She stood silent for a moment, looking from him to her family, then said to her people, "I am going with my husband."

Kamala's mother was heart-broken; she cursed her daughter and told the couple, "Never return to this house."

As Chin explained, "To Hindus, becoming a

Christian means sinking to a low caste. I come from a high caste priestly family and by my action I was taking myself and my wife to the lowest caste level. We were outcasts. We were told that we no longer had any family. This is the price that Hindus must often pay for becoming Christians."

So Chin and Kamala began living as outcasts trying to trust God. But Chin still felt empty and Kamala was being attacked by demon spirits. In the middle of the night she would get up frothing at the mouth and tormented. Chin didn't know what to do. He didn't have a Bible; he didn't even know how to pray.

Chin didn't know where to turn for help! But God heard the cry deep in his heart.

Unbeknown to him, his elder brother had become a Christian and had heard of Chin's determination to follow Christ. The brother and his ~~pastor~~ visited Chin and Kamala, bringing a Bible with them. From the Word of God they showed the younger couple what it really meant to be a Christian.

Chin had thought he was a Christian just because someone prayed for him, and Kamala was simply obeying her husband's wish; now they both saw the whole truth. There and then, June 1962, they received Christ as Savior and Lord.

Over the next four years, the life and love of Christ reflected in this couple brought salvation to brothers, sisters, aunts, uncles . . . and even Kamala's mother.

In 1966 Chin felt called to study full time for the ministry. While studying he started a church in his home which God greatly blessed. When he graduated in 1968 he was called to pastor that church.

The burden of Chin Reddy's heart was his own people in South Africa, and during the next five years God used him to plant five flourishing churches in the Hindu community.

BYLAAG 7 : Laudium/ Lotus Gardens Baptist church newsletter
– February 1999

LAUDIUM/LOTUS GARDENS BAPTIST CHURCH NEWSLETTER - FEBRUARY 1999

**P O Box 13250
 LAUDIUM
 0037**

**TEL. 374-4165
 CELL. 083-653-6851**

To: All praying friends and supporters

Greetings to you in the name of our Lord and Saviour, Jesus Christ. I thank God for your fellowship and partnership in the Gospel of Jesus Christ.

Our God is indeed a Good and a Faithful God. His GOODNESS and FAITHFULNESS has been evident in His acts of love, mercy, kindness, protection and provision of all our needs.

In the first instance I thank God for His Goodness towards me and my family for blessing us with good health and strength. I had an angioplasty and stent done on 28/11/98 which was successful. I feel totally renewed and well. Thank you for your prayers.

I also thank the Lord for calling me into the ministry shortly after my salvation. The Lord has been faithful to me and my wife over the past thirty years of ministry. The last twenty one years has been spent in the Transvaal (Pretoria).

We came to Pretoria in April 1978 and started planting a Church in Laudium which is predominantly a muslim area (75 %). The Church began to grow with converts from Hinduism and transfers of Christians from Durban. We then reached out and planted Churches in Germiston, Lenasia and Azaadville.

Since 1990 I began concentrating and putting all my efforts in establishing and stabilising the Church in Laudium. In 1991 we affiliated with the TBA and the B.U.

The Lord's Goodness and Faithfulness was further evident in that He provided us a site in Laudium after eighteen years of waiting. The Lord wonderfully provided the funds through the local Church to purchase the site. The local congregation (fifty in number), raised over R150 000-00 towards the building project which started in late 1997. We have also received grants from the Ken Drosty Trust, The Baptist Union of SA, the North Carolina Partnership and several Churches as well as individuals and friends.

We have begun building operations, but the contractor we engaged ran off with R40 000-00 of our money. We have taken legal action against him. Please pray that he will either complete the job or return the money.

We have now engaged a new contractor to complete the floor and slab for both the hall and toilets. If this is completed we can move into the building for our Services. Do pray with us that the Lord will provide the needed funds.

The Lord's Goodness and Faithfulness has also been seen in the outreach at Lotus Gardens. The township was established in 1990 to accommodate the overflow of population from Laudium. We acted in faith and applied for a Church site. We started to reach out into Lotus Gardens and established a cell group. In 1996 we purchased the site by faith. The site cost us R14 000-00. The Laudium Church paid the deposit of R3 000-00. As we moved in faith, the Lord miraculously supplied the money to pay off the site.

In 1998 the Lord miraculously led us to Rev Harold Peasley (Multi-media Ministries) who brokered a partnership agreement with Woodland Park Baptist Church, Chattanooga, Tennessee, USA. This

2.

partnership resulted in a team coming out in July 1998 with a matching grant of \$15 000-00 (dollar to rand). During the two weeks the team started the building project as well as ministry. House to house evangelism, children's club and evangelistic meetings were conducted. Several people accepted Christ. A tent was pitched outside the building and regular Sunday Evening Services were held.

We also had a team from O.M. for two weeks in August 1998. They did follow-up work and showed the Jesus Film. Several people made decisions.

Then in November 1998, we had another team from the North Carolina Partnership for two weeks. This team also did construction, house visitation, children's club and ladies meetings. God was at work with His people in bringing the lost to Christ at Lotus Gardens.

