

**THE OTHER SIDE OF THE MOUNTAIN:
INITIATIVES OF A YOUNGER PENTECOSTAL
GENERATION**

by

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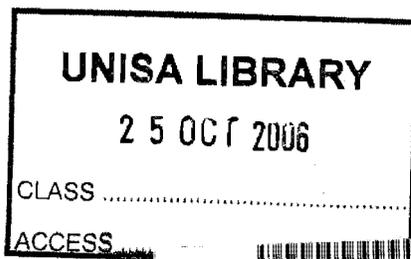


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Abstract

THE OTHER SIDE OF THE MOUNTAIN:
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Pentecostal churches are growing significantly across the world, but occasionally theological tensions arise within Pentecostal churches, sometimes related to intergenerational differences, which hinder both quantitative and qualitative growth. This study analyses the dynamics of a particular generation gap in one South African Pentecostal congregation. It explores the initiatives of a cell group from the younger generation, aimed at enhancing the credibility and effectiveness of the congregation's witness. The cell group initiatives highlighted issues of leadership, biblical hermeneutics, and the need for a theological re-assessment of local traditions that had always acted as identity markers for the older generation. This study contends that the conflict between a more collectivist older generation and a more individualist younger generation can be bridged through well prepared conflict resolution processes led by credible intervention teams and through some form of accommodation of the views and desires of both generations.

The Other Side of the Mountain

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The Other Side of the Mountain

Key Words:

Cell group, Conflict resolution, Generation gap, Hermeneutics, Leadership, Mission, Pentecostal

The Other Side of the Mountain

TABLE OF CONTENTS

Chapter One Introduction	1
1.1 The Research	2
1.1.1 Purposes	2
1.1.1.1 Personal Purposes	2
1.1.1.2 Practical Reasons	3
1.1.1.3 Research Purpose	4
1.1.2 Research Methodology	5
1.1.2.1 An Empirical/Qualitative Study	5
1.1.2.2 Participant Observation	7
1.1.2.3 Qualitative Interviewing	10
1.1.3 Data Collecting	11
1.1.3.1 The Setting	12
1.1.3.2 The Actors	13
1.1.3.3 The Events	15
1.1.3.4 The Process	16
1.2 Significance of This Study	17
1.2.1 Growth of Pentecostalism	17
1.2.2 Emergence of a Younger Church	19
1.2.3 Social and Economic Pressures	20
1.3 Definitions	21
1.3.1 Pentecostalism	21
1.3.2 Tradition	30
1.3.3 Generation Gap	32
1.3.4 Cell Group	33
1.3.5 Initiative	34
1.3.6 Collectivist/Individualist	35
1.4 Limits of Study	37
1.4.1 Personal Limits	37

The Other Side of the Mountain

1.4.1.1 Positive Aspects	37
1.4.1.2 Negative Aspects	40
1.4.2 Size of Sample Group	41
1.4.3 Translation of Tape Recordings.....	42
1.5 Contribution to Missiology.....	43
1.6 Overview of Chapters	45
Chapter Two: Generation Gaps.....	47
2.1 Introduction	47
2.2 Generation or Cohort	49
2.3 Are There Generation Gaps?.....	50
2.4 Examples of Generation Gaps.....	52
2.4.1 Papua New Guinea	53
2.4.2 Chicago, Illinois, USA	53
2.4.3 Houston, Texas, USA	54
2.4.4 Gikuya Society	55
2.4.5 Pontnewydd, Wales	55
2.4.6 South Africa	56
2.4.7 Analysis of Examples	57
2.5 What are Some Contributing Factors to Generation Gaps? ..	62
2.5.1 Changing Values	63
2.5.2 Changing Traditions	66
2.5.3 Clashing Mental Models	71
2.5.3.1 Differences in Experiences.....	72
2.5.3.2 Differences in Theological Assumptions	74
2.6 How Generation Gap Issues Affect This Study.....	75
Chapter Three: The Cell Group	77
3.1 Introduction	77
3.2 Defining the Cell	79
3.2.1 A Small Group	81

The Other Side of the Mountain

3.2.2 Purposes of the Cell Group	82
3.2.2.1 Relationship	84
3.2.2.2 Ministry	85
3.2.2.3 Evangelism	88
3.3 Advantages and Disadvantages of the Home Cell	90
3.4 The Cell Group Structure	93
3.5 The Sample Cell Group	98
3.5.1 General Description	98
3.5.2 Upward Mobility of Cell Members	101
3.5.3 Purposes of Starting the Cell Group	103
3.6 Summary	105
Chapter Four: Initiatives of a Younger Generation Cell Group... 106	
4.1 Introduction	106
4.2 Reinterpreting	108
4.2.1 Reinterpreting of Methodology and Ministry.....	108
4.2.1.1 Initiatives for Changing Methodology	109
4.2.1.2 Initiatives for Changing Ministry	116
4.2.2 Reinterpreting of Traditions	123
4.2.3 Reinterpreting of Pentecostal Identity	134
4.2.4 Reinterpreting of Evangelism/Outreach.....	140
4.3 Resolving Conflicts	148
4.4 Summary	152
Chapter Five: Missiological Implications as a Result of the Cell Group Initiatives	153
5.1 Introduction	154
5.2 Mental Models	155

The Other Side of the Mountain

5.3 Vested Interests	165
5.4 Foundation of Faith	174
5.4.1 Changing Foundations	174
5.4.2 Contextualization	178
5.4.3 Pillars of Faith	180
5.5 Astigmatic Pentecostalism	186
5.5.1 Astigmatic Pentecostalism: No Clear Vision	186
5.5.2 Astigmatic Pentecostalism: Distorted Vision	189
5.5.3 Strategies for Overcoming Astigmatic Pentecostalism	191
5.6 Evangelism/Outreach	193
5.7 Missiological Implications	203
5.7.1 Challenge to Leadership	204
5.7.1.1 Dominance of Men	205
5.7.1.2 Challenge to Visionary Leadership	213
5.7.2 Challenge to Outreach Ministries/Missions	217
5.7.3 Challenge to Distinctive Pentecostal Identity	224
5.7.3.1 Common Pentecostal Identity	224
5.7.3.2 Theological Pentecostal Identity	231
5.8 Bridging the Generation Gap	235
5.8.1 The Family	235
5.8.2 The Body of Christ	236
5.8.3 The Table of the Lord	238
5.9 Conclusion	242
5.10 Epilogue	245
List of References Cited	247
Appendix A	257



The Other Side of the Mountain

LIST OF FIGURES/CHARTS

CHART ONE	Advantages and Potential Disadvantages of the home Cell Group	90
CHART TWO	Advantages and Disadvantages of cell group	91
CHART THREE	Ages of Cell Members	99
FIGURE ONE	Foundation of Faith	181

The Other Side of the Mountain

Chapter One

INTRODUCTION

There is a phrase that is being used more and more in the Pentecostal circles. It isn't a new term or phrase as far as church growth terms go but for many Pentecostals, it is. It elicits a full range of comments from total approval to total rejection. It is a phrase that if implemented would bring about much change in the regular church life of the Pentecostal movement. For some, it is feared for what it might bring and thus rejected. For others, it becomes the only solution to what they perceive are the problems of the church. The phrase when it began to be used was never intended to bring fear or confusion. It was a term that arose out of the perceived need for the church to become more meaningful to a new generation of believers. It is a term that describes a single method of church growth. There are some people who believe that it may be the only method that the church should be using (cf. Neighbour 1990).

This phrase is "cell group." The concept of "cell group" has proven very effective in churches around the world. One of the largest congregations in the world uses the cell group concept as a means of sustainable church growth (cf. Cho 1981). From the very small church to the very large church, cell groups have been initiated as a means of reaching out to those who do not normally attend regular church meetings. But for some reason, many of the pastors with whom I have spoken are not comfortable with the idea of using cell groups in their churches. The cell group concept will be developed more fully in Chapter Three.

This study is about a cell group that began in an established Pentecostal church as an attempt to keep several young couples in the congregation since they had moved away from the central location of the congregation. It is concerned about the initiatives of this younger generation cell group in respect to their local congregational structure. This study looks at both the desires of the cell members for change and the result of any changes that came into their congregation, even to the

The Other Side of the Mountain

point of bringing division within the congregation. It is my belief that the initiatives of the younger generation Pentecostals must be understood and constructive responses to it developed, so that the Pentecostal movement can continue to go grow numerically.

1.1 The Research

1.1.1 Purposes

Maxwell (1996:15) says there are three purposes in doing a study: "personal purposes, practical purposes, and research purposes." He defines these as follows:

1.1.1.1 Personal purposes

Personal purposes are those that motivate *you* to do this study.... Practical purposes are focused on *accomplishing* something---meeting some need, changing some situation, or achieving some goal...Research purposes, on the other hand, are focused on understanding something, gaining some insight into what is going on and why this is happening. (Italics in original)

I follow Maxwell's three purposes for doing a study to define my reasons for this study.