We have indeed witnessed a modern day miracle taking place before our eyes in Lotus Gardens. The Lord is working with His people in bringing the lost to Christ and building His Church.

God has honoured our humble steps of faith in providing our needs as we prayed. The building is nearing completion. Truly the Lord has done great things, Praise be to Him. The Lord has brought salvation to many men, women and children. He has also provided over R180 000-00 for the building. We still need approximately R80 000-00 to complete the plumbing, electricity, floors, ceilings, tiles, carpets and painting. Do pray with us for the above needs.

Sunday Morning Services started on Christmas day and continues weekly at 11:00 a.m. We have between 60-80 people attending.

Sunday School is held at 3:00 p.m. We have between 60-70 children.

Ladies Meeting is held at 10:00 a.m. on Wednesdays with \pm 15 ladies attending.

Children's Club is held at 3:00 p.m. on Wednesdays with 50-60 children in attendance.

Prayer Cell Group Meeting is held at 7:30 p.m. on Thursdays - between 35-40 people attend.

Currently the Church at Lotus Gardens remains as an outreach of Laudium. The Church was constituted as a fellowship with fifteen members on 14 February 1999. Please pray for the ministry team - Selva & Anitha, Abel & Vanitha, Cookie, Luckson, my wife and myself and for the working committee and its office bearers.

Should anyone from your Church be interested in assisting in ministry or in any other way, please contact me.

At the present moment we are faced with serious unemployment, drugs and alcohol problems at Lotus Gardens. We are looking at starting a Creche and Nursery School as well as an After School Care. We are also investigating Job Creation and Empowerment and Development Projects for the community.

We further request second hand clothing, toys, any household goods, building materials or anything that we might be able to use for the poor and needy as well as for ministry and building.

We covet your earnest prayer and support. Why not come and visit us at Lotus Gardens and see what God is doing?

God bless you as you have a part in extending His Kingdom in Lotus Gardens.

Yours in His harvest field

CHIN REDDY
PASTOR

24/02/99



BYLAAG 8 : Laudium Baptist Church, letter of information



LAUDIUM BAPTIST CHURCH

"Holding forth the Word of Life"

Philippians 2:16



† We thank the Lord for His provision - the Church has R100 000 (One Hundred Thousand Rand) to begin the project. We estimate that the envisaged project will cost us something in the region of R500 000 (Five Hundred Thousand Rand). We believe that the Lord will provide this money through His people.

† The Church site is located in a strategic position, serving as a landmark and a testimony of the Lord's grace. We also believe that the Lord is going to use the ministry of this Church to bring many souls to Him and help people to be rooted and grounded in grace and knowledge of our Lord and Saviour, Jesus Christ.

We earnestly covet your prayer and financial support.

We thank the Lord for your prayer, fellowship partnership and financial support for the Gospel of our Lord.

May the Lord richly bless you.

Yours for His Kingdom

PASTOR CHIN REDDY

For and on behalf of the Church
and the Executive Committee

PO Box 13250, Laudium
Pretoria, 0037
SOUTH AFRICA

TEL/FAX: (012) 374 4165



- † Laudium is an Indian Township situated to the west of the city of Pretoria in the Gauteng Province of SA.
- † The total population of Laudium is approximately 45 000 (Forty Five Thousand). The community comprises of approximately 60% Muslims, 40% Hindus and a minority of Christians from several denominations. The Baptist Church is a fundamental Evangelical Church.
- † The work was started in 1978 by Rev Chin Reddy who relocated from Durban. Application was made for a site to the local City Council during 1978. We faced all kinds of problems and opposition with regard to the site. We relentlessly followed various avenues and were persistent in our appeals and prayer until we were finally allocated a site in 1996. Praise the Lord. The site cost us R15 000 (Fifteen Thousand Rand) but the site is traversed by cables, pipes, drains, etc. The plans have been approved and we are ready to begin the building.
- † Our vision is to build a Church that could be used to serve the community at large, a multipurpose complex as well as a place of worship. Apart from the Church Services and its related ministries, we would like to operate a Nursery School, After School Centre, Service Centre for Senior Citizens, Drug & Alcohol Counselling Centre, Coffee Bar, Marriage Counselling, Recreational Centre, etc. Also a possibility of a Christian School.
- † Growth and numbers fluctuated over the years because of employment and accommodation of several families. The congregation has now stabilised. We presently have 18 families, a total number of approximately 70 members. We have a strong Sister's prayer group that meets on Tuesday evenings, a fairly good Sunday School of about 25 children. We also have young people's meeting on Friday evenings. Presently we have a pre-service prayer meeting and the Sunday School at 09:00. Our Sunday Morning Service commences at 09:30. We do not have an Evening Service. We meet at the Transvaal College of Education for our Sunday Morning Service. All our other meetings take place at the Himalaya Secondary School.
- † The Church has an Executive Committee which is actively involved in the administrative and spiritual ministry of the local Church along with the Pastor and Ministry Teams.
- † We enjoy good and faithful prayer and ministry support from Central Baptist Church and other Churches in the Pretoria area. The Church has applied to the North Carolina Baptist Convention through the BUSA for a team to come out to SA to assist in the erection of the Church building. They will be arriving on 31st October 1997.