There are several reasons from a personal standpoint as to why I wanted to do this study. First, I am Pentecostal, by choice, not by birth. I came into the Pentecostal movement at the age of fourteen by choice from a non-Pentecostal background. As a Pentecostal, I need to be able not only to look at the history of the Pentecostal movement but also to be able to consider what the future of Pentecostalism might be. Second, I am an instructor at a Pentecostal based training centre. I teach Pentecostal Theology as an academic subject. As a teacher of the Word of God, I cannot just look at Pentecostalism from the academic side. I need to be able to consider the future ramifications of the application of the belief systems of Pentecostals to their daily lives. To be an effective teacher I need to know what the trends of the church might be in or-

The Other Side of the Mountain

der to guide the students that I am teaching to a better understanding of the fullness of the work of God.

Third, I have been a minister of the gospel in a Pentecostal denomination for the past 37 years. To be able to effectively minister the gospel of Jesus Christ in the changing society in which one lives, I need a better understanding of what people are thinking and wanting. Fourth, as a result of my Master's dissertation (Gorman 1997), I discovered that there was a major difference in the beliefs and desires of younger generation¹ Pentecostals and the beliefs and desires of older generation Pentecostals. I wanted to find out, if possible, how these younger generation Pentecostals saw the future. In doing so, a glimpse of the future of Pentecostalism in general might occur.

1.1.1.2 Practical Reasons

Since there are these differences between the younger and older generation, it is important to be able to understand some of the changes to Pentecostalism that is envisioned by this younger generation. Maxwell (1996:16) says that the practical purposes of any study should "meet some need, change some situation, or achieve some goal." These differences have resulted in a chasm, a "generation gap," coming into existence between the older generation and the younger generation. If one can understand the direction that the younger generation wants to go and some of the reasons they see for the need to change, then this chasm can be bridged and a closer unity can be reached between the two generations. This study can be seen as an attempt to understand the younger generation by focusing on a particular cell group consisting of only younger generation Pentecostals. During the preliminary study I sensed there was a great need to bridge the gap between these two groups. There appears to be misunderstandings as to the intents, purposes and desires of the younger generation for the future of their congregation.

¹ There were of course exceptions to both categories with some of the younger generation holding to the belief system of the older and some of the older generation seeing the need for change in similar terms as the younger generation.

The Other Side of the Mountain

This study can be seen as one of the first steps in building bridges between the older and younger generation Pentecostal. However, it cannot be seen as the answer to generational differences but only an attempt to see some of the issues involved in those differences as seen from the younger generation's viewpoint of one particular congregation. This then is one step in many to narrow the gap between these two generations.

1.1.1.3 Research Purposes

The purpose of this study can be identified in the *central research question*: The purpose of this study was to discover the initiatives that a particular younger generation cell group brought in 1999 to its local Pentecostal congregation in Cape Town. Certain questions then can be asked: What effect will the changes envisioned by the younger generation have on their Pentecostal congregation? What potential effect will these changes have on Pentecostalism in general? How does the cell group develop social responsibility within the group? What are the social implications for the church as a result of this development? In what ways do the cell group help develop spiritual consciousness? Has the cell group brought division or conflict within the church? How does the cell group encapsulate the future shape of Pentecostalism? In what ways does the cell group respond to the challenges of the Great Commission? What do the members of the cell group believe about Pentecostal issues? How have they arrived at their conclusion? Many other questions could also be asked concerning a congregation's service to the community or to ecological issues.

The Other Side of the Mountain

1.1.2 Research methodology

My research has been an empirical, qualitative study of a particular cell group. It involved participant observation and interviews.

1.1.2.1 An Empirical/Qualitative Study

I chose the empirical/qualitative method of research for two reasons. First, it is the method that best suits me as an individual. I enjoy searching out and finding new information. I believe that the experiences of people provide important research information that cannot be found by studying the academic writings of others. I have discovered, through personal involvement in many aspects of Pentecostalism, that for many Pentecostals experience is valued higher than academic knowledge. If many Pentecostals were forced to choose between their experience and what was academically correct, they would choose their experience. Pentecost is considered to be an experience. As an experience, it does not necessarily need any formal academic understanding to make it a reality. If the experiences of Pentecostals can be backed by academic study, that is fine. But if not, the experience will hold precedence. Pentecostals have had an experience and they will rely on that experience before accepting any proof that may come from formalised study. Empirical research reaches into those experiences. I want to know about the experiences of the people that I am studying. I, too, value experience. But I also know the importance of academic knowledge. I do not think that it is an either/or situation. One needs both experience and academic knowledge. One without the other would make one's perspective unbalanced or out of proportion. Experience without knowledge could lead to an incorrect understanding of an event. Knowledge without experience involves only one side of an issue without knowing whether or not the knowledge actually works or not. Empirical research allows one to attempt to put the two aspects together, experience and knowledge. Experience should strengthen knowledge and knowledge should strengthen the experience. Any person who relies solely on one means of understanding is likely to have a disproportionate view of that subject.

The Other Side of the Mountain

Secondly, qualitative research involves people. Heron (1996:9) says, "Qualitative research . . . is about other people studied in their own social setting and understood in terms of the meaning those people themselves bring to their situation." I wanted to find out what the younger generation Pentecostal felt and wanted for their congregation. It was not enough for me to simply observe and look at the situation from my own perspective. I wanted to know what the people themselves felt were their needs and what they felt were the solutions to the problems they were identifying within the church. Through empirical/qualitative research, I believed that I could find some of the answers to the perceived problems between younger and older generation Pentecostals. I did not want to study just the results of other peoples' research and do a comparative study. Nor did I want to do a descriptive study. I wanted to try to find some answers through empirical research. Qualitative research is not just the setting down of facts and figures. It involves the researcher in both what facts and figures are set down and how those facts and figures are interpreted. All research is filtered through the researcher's own understanding of the subject. As researcher, I must keep in mind that I am one of the people involved in the qualitative research.

This study is also not a comparative study. Although the initiatives of the sample cell group highlight differences between the older and younger generations within their local congregation, this study does not make a detailed empirical study of the differences between the older and younger generations' opinions. The empirical study was done only among the cell group members, i.e., the younger generation. The information concerning the older generation was obtained from the cell group members and was therefore filtered through their perceptions of the older generation. I also obtained information of the older generation as a participant observer by attending services where both older and younger generation congregation members were present. The study is about the *initiatives* of the younger generation cell members. It is concerned with the changes that the younger generation cell member wanted to occur in its local congregation.

The Other Side of the Mountain

1.1.2.2 Participant Observation

I consider participant observation as a very important tool in gathering material. In empirical research, observation of what is happening becomes extremely important. De Vos (1998:90) says, "Next to interviewing, participant observation is the data-collecting method used most often by researchers working according to the qualitative approach." When the observation is considered along with the personal interviews, then the research can be more plausible. As a Pentecostal, I brought to the observation knowledge that assisted me in interpreting what was happening. The concept of "triangulation" helps to bring this into focus. *The Penguin Dictionary of Sociology* (2000:364) says triangulation is used by "qualitative researchers and ...sociologists who employ multiple methods" of investigation and is "borrowed from land surveyors and map-makers to locate a point, by taking bearings from three known points and plotting their intersection." In this case, the three points of "triangulation" would be interviewing, participant observation and personal knowledge and experience. *The Penguin Dictionary* (2000:364) further states that according to "Denzin's identification...", I specifically use the "*methodological triangulation* – (the) use of multiple methods to study a single issue."

I not only observed but also participated in the activities of the group and in the discussions that occurred. Spradley (1980:51) says "participation allows you to experience activities directly, to get the feel of what events are like, and to record your own perceptions. At the same time, the ethnographer can hardly ever become a complete participant in a social situation." I discovered that this was true. Heron (1996:27) seems to agree with this when he said,

In qualitative studies, the researcher does not engage fully in the behaviour that is being studied, but does engage in fieldwork, that is, visits the natural setting where the behaviour occurs and is a participant observer and data gatherer of the subjects' perspectives and behaviour in that setting. A participant observer can get more or less involved in the activities of the social situation which he or she is observing, but is still only a partial participant in it.

The Other Side of the Mountain

Although I had been accepted into the cell structure, I did, in some respects, always remain as an outsider to the group. This came about for several reasons. First, I am a minister of the Gospel as well as the principal of a Training Centre. I have noticed and have experienced that Pentecostal people have a tendency to hold the ministers of the Gospel in very high honour, even to the point of placing them on a pedestal. The minister is the highest authority in the local church and therefore his position demands respect from the congregation. Thus, anyone who is a minister of the Gospel should be honoured highly.

Second, since I did not attend all the meetings, my presence signaled that I was there due to the study that I was doing. All the participants of the cell group had agreed to the study, yet there was still some reluctance on the part of some of the cell members to my being there. This was evident by the way some of the cell members were hesitant to enter some of the conversations during the cell meetings. There were also occasions when I noticed that some of the cell members were also observing me while I was observing them. However, I think it may also be true what Hopewell (1987:88) says: "Observation within one's own church is more difficult than the study of a distant culture." In a study of a different culture or church group, one would tend to be more observant and listen more intently since one would more than likely be a total stranger to the events and circumstances that one was observing and in which one was participating. When one is in a new environment, one is more aware of what is happening because every experience is new. When one is in familiar surroundings, one tends to be more relaxed and perhaps not as observant as one could be.

According to Spradley (1980:54), a participant observer comes to the situation to do two things: "(1) to engage in activities appropriate to the situation and (2) to observe the activities, people, and physical aspects of the situation." As an insider to Pentecostalism, I was able to participate more freely because I understood what it was to be Pentecostal (at least from my perspective). As a minister, I received extra respect because of that position but I did not take any direct leadership in the meetings or the direction in which the conversations went. There were times that my opinion was sought over some issue that was under discussion and I was able to take part in the actual discussion. The opportunity to participate in the discussion allowed me to see more clearly

The Other Side of the Mountain

some of the questions and answers that were being posed by this younger generation. As an observer, I was able to see how each one responded to certain stimuli and certain topics. For instance, one lady responded quickly to topics that centred on gender issues, especially the role of women in the church. Her quickness to respond indicated deep feeling in this area². Engagement and observation are the two keys that make participant observation successful. The difficulty came in finding an appropriate correlation between observing and participating. Pentecostals tend to become absorbed in the praise and worship portion of their meetings to the exclusion of anything that is happening around them. As a Pentecostal it would have been easy for me to do that. As a participant observer, I had to be acutely aware of the main purpose of my presence in the meetings.

I also had the opportunity to be a participant observer in many other Pentecostal activities. In my position as a minister, I have been invited to participate in various Pentecostal activities from regular congregational services to the ordination service of new people into ministry. These times as participant observer were separate from the cell meetings and allowed me the opportunity to observe many differing aspects of Pentecostal life and experience. These observations were helpful in that they provided additional sources of information for this study. These extra observations were not limited to any one particular Pentecostal congregation or denomination. On many of these occasions I was approached by people from the congregation with questions and/or comments concerning the growth of the congregation or problems that were at that time in the various congregations. As principal of the training centre, I believe I am considered to be a neutral person and therefore can be approached for help or advice. Sometimes all that is wanted or needed is a listening ear. There were times when these outside observations proved helpful in understanding and analyzing the information obtained through interviewing or through participant observation. I made use of these outside experiences throughout this study.

² For this person, this view was expressed very strongly during the one to one interview.

The Other Side of the Mountain

1.1.2.3 Qualitative Interviewing

Mason (1996:38) describes qualitative interviewing as “usually intended to refer to in-depth, semi-structured or loosely structured forms of interviewing.” Mason (1996:38-39) says these types of interviews are characterised by:

- A relatively informal style, for example with the appearance of a conversation or discussion rather than a formal question and answer format
- A thematic, topic-centred, biographical or narrative approach, for example where the researcher does not have a structured list of questions, but does usually have a range of topics, themes or issues which s/he wishes to cover
- The assumption that data are generated via the interaction, because either the interviewer (s), or the interaction itself, are the data sources. Qualitative interviews may involve one to one interactions, or large groups

The interviews that I conducted were one-on-one with each couple involved in the cell group. At the time of the research, the cell group consisted entirely of couples. The cell group was established primarily for the young couples of the congregation who had moved out of the local congregational environment. The questions were based on the information that was obtained from the cell meetings that I attended. The interviews were conducted after an analysis of the cell meetings as only then did I have an idea about some of the issues that needed further clarification by means of the interviews of the couples.

I chose to conduct what Mason called the “relatively informal style” of interviewing. I did have some specific questions that I wanted to cover in the interviews (See Appendix A for sample) but I hoped that some of the answers to those questions would come naturally during the interview process. In some cases, that did happen. At the same time, other questions arose as a direct result of the answers given by the interviewees. When my specific topics did not come up as a natural part of the conversation, I led the questioning back to those areas that I felt needed to be covered, while trying not to lead the couples to give answers in any given direction. On one or two

The Other Side of the Mountain

occasions, the answers first given by the respondents to one of these specific questions indicated to me that the couple did not have an interest in that area which caused me to not dwell on it but go on to something else. I did not press any couple for an answer to any questions. As Crowe (1993:141) says, interviews allow for “the opportunity to probe into ancillary questions that might otherwise be left untouched but that are crucial to a better understanding of the issues.” In each case I tried to make the interview time an informal occasion, either sitting around a table or in the lounges of the homes of the cell members. There was only one interview that took place outside of the homes of the cell members due to the request of those interviewees³.

The “ancillary questions” often allowed me to probe deeper into the minds and feelings of the cell members. On several occasions, answers to questions brought up other questions that caused problem areas to be discovered that would not have been noticed otherwise. It would have been easy to keep just with finding the answers to the predetermined questions, but had I done so, the real situations and solutions would not have been seen. It was important for me to listen carefully to the answers given by the interviewees in order to be able to do more than scratch the surface. There was at least one occasion when the issues brought up by other interviewees did not seem to be issues with one couple. However, upon questioning deeper into their answers, the same or similar issues did occur. That is why I had determined before the start of the interviews to attempt to listen closely to see what the interviewees were saying and not just try to find answers to my predetermined questions. It was necessary to cover certain issues that had arisen from the cell meetings but it was also very important to discover if there were other issues that needed to be considered.

1.1.3 Data Collecting

De Vos (1998:46) suggests four parameters for data collection:

- ❖ The setting (where the research will take place)

³ This interview took place in the library at the Training Centre where I am the principal.

The Other Side of the Mountain

- ❖ The actors (who will be observed or interviewed)
- ❖ The events (what the actors will be observed doing or interviewed about)
- ❖ The process (the evolving nature of events undertaken by the actors within the setting)

Let us consider the process of data collection using De Vos' four parameters.

1.1.3.1 The Setting

The initial research took place during the cell meetings of the study group. These cell meetings were conducted in the various homes of the cell members using a rotation schedule so that every couple could have an opportunity to host the cell meetings. The meetings were semi-structured in that the leader usually had some predetermined idea or topic that the leader wanted to discuss in each meeting. However, there was also a looseness about the meetings that allowed for deviation from the planned programme in the event that some other topic was mentioned that the group needed to discuss. The members of the cell group sat in chairs or on the floor depending upon the number present and the situation in the home where the meeting took place.

One of the courtesies extended to me was that I always had a chair even if it meant one of the women sat on the floor. Although I objected to this, I came to realize that it was a part of the culture of the Pentecostal people in showing their respect for me as a minister of the gospel. This informal setting made it easier for the cell members to feel freer to open up during the discussions. A more formalized setting of chairs and desks or rows of chairs, as is found in most churches, would not have allowed this freeness of participation on the part of the cell members. During each meeting I tried to sit where I would be the least noticed but also where I could get the best possible tape recording of the meeting. It was not always possible for me to sit in the very centre of the room for in doing so would have emphasized my presence rather than diminish it.

The Other Side of the Mountain

The settings for the interviews were also in the homes of the cell members with the one exception mentioned above. Conducting the interviews in the homes of the cell members allowed for a more relaxed atmosphere for the interviewees. The couples were in their own homes and thus it afforded them an opportunity to be in more familiar surroundings that tended to allow them to be more open in their answers. This did bring about one or two situations when there were small children present. Sometimes the children wanted to know what was happening, or wanted special attention, or, in the case of babies, they needed to be cared for. In such cases, it did tend to distract from the interview as one of the parents had to attend to the need of the child or take care of the situation. I do not think that this took away from what was being said as the other parent continued with the interview, only that these things were part of the settings. In one interview, the outside door and windows were open that allowed the noise of the street to be heard in the tape recording. The extra noise made it more difficult to understand the recordings for translation purposes. To compensate for the extra noise, the tape had to be played several times at certain points to be able to clearly understand what the interviewee had to say. Although the noise was a hindrance, it was not an insurmountable problem.

1.1.3.2 The Actors

The members of the cell group ranged in age from early twenties to late thirties with the leader being the oldest one in the group. All the members of the group were from one Pentecostal denomination and attended the meetings of the congregation regularly. They had all agreed to participate in this study and seemed to be open to my using them as the basis of this study. Although one or two of them agreed that I could use their full names in the study, most of them agreed only to the use of their initials. I decided to only use initials when quoting from the interviews rather than a mix of names and initials. Of the couples in the cell group, either the husband or the wife had attended the church since childhood. Since the formation of the cell group was intended primarily for young married couples, at the time of the study, there was no single person as a member of the group.