BYLAAG 9 : Deo Gloria Baptiste Kerk konstitusie

KONSTITUSIE : DEO GLORIA BAPTISTE KERK

Leraar: Ds. J.M.J. de Wit

Tel.: 323-4300 / 323-4307

1. NAME

1.1 The name of the church shall be DEO GLORIA BAPTISTE KERK/BAPTIST CHURCH hereinafter referred to as " THE CHURCH".)

2. BAPTIST UNION OF SOUTH AFRICA

2.1 The church as and when fully constituted, shall seek and maintain membership with the Baptist Union of Southern Africa but shall be independent of any control by it save as hereinafter provided. Having become a member the church shall remain in the membership unless the membership shall resolve otherwise by a 90% (ninety per cent) vote of members ~~present~~ at a properly constituted meeting of members.

3. CHURCH GOVERNMENT AND OBJECTS:

3.1 The church recognises Jesus Christ as its supreme Head, and undertakes to manage its affairs according to New Testament teaching, believing that as the Body of Christ it is equipped by His Spirit to act, decide and direct as set out in Article 8.1.

3.2 The objects of the Church shall be:

3.2.1 To glorify the Lord Jesus, the Head of the Church.

3.2.2 To proclaim the gospel of the Lord Jesus Christ as revealed in Scriptures and to encourage and support the proclamation of that gospel (in accordance with Matthew 28:18-20) to the ends of the earth.

3.2.3 To provide instruction and fellowship for believers, seeking to build them up to the measure and stature of the fullness of Christ (Ephesians 4:13).

4. STATEMENT OF BELIEF

4.1 The Church believes:

4.1.1 In the scriptures of the Old and New Testament in their original writings as fully inspired of God, and accepts them as the final authority for faith and life.

4.1.2 In one God eternally existing in three persons - Father, Son and Holy Spirit.

4.1.3 That Jesus Christ was begotten by the Holy Spirit, born of the virgin Mary, and is true God and true man.

4.1.4 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 the case of those who have reached moral responsibility) in actual transgression involving personal guilt.

4.1.5 That the Lord Jesus died for our sins, a substitutionary sacrifice, according to the Scriptures, and that all who believe in Him are justified on the ground of His shed blood.

- 4.1.6 In the bodily resurrection of the Lord Jesus Christ, His ascension into heaven, and his present life as our High Priest and Advocate.
- 4.1.7 In the personal return of the Lord Jesus Christ.
- 4.1.8 In the personality of the Holy Spirit, His regenerating work, His infilling, His gifts and His sealing and abiding presence in the true believer.
- 4.1.9 That all who receive the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of God.
- 4.1.10 The saints are those whom God has accepted in Christ the Beloved and effectually called and sanctified by His Spirit. To them He has given the precious faith that pertains to all His elect. The persons to whom such blessings have been imparted can neither totally nor finally fall from the state of grace, but they shall certainly persevere in grace to the end and be eternally saved, for God will never repent of having called them and made gifts to them.
- 4.1.11 That all Christians are called to a life of holiness, devotion to the Lord Jesus Christ and service for Him.
- 4.1.12 In the resurrection both of the just and the unjust, the eternal blessedness of the redeemed, and the eternal banishment of those who have rejected the offer of salvation.

4.2 Statement of Baptist Principles:

The Church further believes in the following distinctive Baptist emphases:

- 4.2.1 The CHURCH as the whole company of those who have been redeemed by Christ and regenerated by the Holy Spirit. The local church, being a manifestation of the universal church, is a community of believers in a particular place where the Word of God is preached and the ordinances of Baptism and the Lord's Supper observed. It is fully autonomous and remains so notwithstanding responsibilities it may accept by voluntary association.
- 4.2.2 BELIEVER'S BAPTISM as an act of obedience to our Lord Jesus Christ and a repentance, faith and regeneration: it consists of the immersion in water into the name of the Father, Son and Holy Spirit.
- 4.2.3 The principle of CONGREGATIONAL CHURCH GOVERNMENT, namely, that a constituted church meeting is, under the Lordship of Jesus Christ, the highest court authority for the local church; and that each individual member has the inalienable right and responsibility to participate fully in government of the church, including the appointment of its leaders.
- 4.2.4 The FRIESTHOOD OF ALL BELIEVERS, by which we understand that each Christian has direct access to God through Christ our High Priest, and shared with Him in His work of reconciliation. This involves intercession, worship, faithful service and bearing witness to Jesus Christ, even to the ends of the earth.

- 4.2.5 The principle of RELIGIOUS LIBERTY, namely, that no individual should be coerced either by the State or by any secular, ecclesiastical or religious group in matters of faith. The right of private conscience is to be respected. For each believer this means the right to interpret the Scriptures responsibly and to act in the light of his conscience.
- 4.2.6 The principle of SEPARATION OF CHURCH AND STATE in that, in the providence of God, the two differ in their respective natures and functions. The Church is not to be identified with the State nor is it, in its faith or practice, to be directed or controlled by the State. The State is responsible for administering justice, ensuring an orderly community, and promoting the welfare of its citizens. The Church is responsible for preaching the Gospel and for demonstrating and making known God's will and care for all mankind.
- 4.2.7 Any change within the church structure or organisation which is in conflict directly or indirectly with one or more of the stated Baptist Principles will be invalid unless approved by at least 90% of the members present and entitled to vote at a duly constituted Special Church meeting of which at least three months' notice has been given.
- 4.3 The congregation accepts as a broad theological guideline of its theology on the 1689 Baptist Confession of faith and Spurgeons chaticism.

5. LIDMAATSKAP

- 5.1 Diegene wat as gedoopte gelowiges alreeds ooreengekom het om hierdie gemeente se stigterslidmate te wees, is lidmate op die basis van hierdie konstitusie.
- 5.2 Alleen persone met 'n duidelike getuienis van wedergeboorte.
- 5.3 Die leierskap sal toesien dat daar 'n lidmaterol op datum gehou word.

6. VOORREGTE EN FLIGTE VAN LIDMATE

- 6.1 Onder die Goddelike leierskap van die Here Jesus Christus, berus die finale gesag en verantwoordelikheid in alle sake rakende die lewe en diens van die gemeente by die hele gemeente. Elke individuele lid het die verantwoordelikheid en reg om ten volle deel te neem aan die kerk se lewe en regering, insluitende die aanstelling van sy leierskap.
- 6.2 Elke lidmaat is geregtig en onder verpligting om gemeentevergaderings getrou by te woon, tensy verhinder vir 'n geldige rede, en om sy/haar stemreg in belang van die hele gemeente in 'n gesindheid van gebed en liefde te beoefen.
- 6.3 Dit word van lidmate verwag om die bediening te ondersteun en die gemeenskap van die kerk te onderhou deur gebed: deur bywoning van kerkdienste sover dit inhulle vermoë is, deur 'n bepaalde werk in die gemeente te verrig, deur geldelike steun soos Gods voorsiening hul in staat stel, deur vreemdelinge in aanraking met die gemeente te bring.

BYLAAG 10 : Deo Gloria Baptiste Kerk, van armoed tot oorvloed
28 Mei 1994

Van armoed tot woord,

28 Mei 1994

Vandag is die 28ste Mei. Ons is hier in hierdie groot, pragtige kerkgebou, wat die HERE aan ons gegee het, bymekaar om dankie te se vir die pad wat die HERE met ons geloop het, van 'n motorhuis tot 'n kerk met 'n spitsdak en baaaaie ruimte.

Dit het alles begin met die gemeente wat tans bekend staan as die Hatfield Christian Centre. In daardie dae was hulle nog 'n Baptiste gemeente en het 'n visie gehad om 'n gemeente in elkeen van die vier windrigtings tot stand te bring. Hulle visie het egter later verander in een waar almal onder een dak bly en so word Joep toe 'n Hatfield leraar saam met Neville Norden.

Op 'n dag ontvang Joep toestemming om 'n gemeente in die weste te gaan begin en Januarie 1984 word die Deo Gloria Baptiste gemeente gestig!

Die eerste byeenkoms het in Joep se sitkamer plaas gevind met 18 mense teenwoordig, waarvan 16 lede was. Die aanddienste het die vorm van 'n koffiekroeg, met lampe en tafeltjies aangeneem, en tydens die vakansies was die musiekgroep soms meer in getal as die hele gemeente!

Dit was 'n klein, arm gemeente wat moes rondspring tussen aanbiddingslokale. Van die plekke waar hulle moes aanbid was onder andere: 'n Katolieke skoolsaal, 'n boksgimnasium (motorhuis) in 'n erf en 'n teater waar hulle elke eerste Sondag van die maand letterlik in 'n drukkery, tussen ink en masjiene moes diens hou.

Die HERE is getrou en deur al hierdie sukkel dae het HY wonderbaarlik aan Joep en sy gesin voorsien. Soveel so, dat hy 'n verband van R71 000 in 8 en 'n half jaar afbetaal het en gereeld op bonatuurlike maniere geld ontvang het vir welverdiende vakansies. Die HERE het toe reeds aan die gemeente die pragtige beloftes gegee wat ons nou in besit neem en in vervulling sien kom, naamlik:

1 Kronieke 17: 9: "en EK sal vir my volk Israel 'n plek bestel en hom plant, dat hy op sy eie plek kan woon en nie langer verontrus word nie. En kwaaddoeners sal hom nie meer mishandel soos vroeer nie."

Jesaja 14:1: "Want die HERE sal Hom oor Jakob

ontferm, en HY sal Israel nog verkies en hulle in hul land laat vestig; en die vreemdeling sal hom by hulle voeg, en hulle sal hul aansluit by die huis van Jakob."