The Other Side of the Mountain

The cell group is a part of the Sentinel Pentecostal Holiness Church of Hout Bay. The church belongs to the Western Cape Conference of the General Conference of the Pentecostal Holiness Church of South Africa. The South African Pentecostal Holiness Church started in the early 1900's by missionaries from the International Pentecostal Holiness Church, USA. The international offices are located in Oklahoma City, Oklahoma, USA. There is another group of churches in South Africa registered as International Pentecostal Holiness Church that is not part of the IPHC of America. That is the reason that the denomination goes by the title of General Conference of the Pentecostal Holiness Church of South Africa. The work of the church originated in the northern part of South Africa and then moved into KwaZulu-Natal. The Africa headquarters of the denomination is located in Krugersdorp, Gauteng. The denomination has over 400 churches and over 50 000 members in South Africa. The Pentecostal Holiness Church in the Western Cape was started in 1957. Originally the denomination followed the lead of apartheid and organized conferences based either on race or cultural groupings. In 1990, the conferences were reorganized into geographic regions that included any local congregation within the geographic boundaries regardless of race, culture, etc. Geographically, the Western Cape Conference includes the entire Western Cape Province. The Sentinel Pentecostal Holiness Church began in the early 1960's. The Western Cape Conference has 25 churches and preaching points with approximately 3 000 members. Many of the cell members refer to their church as the PHC Church.

This particular cell group was chosen for this study for several reasons. First, I had known the cell leader for a number of years. His wife is an instructor at the Training Centre where I am principal. I had several private conversations with Brother JVB about his desire to do something for the young couples who had moved away from the local congregation. I felt that I could interact with this couple and they showed an openness and a willingness to be a part of the study. Second, most of the couples in the cell group knew me. This was an asset as it helped to establish the rapport that would be needed in doing the study. At the time of the initial contact with the cell group, there was an openness to assist with the study based partially on the trust that I had already established with them. Thirdly, at the time of the study, the cell group still

The Other Side of the Mountain

contained all the original members -- the cell had not been divided and no one from outside had become a permanent part of the group. Thus, all the cell members were still connected to the church and were not coming in, as it were, with outside influences upon the cell group. This meant that the cell group members were all from within the congregation and any initiative that was suggested would not be considered as coming from some other church group or denomination.

The sample group (the cell group) is relatively small. At the time the study started there were only eight couples in the cell group. When I consider the wider sphere of Pentecostalism in general, I am aware of the danger of generalising from one particular cell group to the whole of Pentecostalism. It was not my intention to make sweeping generalisations but to consider the possibility that this cell group might give an indication of certain trends for the future. One cell group in one particular location will encounter problems that may not be found in other cell groups in other locations. Chapter Two, however, does show that there are problems between the younger and older generations. If certain issues can be seen as part of this generational problem, then perhaps a few steps can be taken towards bridging the gap between the younger and older generations. This study, then, is only one of the first steps in building that bridge.

1.1.3.3 The Events

The research involved the activities of the cell group during the regular meetings of the cell group. I did not attend any special functions of the cell group, such as birthday parties or braais. I observed their interactions with each other and their discussions on the issues presented at each meeting. The interviews that I conducted with the couples were an attempt to find out if the participants, as individuals, or couples, had similar views as expressed by the group in general. I also had several opportunities to be in worship services in the Sentinel Pentecostal Holiness Church, the congregation where the cell group members attended. It gave me the opportunity to see interactions between this younger generation cell group and the older generation of people within the congregation. This participation in church services allowed me a first

The Other Side of the Mountain

hand view of the manner in which the services were conducted and to see if the responses from the interviews were in fact the actual experiences in their congregation.

1.1.3.4 The Process

The research process covered two separate periods of time. During the first period of approximately six months, the observations and tape recordings of the cell meetings took place. These meetings took place from June to November 1999. Due to my other duties, I had to be gone from the group for a period of six months. Upon my return, I was able to see whether or not some of the issues that had been discussed had been implemented within their congregation and whether the cell group had been instrumental in effecting these changes. I believe that the study benefited from my absence as it allowed a time period in which changes could occur. I believe my absence will add validity to the study as actual results from the research that had already taken place can be compared with the events as they have occurred.

The interviews with the couples took place during the second six-month observation period. This period of time was from June to November 2000. The order of interviewing was by random selection. Who was available and when they were available was of more importance than who would be first. There was no special order that needed to occur. I had originally intended to first interview the couple who had begun the cell group, but that did not happen due to conflicts in scheduling. As a result, two interviews of other cell members had taken place before the interview with the leaders of the cell group. Since the original questionnaire was used as the basis for each interview, it did not take away from the interview process by not being able to interview the leaders first. The translation of the interviews began immediately after the first interview. However, I did not change the questions due to any answer from previous interviews. As each interview progressed, I became more accustomed to the questions and possible answers. The interviews ranged in time from forty-five minutes to two hours with the interview of the couple who started the cell group being the longest interview.

The Other Side of the Mountain

1.2 Significance of this study

What is the significance of doing another study on Pentecostalism? I believe there are several reasons for this study.

1.2.1 Growth of Pentecostalism

Pentecostalism is a world-wide phenomenon that continues to grow each year. Noted Pentecostal/Charismatic historian Vinson Synan (1992:11) says, "It is obvious that in any analysis of church growth around the world, the Pentecostal-charismatic family cannot be overlooked. By God's grace, it is a twentieth century phenomenon to gladden the heart of every Christian." In many of the countries of the world, Pentecostalism is the fastest growing segment of Christianity. Cox (1995:14-15) points out that "Pentecostalism...is by far the largest non-Catholic grouping, accounting for one in every four Christians. It is also the fastest growing Christian movement on earth, increasing more rapidly than either militant Islam or the Christian fundamentalist sects with which it is sometimes confused." Percy (1997:206) agrees with Cox by telling us that "globally, Charismatics, Pentecostals and neo-Pentecostals may number as many as 400,000,000, which is one third of the World's Christian population. No part of the world is untouched by Pentecostalism and Charismatic Renewal." The majority of this growth is in the South and East rather than in the North and West. Hollenweger (1988:xxviii) says "(Pentecostalism) is also one of the few movements worldwide which . . . has incorporated many elements of Third World culture. In fact Pentecostalism outside the West is now numerically and probably also theologically more important than Western Pentecostalism." There have been numerous debates concerning syncretism between cultural and religious practices. This study does not consider issues surrounding syncretistic religions as it does not form part of the cell group under study. However, elements of Pentecostalism can be found in many of the African Initiated Churches. Anderson (1999b:89) states, "It was estimated that Pentecostals and those African initiated churches with affinities to the Pentecostal movement, together referred to here as African Pentecostal churches, accounted for over 30% of the total

The Other Side of the Mountain

South African population in 1991. It is collectively one of the most significant expressions of Christianity in Africa today.”

As Pentecostalism continues its growth, it needs to be studied in order to find out what makes it grow and if that growth will continue during this century. My study focuses on one segment of a new generation of Pentecostals who will be the leaders of this future growth. It also focuses on the impact that the younger generation have upon Pentecostalism even at the present moment. The changing face of Pentecostalism from North to South also means that the direction that Pentecostalism may take in the future may be vastly different from the direction that it has been given by the leaders from the North. Hollenweger (1988:xix-xx) states:

The continuous spread of the Pentecostal movement in many countries must be interpreted as the discovery of new means of communication in a specific social field, which can be clearly defined for each Pentecostal group. Thus when in Chile, Brazil and other countries it has more adherents than all other Protestants, when in France and Russia, Nigeria and *South Africa* it is far and away the most rapidly growing religious group, and when even the intellectuals of Europe and America rediscover with its long buried levels of human existence, it is not surprising that Roman Catholic theologians and sociologists and even atheist anthropologists and experts in African studies are beginning to take an interest in the phenomenon. *South African Pentecostalism*, being part of the movement in the South, will be making contributions to the direction that Pentecostalism takes [italics mine].

Pentecostalism has within it the ability to adapt and to change, as it were, to fit the situation in which it finds itself. It is this ability to change that makes it so readily accessible to the feelings of the people who attend its churches and meetings. Van Dijk (1997:142) points out that

. . . . Pentecostalism is historically a transnational phenomenon, which in its modern forms is reproduced in its local diversity through a highly accelerated circulation of goods, ideas and people. The new charismatic type of Pentecostalism creates a moral and physical geography whose domain is one of transnational cultural inter-penetration and flow. It is made and re-made through travel, movement and encounter.

The Other Side of the Mountain

Anderson (2000:49) seems to agree to the adaptability of Pentecostalism:

Pentecostalism itself is inherently adaptable: the vibrancy, enthusiasm, spontaneity and spirituality for which pentecostals are so well known and their willingness to address the problems of sickness, poverty, unemployment, loneliness, evil spirits and sorcery contributed directly to this phenomenal growth. The Pentecostal movement, including the many African Initiated Churches that have emanated from it, is collectively one of the most significant expressions of Christianity in Africa today. In South Africa, there are perhaps six thousand churches comprising some ten million people who can be identified with a form of Pentecostalism, especially in the emphasis on the Holy Spirit and practices such as divine healing, exorcism, prophecy, revelation and speaking in tongues.