In 1986 het Neville, 'n voormalige mnr. Suid Afrika en oud kollega van Joep, 'n gemeente in die middestad begin. Hulle het so tussen die Cinerama en die Transvalia Teater rond gesprong en uiteindelik in die teater, wat ons onlangs ontruim het, vastigheid gevind.

Die HERE het aan Deo Gloria 'n WOORD gegee dat mense vanuit alle rigtings na die gemeente gaan kom en die gemeente dus sentraal sal wees. Die vraag ontstaan toe of Deo Gloria uit Wesmoot na die stad moes verhuis, of nie.

Op 'n dag het die groot trek van Lewende Woord gemeente na die WNNR se omgewing begin. Een van die eerste dinge wat Neville daar begin het, was 'n Bybelskool. en raai net wie het klas gegee? Ja, ons eie en enigste Joep! Met die trekkery gee Neville toe ook sommer vir die Deo Glorianers op 'n praktiese wyse 'n antwoord op die vraag wat hulle so gepla het.

Hy het namens Deo Gloria aansoek gedoen om die gebruik van die Transvalia Teater en hulle 'n belaglike bedrag aangebied, wat hulle net deur die werking van die HEILIGE GEES aanvaar het. Februarie '91 begin die wiede rol! Om te oorleef in die teater, moes Deo Gloria se inkomste die eerste maand al verdubbel en dit het! Hulle kon die R2 000 vir die registrasie van die huur betaal en R5 000 in die bank oorhou. Stadig maar seker het die Deo Glorianers die teater oorgeneem, eerste die winkel langs die teater, waar Neville destyds 'n Bybelskool gehad het. Daarna het ons die voorportaal van die teater betrek en toe uiteindelik, op 1 Mei 1991, die grote teater!

In Lewende Woord se Bybelskool het Joep 'n klomp van die gemeentelede, wat ons tans ken, ontmoet en Deo Gloria het begin groei. Meer en meer mense het kom rus vind in die liefdevolle kringe van 'n hegte familie. Sommiges is reeds lang gelede deur die HERE gewaarsku dat hulle hier sou inskakel. So het Sid Weideman en Joep op 'n dag in 1975 saam gebid en 'n Woord van die HERE ontvang dat die oue die jonge gaan dien... die HERE het Woord gehou en Sid en Sally by ons gevoeg, waaroor ons baie bly is... En so het die gemeente, soos ons hom vandag

ken. begin.

Drie jaar later, op 1 Mei 1994 ontvang ons toe uiteindelik, na 'n hofgeveg wat tot Kenia se koerante gehaal het, ons eie tuiste, wat die HERE so lank terug al aan ons belowe het.

Die Deo Gloria Baptiste Kerk is 'n Afrikaanse gemeente in die Transvaalse Baptiste Assosiasie, wat deel is van die Baptiste Unie van Suid Afrika.

Die HERE het baie vroeg in die geskiedenis van ons gemeente al begin om ons te seën met leiers wat 'n visie het vir verhoudinge, o.a. die Vorsters, die Wilkense, Van Rensburgs en die Van Collers, Maxie en baie ander, wat al 'n lang pad getrou saam help dra. Daar was soms storms wat die gemeente swaar tye laat beleef het, maar deur dit alles het die verhoudinge fantasties gebly en kon die probleme oorbrug word.

Eendag was daar 'n gemeente wat baie na aan die HERE se hart gele het, 'n gemeente vol liefde en omgee vir eensames, afvlerkies en gebroekenes. Op 'n mooi dag se die HERE vir die gemeente dat HY vir hulle 'n Titus gaan stuur, 'n groot man met 'n klein hart en 'n visie vir die platgetraptes. Intussen was daardie jongman eers op pad om 'n Anglikaanse priester te word, wat 'n wierrook bal rondswaai en in Latyns prewel, waarna hy toe besluit het om op 'n boot te gaan werk... Maar die HERE het ander planne gehad en toe die tyd reg is, stuur hy die jongman as die beloofde Titus na SY gemeente. Tot vandag toe is die jongman nog by die gemeente en swaai hy sy vrou rond i.p.v. die wierrook bal en werk hy op 'n kitaar en nie 'n skip nie... en ook op baie van sy vriende se senuwees. Ja, jy't reggeraai, die Titus wat die HERE na die gemeente gestuur het is niemand anders nie as ons eie, geliefde Kevin van Rensburg!

Die afvlerkies waarvoor die HERE ons gemeente in die lewe geroep het stroom steeds in en verdien spesiale behandeling, waarvoor die beradingskliniek geskep is. Claudia het ons kom uithelp en 'n hele, bedrywige bediening ontgin, wat sy baie suksesvol, saam met die HERE, hanteer. Die gemeente is baie dankbaar vir haar groot bydrae!

Kort voordat die HERE hom vir HOMSELF opgeëis het, het Oom Kiki van Rensburg, Tannie Mary se oorlede man, tydens interessie 'n visie gehad van 'n vrugteboom vol vrugte en al die vrugte aan die boom was die mense van ons gemeente.