The study cell group has been touched by the new freedoms in South Africa more than their parents and the older people of their congregation. As more and more culture groups arrive in the Cape Peninsula, they will be having experiences with a broader spectrum of Pentecostalism than ever before. The younger generation Pentecostal is also forcing the older generation Pentecostal to reassess its values, strengths and weaknesses. My study may shed light on a segment of South African Pentecostalism and show some possible ways that direction will take. Some of the initiatives of these younger generation South African Pentecostals may very well be what helps "make and remake" the future Pentecostal movement.

1.2.2 Emergence of a Younger Church

According to the City of Cape Town (Cape Town, 1996) statistics, the median age of the people living in Cape Town is twenty-four⁴ (24). According to Hendricks (2001:23), the 1996 Census showed that sixty-three percent (63.2%) of the population of South Africa was under thirty (30) years of age. If those figures are correct, then the church leaders and members in the future will also become younger. From my

⁴ This information was obtained from the 1996 Census found on the City of Cape Town website [<http://www.capetown.gov.za>].

The Other Side of the Mountain

previous research (Gorman 1997), I discovered that the majority of leaders in the Pentecostal churches in Retreat, Cape Town, were older men. There were very few young men and even fewer women in leadership roles other than specifically defined “women’s” or “youth” leadership roles but not in authoritative church leadership. This older type leadership will, out of necessity of population growth, have to give way to younger leadership. My study focuses on a younger generation of potential leaders all under the age of forty. Their ideas and views will give us some clues as to the direction that the Pentecostal movement in South Africa may take.

1.2.3 Social and Economic Pressures

The church continues to face increasing social and economic pressure as the effects of globalisation are felt through increased trade and world debt. Pentecostalism has not been seen as being actively involved in alleviating the poverty of the majority of its people. That is not to say that Pentecostalism does not attempt to help its people, but that it is not always seen as doing so. As Oosthuizen (1975:196) points out, “In throwing off old vices on which they spent much time, money and energy, members now see new horizons and desire better education for their children, they work harder and climb the social ladder and this does not go unnoticed and has an influence in the congregation and in the community.” In “climbing the social ladder” Pentecostal people will face additional social and economic pressures that they have not faced previously. The cell group under study is distinctive in that it definitely shows signs of “climbing” towards a ladder of “success”.

The members of the cell group are from a church that is situated in Hout Bay, on “the other side of the mountain” in Cape Town terms. The church is located in the lower income area of Hout Bay, up on the hill surrounded by tenement flats and low income houses. Although Hout Bay is rapidly changing economically and socially, there are still many people living in social and economic deprivation. The members of the cell group have all moved from Hout Bay to areas on the Cape Flats side of the mountain – Retreat, Mitchell’s Plain, Strandfontein, Southfield, etc. In making that move, they have shown their ability to move up out of the level of poverty that they

The Other Side of the Mountain

were experiencing in Hout Bay. They could be described as 'upwardly mobile' people. (See Section 3.5.2 for further discussion on this issue.) One reason for the conceiving of the cell group by Brother JVR was an attempt to keep the young couples in contact with the congregation and not to lose them to other churches in their new areas because of this upward mobility. The leader of the cell group felt that if nothing was done, many of the group would either drift to other churches or succumb to the pressures of society and stop attending church altogether. This study then is vital to Pentecostalism as it will demonstrate in miniature some of the problems faced by this new generation and their initiatives in solving them.

1.3 Definitions

There are several terms that I need to define at this point. The central research problem is to discover the initiatives that a particular younger generation cell group brought in 1999 to its local Pentecostal congregation in Cape Town. The terms that need defining are: (1) Pentecostalism, (2) tradition, (3) generation gap, (4) cell group, (5) initiative and (6) Collectivist/individualist.

1.3.1 Pentecostalism

Pentecostalism can be defined in various ways. Lawless (1993:41) for example, says that "Pentecostalism is a twentieth-century, American-born, conservative, Bible-based and Bible-inspired, patriarchal religion that affords women the opportunity for direct religious experience and sometimes to exercise pastoral leadership." Lawless' description of Pentecostalism does not include any doctrinal statements but could rather be considered as more of a sociological analysis of the movement. This definition is in some ways in conflict with a broader definition as used by Allan Anderson. Anderson (2001:425-426) points out:

A limited, rather stereotyped and dogmatic understanding of 'Pentecostal' fails to recognize the great variety of different Pentecostal movements in most of the world, many of which arose quite independently of western Pentecostalism. Pentecostalism is better understood

The Other Side of the Mountain

as multifarious movements concerned primarily with the *experience* of the working of the Holy Spirit and the practice of spiritual gifts. In this sense, in Africa the term would include the majority of older AICs, those 'classical' Pentecostals originating in western Pentecostal missions, and the newer churches, 'fellowships' and 'ministries.'

Lawless' definition is based on a westernized understanding of Pentecostalism that would limit the types of movements or groups that would be considered Pentecostal. It is true that many forms of Pentecostals found in the world today have their origin in the conservative Pentecostal movement that began in America in the early 1900's. It is also true, as Anderson, Hollenweger and others point out, the largest number of Pentecostals are outside North America and Europe and have originated without special influence from the North American missionary effort. I am a product of the North American Pentecostal movement. A few years ago, I, too, would have limited Pentecostalism to a description similar to Lawless. I have learned through study and experience that there is a large number of Pentecostal type churches, denominations, and/or movements that would not fit my previous limited definition. Anderson emphasizes the "experience" of the Holy Spirit and the "practice of spiritual gifts" as the main criteria for inclusion in his definition of Pentecostalism. By using those terms as the criteria, a broader definition is achieved.

According to Synan (1972), Pentecostalism rose out of the holiness associations of the late 1800's which, themselves, had begun to seek for what the holiness people called the 'baptism of the Holy Spirit.' The holiness associations consisted of conservative people who believed and preached in a 'second blessing' called sanctification. Synan (1972:115-116) says:

The Pentecostal movement arose as a split in the holiness movement and can be viewed as the logical outcome of the holiness crusade which had vexed American Protestantism for forty years, and in particular the Methodist Church. The 'new Pentecost' inevitably produced the frame of mind and the intellectual foundations for just such a 'Pentecost' to occur. In historical perspective the Pentecostal movement was the child of the holiness movement, which in turn was a child of Methodism. Practically all the early Pentecostal leaders were firm advocates of sanctification as a 'second work of grace' and simply added the 'Pentecostal baptism' with the evidence of speaking in tongues as a 'third blessing' superimposed on the other two.

The Other Side of the Mountain

With the holiness teachings as a background, the Pentecostal movement for the most part continued with the more conservative teachings of the holiness associations at the time. Although the majority of the early twentieth century Pentecostal denominations could be classified as patriarchal, as Lawless describes them, they also afforded the opportunity for women to become more involved in the work of the churches. Some of the first and foremost Pentecostal evangelists were women, like McPherson, Etter and White (cf. Synan 1972). The Four Square Gospel Church was founded by Aimee McPherson and is still in existence today. The Azusa Street revival in Los Angeles, California, has been credited as the beginning of the modern Pentecostal movement. That revival of speaking in tongues as an experience for the believer spread across the United States bringing both joy to the recipients and divisions within churches and denominations. Out of that revival came at least twenty denominations claiming the "Pentecostal" experience of fire and tongues (Synan 1972).

The Azusa Street meetings were not the first occurrences of people speaking in tongues. Synan (1972:114) says, "The Azusa Street revival is commonly regarded as the beginning of the modern pentecostal movement. Although many persons had spoken in tongues in the United States in the years preceding 1906, this meeting brought this belief to the attention of the world and served as the catalyst for the formation of scores of Pentecostal denominations. Directly or indirectly, practically all of the Pentecostal groups in existence can trace their lineage to the Azusa Mission."

Synan (1972:119) further points out:

..according to the records, many periods of Christian history from St. Paul to Charles Parham had been punctuated by occasional outbreaks of glosolalia. Examples of the phenomenon had been known among the Montanists in second-century Italy, the Albigenses in twelfth-century France, and the Waldensians in thirteenth-century Italy. The Mormons and the Shakers had also experienced the phenomenon in eighteenth- and nineteenth-century America. The Irvingites had made tongue-speaking a cardinal doctrine of their 'Catholic Apostolic Church' in England during the 1830's while the great Welsh revival of 1904-1905 had been characterized by striking examples of the practice. The 1906 outbreak of tongues at Azusa Street was clearly a recurrence of a well-known Christian phenomenon.

The Other Side of the Mountain

Beacham (1990:14-15) says:

Numerous Church fathers are mentioned as having experienced the Pentecostal life: St. Pachomius, St. Hildegard, St. Vincent Ferrier, Hilary of Poitiers, St. Francis Xavier. It has also been suggested that Luther spoke in tongues. John Calvin affirmed the reality of the gift of tongues and their practice, although it is doubtful that he himself spoke in tongues. From 1525-1700 there was a Pentecostal Movement among the French Huguenots.

None of these historical accounts brought about the changes in churches and denominations, as did the Azusa Street revival that swept across America and then around the world.

However, the Azusa Street revival was not the only event that had an influence on the development of Pentecostalism. Anderson (2001:436-437) points out:

There were several places in the world where Pentecostal revival broke out quite independently of the Azusa Street revival and in some cases even predated it. The 'Korean Pentecost' began in 1903. The 1905-1907 revival at Pandita Ramabai's Mukti Mission in Poona, India...was understood by Ramabai herself to be the means by which the Holy Spirit was creating an indigenous form of Indian Christianity.

One of the greatest disservices we do the worldwide Pentecostal movement is to assume that this is a 'made in the USA' product. Los Angeles becomes the 'Jerusalem' from which the 'full gospel' reaches out to the nations of earth. There were in fact many 'Jerusalems:' Pyongyang, Korea; Beijing, China; Poona, India; Lagos, Nigeria; Wakerstroom, South Africa; Valparaiso, Chile; Belem, Brazil; Oslo, Norway; and Sunderland, England – among many others.

However, in each of these events, the signs occurred that indicated they were all similar and could be considered as part of the 'globalisation of Pentecostalism,' to use Anderson's (2001) term.

The predominant characteristic of Pentecostalism is the teaching and the beliefs concerning the baptism of the Holy Spirit and speaking in tongues. Du Plessis (1989:149) says, "To understand anything of the characteristics of Pentecostalism it must be understood that the Holy Spirit and his working play a tremendous role in the life and thought of Pentecostals. This does not imply an arbitrary de-emphasis on

The Other Side of the Mountain

Christology compared to Pneumatology, but it does underline the personal relationship with the Holy Spirit which brings the Word to the believer." The idea contained in Du Plessis' characterisation of Pentecostalism lies closer to the definition that I use for Pentecostalism. But how does one define a term that seems to be beyond definition. One tends to either be so restrictive that only a limited number of people/items/thoughts can qualify or one is so inclusive that everything/everyone qualifies. In some respects that is the problem in trying to define the term "Pentecostalism." As I have already pointed out, a definition such as Lawless' definition is very limiting. On the other hand, Anderson's definition seems to open the door so to speak to including almost anyone who believes in the Holy Spirit. As has been pointed out by many (cf. Anderson, Synan and Hollenweger), the Pentecostal movement is centred around the activity and teachings concerning the relationship of the Holy Spirit to the church. Massey (1999:174) gives the following divisions of Pentecostalism:

- Classical Pentecostals hold to either a second stage experience (Assemblies of God and most 'Oneness' groups) or a third stage experience (Holiness Pentecostals)
- Neo-Pentecostals and early Charismatics usually promote a second stage experience.
- Charismatics today have various viewpoints. Some hold to Spirit baptism as an initiation/conversion continuum, but definite and accompanied by some evidence. Others speak of it as a release or renewal (not so distinctive). These views are also found among Catholic Charismatics, and especially among the 'Third Wave' movement associated with John Wimber.

One would need to also add to those divisions Anderson's definition that would include the Africa Initiated Churches which would broaden the divisions considerably. There is also movement of groups between Massey's divisions. For instance, Theron (1989:181), in speaking of the Apostolic Faith Mission, said, "It should be noted that while the majority of the respondents see the baptism in the Holy Spirit with the speaking in tongues as important, there is also a de-emphasizing of this issue. This is important and in the long run might change the face of Pentecostalism considerably." Thus the Apostolic Faith Mission might be changing from a "Classical" to a "Neo-Pentecostal" designation if it continued to de-emphasize the teaching of tongues as "initial evidence." Even among the Pentecostal groups classified, "Classical," there is

The Other Side of the Mountain

a difference in beliefs. The "two-stage" Classicals believe in a conversion experience and a Spirit baptism experience. The "three-stage" Classicals believe in a conversion experience, a holiness (sanctification) experience, and a Spirit baptism experience. Some of the Classicals believe that speaking in tongues is the 'initial evidence' and others believe it is only one of the signs of Spirit baptism. Similar differences could be found among the groups that fit each of these classifications.

My Pentecostal background is from the Holiness-Pentecostal division that emphasized speaking in tongues as the initial evidence of Spirit baptism. I was taught that there were three stages in a person's experience with God: salvation, sanctification, and Spirit baptism. Without the evidence of tongues, there was no Spirit baptism. In more recent years, there has been a lessening in emphasis in the three-stage experiences and now it tends towards a two-stage experience. All of these things have influenced my understanding of Pentecostalism. Is it possible to define Pentecostalism in such a way that it would please all branches of Pentecostalism? The definitions of Pentecostalism can be seen to run the full range from exclusivist to inclusivist.

I define Pentecostalism as "a religious movement that believes in the baptism of the Holy Spirit with the accompanying evidences of the charismatic gifts of the Spirit." I use the term religious movement because the term indicates to me that Pentecostalism is not an isolated or localized phenomenon but can be found worldwide. It does not belong to any one group or denomination. It is a belief system that has spawned many different varieties of church groups both large and small. It is therefore a 'movement' because it moves people toward the goal of "being filled or baptised in/with the Holy Spirit." I have not included the teaching concerning tongues as initial evidence. The reason for that is that to do so would make my definition very exclusive and I tend to be more inclusive when it comes to the work of the Holy Spirit. I believe in tongues as the 'initial' evidence of the reception of the Holy Spirit but not the only evidence. But to include the 'initial evidence' as a part of my definition would by virtue of its limitations exclude many groups that I feel are Pentecostal even though I might disagree on the initial sign of Spirit baptism. Tongues are important. As Macchia (1993:71) says, "Set in an eschatological context, tongues signifies the radically free power 'of the age to come' (Hebrews 6:4), liberating us to respond to God in new and

The Other Side of the Mountain

unforeseen ways. But the radically free Spirit is not hidden nor without present, visible fulfillment. Tongues signify the new relationships and communities transformed and empowered to witness of the Gospel to the world. Speaking in tongues as initial evidence, or better as a 'sign,' of Spirit baptism in the context of worship finds fulfillment in a liberating witness in the whole of life." Tongues, therefore, are an important sign of Spirit baptism but not the only sign. Because tongues are not the only sign of Spirit baptism, I have not included tongues as a part of my definition.

Some of the major Pentecostal groups in South Africa are the Assemblies of God, the Apostolic Faith Mission, the Pentecostal Holiness Church, the Pentecostal Protestant Church and the Full Gospel Church of God. These are considered to be classical Pentecostals [cf. Synan 1992, Roebuck 1989] and do not include churches which form part of the African Independent Churches (AICs). Roebuck (1989:29-30) says

The label 'Pentecostal' generally applies to a number of denominations, sects, and individuals who emphasise the Acts 2 account of Spirit baptism on the Day of Pentecost. They suggest a return to the 'Apostolic Faith', which included speaking in tongues, Christian perfection, divine healing, and the imminent return of Jesus in these 'last days'. Among contemporary Pentecostals, distinctions are often made between classical Pentecostals and Charismatics or Neo-Pentecostals. Classical Pentecostals are generally identified as those whose denominational roots go back to the turn of the century, and charismatics are generally identified as those who have experienced the Pentecostal baptism with the Holy Spirit but remain within their mainline denominations.

The Zion Christian Church is the largest AIC in South Africa. According to Anderson the Zion Christian Church probably would not consider itself to be Pentecostal if one used the more limiting definitions. Anderson (2000:251) says, "The ZCC, for example, may not now be described as a Pentecostal church in the strict sense of the word, and indeed, would probably not itself subscribe to such a categorization. It would therefore appear that speaking in tongues in the ZCC is associated mainly with the prophetic office, and that this church too has to some extent drifted away from Pentecostalism in its more Western form." This does not mean that the Zion Christian Church does not

The Other Side of the Mountain

have some of the evidences of Pentecostalism. Anderson (2000) very clearly points out that it does. In his book, *Pentecost and Zion*, Anderson shows that there are many evidences of Pentecostalism within the Africa Initiated Churches but not necessarily in the manner that the Classical or Neo-Pentecostal churches would define it. It brings one back to the continuing debate between the AICs and Pentecostals churches. It would seem that one's definition of the term "Pentecostal" would be the deciding factor in whether one included or excluded the AICs from the ranks of Pentecostalism. Anderson's more inclusive definition would place many, if not most, AICs within the ranks of Pentecostalism. A more exclusivist definition, such as one that required tongues as an 'initial' evidence of Spirit baptism, would tend to place the AICs outside of Pentecostalism. Although this debate does not form part of this study, it cannot be ignored entirely.

The Christian Centres would be representative of the churches belonging to the Charismatic movement. For the purpose of this study, I do differentiate between Pentecostals and Charismatics⁵ although I realise that there are many areas where their beliefs and rituals overlap. The Pentecostal Holiness Church, to which the cell group belongs, is considered to be a part of the classical Pentecostal group. It began in the United States in 1898 as a part of the holiness movement.