Vandag is ons al oor 'n honderd en vyftig gemeentede en het baie van die HERE se beloftes al tot vervulling gekom en baie nuwe beloftes intussen bygekome. Ons sit nou hier in ons eie mooi kerkgebou en dink oor al hierdie dinge na. Wanneer ons oë na die gebrandskilderde vensters dwaal en ons sien die inskripsie op die een helder geel blok, met die son wat deur breek en die woorde in 'n sagte gloed omhul, dan roep ons harte saam: "SOLI DEO GLORIA!"

Program:

Opening deur die Dansgroep.



Verwelkoming deur ds. J.M.J. de Wit.



Lofprysing deur die Dansgroep en gemeente.



Sang deur Pierre en Pauli.



Aanbidding deur Dansgroep en gemeente.



Sang deur Eureka van der Merwe.



Gelukwensings deur gassprekers:



1. Ds. Trevor Swart, (Vise - president van die Baptiste Unie van Suid Afrika).
2. Ds. George Beetge, (Leraar van die Arcadia N.G. Gemeente, voormalige leraar van die Meintjieskop N.G. Gemeente).
3. Erich Raubenheimer, (Vriend van gemeente).
4. Pastoor Neville Norden, (Leraar van Lewende Woord gemeente.)

Verdaag na kerksaal vir feestelikhede.



Seremonie Meester: Jonathan Kent.





BYLAAG 11 : Deo Gloria Baptiste Kerk, inligtingsbrief

Gemeente-aktiwiteite

Eredienste

Sondag: 10 vm

Sondag: 6 nm

Kinderkerk

Tydens oggenddiens. Gr 0-7

Albert & Thea van der Hoogt

Tel: 542 4277

Gemeente Biduur

Vrydag: 7:30 nm

Selgroepe

Woensdae & Donderdae: 7:30 nm

Evangelisasie

Vrydag: 7:30 nm

Berading: Bevryding & Innerlike

genesing:

Maandae tot Donderdae

Kontak Kerkkantoor vir afspraak:

Tel:323 4300

Musiek en Deo Gloria Talent

Maandag:6:30 Dinsdag:3nm: Kerk

Pierre & Pauli van Niekerk

Tel:323 4307 Sel:0829677443

Callanetics

Maandae, Dinsdae & Donderdae

5:30 nm: Corrie Skinner

Tel:325 7846(h) 322 1692(w)

Finansies.

Anton v Coller. Tel: 326 0948(h)

Kerk rek no: 000 215 139

Tak no: 32-33-45

Volkkas.Pta.

Selgroepe

Corrie Skinner

Arcadia: Tel: 325 7846 (h)322 1692 (w)

Jock & Liz Camarinha

Kerk: Tel: 346 5237

Jozef & Elaine Notnagel

Kerk: Tel: 333 8481

Hennie & Amanda de Bruin

Capitalpark: Tel: 325 4491

Len & Ansie du Plooy

Capitalpark: Tel: 323 5541

Baksteen & Isabel Coetzee (Jeug)

Arcadia: Sel: 083 560 2250

Petrus & Mariana Vorster

Wonderboom Suid: Tel: 379 8474

Richard & Yolanda Coetsee

Waverley: Tel: 332 2617

Pierre & Pauli van Niekerk

Aanbiddingspan: Tel: 0829677443

Leraarspaar

Joep & Daleen de Wit: Tel: 329 0813

Flower str 352 Capitalpark



DEO GLORIA



BAPTISTE KERK

Tel: 323 4300

"Die gemeente in die hart van die stad met die stad op sy hart"



"n Vader vir weeskinders en n beskermers van die rug van weduwees is God in sy heilige woning. God laat eensames in n huisgesin woon.

Ps 68:6,7

BESTE VRIEND / VRIENDIN

Ons is baie bly dat jy ons besoek het om saam met ons die Here te aanbid.

Jy sal opmerk dat ons aanbidding op 'n heel spontane en informele wyse gekied.

Die blaadjie word aan jou gegee om jou in te lig aangaande ons onderlinge byeenkomste.

Indien jy sou belangstel in verdere inligting aangaande enige spesifieke saak, soos berading, of 'n besoek tuis, of slegs 'n behoefte het dat iemand saam met jou bid, vul gerus die meegaande kaartjie in.

Ons sal jou graag met die Liefde van JESUS wil bedien.

Nogmaals Baie Welkom! Ons vertrou dat jy die diens saam met ons sal geniet, en duidelik tuis roel.

LIEFDE IN JESUS !!!

ONS GLO IN!!

Saam met die Christelike Kerke van al die eeue heen, bely ons:

Ek glo in God die Vader, die Almagtige, die Skepper van hemel en aarde;

en in Jesus Christus, sy eniggebore Seun, onse Here; wat ontvang is van die Heilige Gees, gebore uit die maagd Maria;

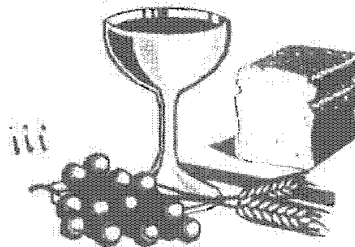
wat gely het onder Pontius Pilatus, gekruisig is, gesterf het en begrawe is en neergedaal het na die hel;

wat op die derde dag weer opgestaan het uit die dood;

opgevaar het na die hemel en sit aan die regterhand van God, die Almagtige Vader, waarvandaan Hy sal kom om die lewendes en dooies te oordeel,

Ek glo in die Heilige Gees:

ek glo aan die heilige, algemene, Christelike Kerk, die gemeenskap van die heiliges; die vergewing van sondes; die opstanding van die liggaam en 'n ewige lewe.