The official web-site of the International Pentecostal Holiness Church⁶ gives its history and organizational information. A shorter version of that history follows:

One of the first groups to designate itself officially as a member of the pentecostal movement was the Pentecostal Holiness Church. With roots in the midwestern and southeastern United States, the Pentecostal Holiness Church has played a significant role within the movement from the beginning. The character of the church is to be seen in its name, which places it astride two major revival movements: the holiness revival of the late nineteenth century, and the pentecostal revival of the twentieth century. As its distinctive contribution to contemporary Christianity, this church has attempted to preserve the Wesleyan tradition, while perpetuating the pentecostal tradition.

⁵ It will be evident later that some of the cell members make a clear distinction between Charismatics and Pentecostals.

⁶ The web-site can be found at <http://www.iphc.org>

The Other Side of the Mountain

The last major holiness revival among the Methodists and other mainline Protestant churches came after the formation of the National Holiness Association in Vineland, New Jersey, in 1867. But the resulting revival failed to bring the majority of the American church back to the holiness cause. When the Southern Methodist Church rejected the holiness movement in 1894, over 25 new holiness groups were formed in the United States dedicated to the promotion of holiness preaching and living. The Pentecostal Holiness Church was one of those holiness groups in America which began after 1894 as a result of the controversies over the question of sanctification.

The first congregation to bear the name of the Pentecostal Holiness Church was organized in Goldsboro, North Carolina, in 1898 as a result of the evangelistic ministry of Abner Blackman Crumpler, a Methodist evangelist. In 1897 in Magnolia, North Carolina, Rev. A. B. Crumpler organized the inter-denominational North Carolina Holiness Association. Rev. A. B. Crumpler soon withdrew from the Methodist Church and with several followers began a new denomination which generally was called the Pentecostal Holiness Church.

In 1900 the church's first convention was conducted in Fayetteville, North Carolina, where Rev. A. B. Crumpler was elected to serve as president, and a Discipline was adopted. Several congregations were organized principally in North Carolina, South Carolina, and Virginia. In 1901 at Magnolia, North Carolina, the word pentecostal was eliminated from the name, and for eight years the church was known as The Holiness Church of North Carolina. Following the outpouring of the Holy Spirit in 1906, and after many members received the baptism of the Spirit according to Acts 2:4, the word pentecostal was restored to the name at Falcon, North Carolina, in 1909.

The pentecostal movement received worldwide influence in 1906 in Los Angeles, California, in the Azusa Street revival led by the African-American holiness evangelist William Joseph Seymour. From Azusa Street, the pentecostal experience spread around the world⁷ as holiness people by the thousands received the pentecostal baptism with the Holy Ghost with the apostolic sign of speaking with other tongues. The Pentecostal Holiness Church was a part of this pentecostal outpouring. From the beginning it played a part in the unfolding drama of this third spiritual reformation of the church. Organized as a holiness denomination in 1898, the church officially incorporated the theology of the Pentecostal Reformation in its Articles of Faith in 1908. At the close of 1999, official published statistics showed the following global totals:

⁷ I have already indicated that the Azusa Street meetings were not the only source for the beginning of the Pentecostal movement although some organizations, as this organization indicates, dates the start of modern Pentecostalism with Azusa Street.

The Other Side of the Mountain

- 8,383 Churches (1,771 in U.S.)
- 1,040,400 Members (184,431 in U.S.).

1.3.2 Tradition

It is important to understand the term 'tradition' as used by the cell group. Tradition needs to be defined since many of the initiatives of the cell group were centred around the way in which traditions were commonly understood by the older generation members of the congregation. I want to make a distinction between the theological understanding of tradition and what I call "common" usage. Stott (1976:66) says, "Of course, the word 'tradition' in a Christian context signifies simply the 'handing down' of Christianity from one generation to the next. . . . But since in fact – and rightly – each generation has also interpreted the faith, attempting to elucidate and apply it, and has handed down to posterity both the faith (Scripture) and the interpretation (tradition), Scripture and tradition have come to be separated." The theological understanding of tradition rests in the handing down of the Christian faith from the Apostolic days to today. It encompasses all that has to do with Christianity, including rituals. Lane (1982:16) says, "Whenever the Christian faith is passed on from one person to another, there is tradition in action."

Lane also points out that during the Middle Ages the traditions of the Church that were outside the Scripture came to be as important as the Scripture itself. Part of the Reformation process was to attempt to separate tradition from Scripture and place Scripture back as the first and final authority. Lane (1982:16) says, "This resulted in a tendency, in and after the Reformation debates, to think of 'traditions' as a number of specific beliefs and practices over and above what the Bible teaches. But in recent years there has been a return by both Protestants and Roman Catholics to the all-embracing concept of tradition as the whole Christian faith passed down." In this context, faith and belief systems are considered as a part of tradition. *The Penguin Dictionary of Sociology* (2000:363) defines tradition as "any human practice, belief, institution or artefact which is handed down from one generation to the next. While the con

The Other Side of the Mountain

tent of traditions is highly variable, it typically refers to some elements of culture regarded as part of the common inheritance of a social group." This definition would fit more readily into the cell group's understanding of tradition as a "common inheritance."

Although I am making a distinction in the concept of tradition by dividing tradition into theological tradition and "common" tradition, the concept is also known as 'great' and 'little' tradition. Yel (1993:96) says, "The terms great and little traditions were employed by Redfield in order to contrast the formal literate tradition of an urban elite with the informal and mainly oral tradition of the peasant community. Thus, the great and little traditions are seen as complementary aspects of a single civilization." Yel (:96) defines the great traditions as having "its own teachers and political, economic, social, intellectual, and aesthetic activities and institutions which tend to be coordinated and understood by reference to the norms of the great tradition. Literati, rulers, chiefs and other agents, i.e. the teachers of the great traditions, implement these norms." According to Yel, the 'little' traditions are the stories and myths of the culture itself. There are not two traditions, but as Yel (1993:101) indicates when considering "the concepts of 'great and little traditions', we can see that these two traditions cannot be distinguished sharply, i.e. there is no clear-cut distinction between them as they do not have separate realities." That is why it is often difficult to distinguish between the theological tradition and the common tradition. My use of 'theological tradition' coincides with the term 'great tradition' and my 'common tradition' coincides with the term 'little tradition.' Using Yel's definitions, as an instructor at a Bible training centre, I would be involved in the passing on of 'great' traditions while the cell group on the local congregation level would be involved more in the 'little' traditions.

The cell group's use of tradition falls more into the "little traditions" or the "commonly used traditions" of the local congregation that seldom reflects the actual faith of the believer but the rituals that accompany that faith. The cell members did not indicate in any interview that they wanted to change what the congregation believed but change the "things" that they did. They clearly differentiate between faith and tradition. I also understand that most rituals are in some way connected to the faith system of the congregation. Traditions do not just drop out of the air -- they have to have some kind of foundation. Traditions are needed. Lane (1982:17) is right when he

The Other Side of the Mountain

says, "It is impossible for any group, however informal, to exist for a period of time without tradition; nor is it desirable." Some of the initiatives of the cell group centre around the issue of traditions (See Section 4.2.2). The "common" definition of tradition would be "the rituals and rites that arise out of the faith system of a congregation."

1.3.3 Generation Gap

By referring to the cell group in my problem statement (1.2.1.3) as a "younger generation" cell group, I revealed implicitly that the question of generational difference is a key issue in this study. In fact the existence of a serious generation gap between older and younger members of the Sentinel Pentecostal Holiness Church is one of the key reasons why some of the members established this particular cell group. To use the term "generation gap" in a meaningful way, however, it needs to be defined. Although Chapter Two considers generation gaps and their possible causes more fully, it is necessary that the term be defined here. Whitesel and Hunter (2000:20) define this gap by saying, "the term 'generation gap' traditionally defines the chasm that separates the ideals and aspirations of the generation born before January 1, 1946 and those born afterward." Strommen (in Keeley 1979:223) suggests "the greatest tension of difference will occur between the generation of ages 15-29 (and especially ages 15-19) vis-à-vis the generation of ages 50-65." This categorization fits the ages that were suggested by the cell group members. The cell group defines 'younger generation' to be anyone under the age of 45 and the 'older generation' as anyone over the age of 50. The mean age of the cell group was 32 compared to a mean age of 55⁸ of the older members of the congregation. In describing the generation gap, Shideler (1969:1061) says, "The basis pattern is that of parent looking at child, and child at parent, across an abyss which both feel is impassable." The abyss is the gap formed by the two generations looking at the same issues but from different perspectives. Trudinger (1975:311) says,

⁸ The mean age of the older generation is my estimate as it was not possible to get the ages of the older generation members.