WAAROM...

DOOP ONS GELOWIGES ?

"Gaan dan heen, maak dissipels van alle nasies, en doop hulle in die Naam van die Vader en die Seun en die Heilige Gees;..." Mat 28:19

"Hy wat glo en hom laat doop, sal gered word;..." Mark 16:16

HEF ONS HANDE OP ?

"Hef julle hande op na die Heiligdom en loof die Here;..." Ps 134:2

"So sal Ek U prys my lewe lank, in U Naam my hande ophief;..." Ps 63:5

KLAP ONS HANDE ?

"Alle volke, klap met die hande; juig tot eer van God met 'n stem van gejubel;..." Ps 47:2

SING ONS IN TALE ?

"Ek sal met die Gees psalms sing en ek sal met die verstand psalms sing;..."

1 Kor 14:15(b)

LÊ ONS VIR MENSE HANDE OP ?

"Op siekes sal hulle hande lê en hulle sal gesond word;..." Mat 16:18

"Nadat Paulus vir hulle die hande opgelê het, het die Heilige Gees op hulle gekom;..." Hand 19:6

PROFETEER ONS ?

"Beywer julle met die oog op geestelike gewese, maar veral om te profeteer" 1 Kor 14:1

KOM ONS IN HUISE BYMEKAAR ?

"En dag vir dag het hulle eendragtig volhard in die tempel en van huis tot huis brood gebreek;..." Hand 2:46

GEE ONS TIENDES ?

"Bring die hele tiende na die skathuis, sodat daar spys in My huis kan wees" Mal 3:10

BYLAAG 12 : Brief history of Manna

A. BRIEF HISTORY OF MANNA

On 11th September 1983, five couples met with Allan and Charl Watt to hear Allan share his vision and calling to start a local church in the Wierda Park area. They were Arthur & Felicity Champkins, Jack & Val Viljoen, Murray & Sandra Gibson, Joe & Rykie Nijkamp, Ian & Marion Moore. A week later a sixth couple joined them - Walter & Leny Cox. It was Allan's conviction that a church was needed in this area. They met twice more to pray and seek God's guidance for such a work. Two public meetings were then held to inform interested people. Approximately 50 attended each. Many were happy to be part of the new work, as they too had felt the need for a church in the area.

Our first official service was held on 6th November 1983 at 312 Theuns van Niekerk Street (the house rented by the Watts). A total of about 60 adults and 15 children were present. The following Sunday about 89 folk attended. However, gradually the "*curious* and *cautious*" withdrew, leaving only the "**committed**". And it was that committed group that worked hard to build up the church and its ministries.

From the beginning we met on Wednesday nights for Bible study and there was a ladies' fellowship meeting on Thursday mornings. Each Sunday we had a picnic lunch or braai together at one of our homes. This helped build relationships. Gradually the frequency of these picnics decreased. In February 1984 an early morning Saturday prayer meeting was started. Round about this time a small music group was put together to accompany the singing on Sundays. In March that year a mid-week men's meeting was started, a Friday youth group and a second ladies' fellowship.

Our first "Evangelism Explosion 3" programme was run in April in combination with the Pentecostal Holiness Church in Valhalla and was led by Allan. In May the same year a properly formed Sunday School was started with 5 teachers. A weekly bulletin for news and notices was begun that September, but was replaced by a monthly magazine in June, 1985, which ran for about 3 years.

After meeting in Allan's rented home for a year, we moved, in October 1984, to meeting in the Springvale Primary School hall. The following week, at a general meeting of the church, the proposed constitution was accepted and Manna became a legally constituted body affiliated to the **Baptist Union of Southern Africa**.

Over the first weekend in November, a retreat was held for evaluation, planning and discussion. A temporary Executive of 5 was elected to assist Allan with the administration of church matters and some ministry groups were appointed. At the Sunday service 39 membership certificates were handed out to our first group of official members. The following year, 1985, a tape library was started, two home groups replaced the men's meeting and a 3rd ladies' meeting was commenced. The Young People in God's Service (Y.-P.I.G.S.) had a successful weekend camp.

At the beginning of May we were accepted as members of the Baptist Northern Association. Also that month, two elders were appointed to serve with Allan as our leadership team. A year and a half later, in December 1986, the first 4 deacons were appointed.

Since the beginning, the tithes and offerings have been sufficient to support Allan and his family, and the running of the church activities. Later, we were also able to meet the financial needs of the needy.

In October 1987 the Watts moved into the house at 302 Basson Street, Raslouw, which Manna was buying. In May 1988 the deposit on the bond loan was paid and the property became registered in the name of "Manna Ministries & Assembly". The property belongs to the Manna church family. The price of the property was R128,000.00 and its size is 2,5 hectares.

After waiting for 2 years, we submitted plans for a church building on our property. In the first quarter of 1992 the plans were finally passed and building was started in February. This was done by the members themselves on Saturdays, so it took a long time - almost 3 years. The money for the building was not available at the beginning, but as it was needed, God supplied and we did not go into debt at all -- Praise God! The building was completed in November 1994. On the 19th November, 1994 we held the glorious opening and dedication to God of our beautiful building (Church Hall).

In August of 1994, the Holy Spirit began to bring Father's wonderful refreshing to our people. Many have been touched and changed by His presence and some with physical manifestations. A 'Catch the Fire' service, which met every Wednesday evening, was started in March 1995. This was later discontinued and restarted as an Interdenominational meeting.

At present our church is undergoing the transition from the traditional programme based church to a home cell based church, which means that the home groups are the focus of most activities and ministry.

Over the years of our existence we have had a number of resignations due to disagreements and differing visions, but our membership has slowly continued to grow numerically.

Leon Kotze, our Youth Pastor, came onto full time staff in August 1996. In January 1997, Pastor David & Shirley Burgess joined the pastoral team. (David heads up the Home Group Ministry and is facilitating the transition to a Cell Based Church Structure). In 1997 Ralph & Desiree Stafford joined the staff on a part-time basis (Responsible for Music & Alpha). Arant Molekoa joined the staff as trainee pastor towards the end of 1997.

We have two secretaries serving the Church, they are Charl Watt and Trish Muller.

The church held its first Missions Conference in November 1997, and established the "Missions Faith Promise" system for raising money for missions.

In January, 1998, a Bible School was started using the Christian Life Training Course (CLTC). The goal for 1998 is to grow the church of Jesus both spiritually and numerically with out-reaches into Heuweloord and then on to other areas.

BYLAAG 13 : South African sensus 1996, table 1



Ds de Witt (012) 323-4300

Sheet1

**Statistics South Africa
 South African Census 96**
**Table 1
 Religion
 for Weighted Person**

Church	Number	%
01 Dutch reformed church family	3527075	8.86
02 Reformed churches	188792	0.47
03 Hervormers	173021	0.43
04 Anglican church	1476031	3.71
05 Church of england in sa	123971	0.31
06 International fellowship of christian	38977	0.09
07 Methodist churches of southern af	2711136	6.81
08 Presbyterian churches	645681	1.62
09 United congregational church of sa	344098	0.86
10 Lutheran church of southern africa	1034201	2.60
11 Roman catholic church	3372493	8.47
12 Apostolic faith mission of sa	1124066	2.82
13 Other apostolic churches	3077787	7.73
14 Baptist churches of southern africa	299900	0.75
15 Pinkster protestante kerk	68270	0.17
16 Afrikaanse protestante kerk	24642	0.06
17 Full gospel church of god in southe	237759	0.60
18 Greek Orthodox	19841	0.05
19 Church of christ of latter day saints	9759	0.02
20 Other pentecostal churches	53071	0.13
21 Salvation army united church	49093	0.12
22 Sevent-day adventist church	91802	0.23
23 New apopstolic church	208966	0.52
24 Assemblies of god of sa	293592	0.74
25 St engenas zion christian church	12900	0.03
26 Zion christian church	3854898	9.68
27 (1) bandla lama nazaretha	454760	1.14
28 African methodist episcopal church	291119	0.73
29 St john's apostolic church	217605	0.55
30 International pentocost church	137819	0.35
31 Other african independant churche	229038	0.58
32 Other christian churches	1261856	3.17
33 African traditional belief	17085	0.04
34 Jewish faith/hebrew	68058	0.17
35 Buddhism	2082	0.01
36 Taost	5133	0.01
37 Confucian	585	0.00
38 Hindu faith	537428	1.35
39 Muslim faith	553585	1.39
40 Bahais	2264	0.01
41 Creative Thought	3372	0.01
42 New age	168783	0.42
43 Other non-christian religions	1853	0.00
44 Other methodist churches	97513	0.24
45 Other presbyterian churches	81255	0.20



Sheet1

46 Other congregational churches	85770	0.22
47 Other lutheran churches	16992	0.04
48 Other catholic churches	54032	0.14
49 Other baptist churches	139781	0.35
50 Other pentecostal churches	340444	0.86
51 Other orthodox churches	13823	0.03
52 Other (seventh day) adventist chur	74599	0.19
53 Other african apostolic churches	12700	0.03
54 Other assemblies	75188	0.19
55 Other zionist churches	2136728	5.37
56 Other zionist churches	22530	0.06
57 Christian scientist	2058	0.01
58 Christian centres	98325	0.25
59 Ethiopian type churches	474255	1.19
60 Ethnic churches	35524	0.09
61 Other evangelical churches	638411	1.60
62 Other charismatic churches	8820	0.02
63 No religion	4638897	11.65
64 Refused	132528	0.33
00 Other	1744152	4.38
99 Not stated	1870026	4.70
Total	39806598	100.00
		200.00

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