The Other Side of the Mountain

Ours is the age of 'the generation gap', a phrase which points to the inability of the old and the young to understand each other effectively. There is a point of view widely current which holds that almost all the older institutions and customs are worn out to the point of uselessness and even to the point of death; that they must be done away with to make room for the life-styles of the 'now' generation.

It is this "generation gap" that will be the focus of Chapter Two.

1.3.4 Cell Group

Since the study is about a cell group, the most important definition is that of the cell group itself [Chapter 3 will go into more detail about cell groups and the make-up of the cell group]. Warner (s.a.:13) says, "*Home Cell Groups* are where a congregation is divided into small groups which meet in the home during the week for prayer, singing, sharing, Bible study, and other activities." (italics in original) A cell group, then, is made up of individuals from a congregation that come together on a regular basis outside of normal church activities in order to study the Word of God and have fellowship with each other. The smallness of the group helps to make it an intimate group that precludes it from becoming a home church rather than a cell group. A home church is a group of people who are meeting in a home with the intention of becoming a "church" with pastor, elders, deacons, etc. The cell group does not have this type of structure but has a cell leader who guides the cell group in its activities. The cell group under study consisted originally of nine to ten couples. At the time of the study, the cell group had eight couples. Its primary purpose was to maintain ties with the home congregation in Hout Bay while at the same time providing teaching and encouragement on issues that the cell members were facing. Although this study centres around a cell group, it is not the intent of this study to focus on cell groups in general. One cell group is the sample group. It is the initiatives of this cell group that is being studied not the concept of cell groups.

The Other Side of the Mountain

1.3.5 Initiative

The American Heritage Dictionary (1981:676) defines initiative as “the power, ability or instinct to begin or to follow through with a plan or task; enterprise and determination.” *The Dictionary of Behavioral Science* (1975:195) defines initiative as “the individual’s capacity for independent action in starting a series of events, or the action itself.” *The Oxford Advanced Learner’s Dictionary of Current English* (1995:613) defines initiative as “the capacity and imagination to realize what needs to be done, together with the courage and opportunity to act or take charge before other people do.” *The Encyclopedic Dictionary of Psychology* (1983:307) broadens the concept of initiative when it speaks of an ‘initiating structure.’

Initiating structure. A term used to refer to the task oriented behaviour of a leader of a small group. It refers to the extent to which a leader defines his own role, specifies the duties of group members, indicates procedures and standards to be used, and evaluates group achievements. In combination with measures of the extent to which leaders show concern for the feelings and welfare of their group, measures of initiating structure have been used to identify different leadership styles and to explore their effects on productivity and satisfaction.

One of the significant reasons for this study was to determine, if possible, to what extent this new generation has the “power, ability or instinct” to “plan” and to carry through with those plans. It was evident from a preliminary study that the cell group members do have desires that they wish to see implemented within their congregation. The initiatives that the cell group took will form the foundation for this study. For the purposes of this study, I understand ‘initiative’ to mean those ideas that originate from within the cell group or its leader that could bring change to their local congregation. The term ‘initiative structure’ is a good term to describe the actions of the cell group and its leader to implement the changes they felt were needed in the local congregation. In using the term ‘initiative,’ I realize that it is not always looked upon in a positive light. As Warner (s.a.:54-55) indicates “. . . old denominations and local churches often find it hard to make room for experiment and new ways, and easily see such initiatives as a threat to the traditions rather than a positive and necessary way to revitalise the

The Other Side of the Mountain

church.” Chapter 4 will take a more in-depth look at the reactions of the church members to the initiatives of the cell group as perceived by the cell group under study.

1.3.6 Collectivist/Individualist

In this study I use the terms “collectivist” and “individualist” as tools of analysis, by adapting the approach of Hofstede (1991). Hofstede (1991:51) gives the following definitions:

Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty (italics in original).

Hofstede (1991) does not suggest that a society is either totally individualist or totally collectivist. He constructs a continuum that stretches between these two extremes, with all human communities falling somewhere in between. For that reason I prefer to speak of “more individualist” and “more collectivist” approaches. Hofstede also points out how differences between more individualist and more collectivist cultures are manifest at the level of family, work place or schools. He gives the following examples of the differences between collectivist and individualist societies.

In collectivist societies

In Individualist societies

Identity is based in the social network to which one belongs	Identity is based in the individual
Harmony should always be maintained and direct confrontations avoided	Speaking one’s mind is a characteristic of an honest person
Opinions are predetermined by group membership	Everyone is expected to have a private opinion

The Other Side of the Mountain

I apply Hofstede's collectivist-individualist continuum to the generation gap within this particular congregation. Hofstede (1991:55) says, "In cultures in which people are dependent on ingroups these people are *usually* also dependent on power figures. Most extended families have patriarchal structures with the head of the family exercising strong moral authority. In cultures in which people are relatively independent from ingroups these people are *usually* also less dependent on powerful others (italics in original)." As will be seen in Chapter Four, the ones who "usually" have the authority - - in this congregation, the older generation -- are being questioned by some other members, namely the younger generation. I contend that the terms collectivist and individualist can be fruitfully applied to this particular generation gap, since they highlight some of the factors underlying the difference between the initiatives of the younger generation and the reactions of the older generation.

In using Hofstede's terminology, I realize that he tends to generalize his data to whole countries and to stereotype everyone in that country along those general lines. Linda Human⁹ (Human, Multiculturalism) calls his approach "maximalist" and says that

one of the major debates in Europe is between the so called 'maximalist' and 'minimalist' approaches to culture. The maximalist perspective has perhaps been most clearly articulated by Geert Hofstede. One of the major problems with these maximalist perspectives is that they tend to ignore the cross cutting complexity of other social variables such as level of modernisation, social class, level of education, language group and regional and political differences.

While recognising that Hofstede's approach is contested, I believe that his individualist-collectivist continuum is useful as an analytical tool in this particular study. The concepts of individualist and collectivist help to explain some of the generational differences that came to light during this study. Although Hofstede applies his categories to large social groups and even to entire countries, I use it to describe two relatively small

⁹ See website <http://pgrw.orgt/vgc/mt/vhr95408.htm> for article "Multiculturalism and managing diversity: are they the same?"

The Other Side of the Mountain

subcultures because I believe that these categories are applicable at lower levels of societal organization.

Because cultures and sub-cultures are not static entities and can be described in various ways, I contend that the terms “more collectivist” and “more individualist” are valid and helpful (but not exhaustive) descriptions of these two generations. It is by no means the only set of descriptors that could be used to characterise the differences between the generations but I believe they are valid since they illuminate key aspects of the generation gap I have identified. This is confirmed by *The Penguin Dictionary of Sociology* (2000:175) when it says, “It has also been argued that contemporary societies are undergoing a process of individualization, in which individuals are being taken out of their traditional ties of family or locality and are having to make their own individual choices and fashion their own identities and biographies.”

1.4 Limits of This Study

As with any study, there are limitations as to what is going to be studied and parameters that help to define the study.

1.4.1 Personal Limits

The key to any study is the author of the study. I bring to this study what I consider to be both positive and negative aspects.

1.4.1.1 Positive Aspects

I believe that there are several positive aspects that I have that will benefit this study. First, as a Pentecostal, I believe that I have a good understanding of what it is to be Pentecostal. Although defining Pentecostalism is not necessarily the purpose of this study, it is important to understand the spiritual and religious background of those being studied who come from a Pentecostal persuasion. I have been a part of the

The Other Side of the Mountain

Pentecostal movement since 1960 and have not only watched the development of Pentecostalism but have been a part of the movement as a minister of the gospel in a Pentecostal church. In fact, I am a member of the same Pentecostal Holiness Church of Southern Africa to which the cell members also belong, although not a member of the specific congregation in Hout Bay. If Clark & Lederle (1989:54-55) are right, the fact of my being a part of the Pentecostal movement is the only way of understanding or “doing Pentecostal theology.” They say, “In a word it becomes impossible to ‘do’ Pentecostal Theology without being Pentecostal – and even then ‘eye has not seen and ear has not heard’, as human rationality lacks the categories to adequately define the activities of the Spirit.” Clark & Lederle have a valid point as far as “doing theology” is concerned. However, this study is about researching Pentecostalism. Do Clark & Lederle indicate that someone outside of Pentecostalism cannot effectively research Pentecostalism? No, that is not what they are saying. What they are saying is that someone who has a Pentecostal experience would be able to perceive Pentecostalism from the inside out. Many things that occur within Pentecostal meetings are not always understood by someone who is not familiar with Pentecostal ritual or who is not “in tune with the Spirit” to use Pentecostal terminology. Because I was Pentecostal, I was able to see and interpret Pentecostalism from the “inside out.”

However, I must be aware that being an ‘insider’ does not always mean that I “see” everything. Spradley (1980:58) suggests six things to assist an ‘insider’ in doing participant observation:

....you will have to maintain a *dual purpose*; you will want to seek to participate and to watch yourself and others at the same time. Make yourself *explicitly aware* of things that others take for granted. It will be important to take mental pictures with a *wide-angled lens*, looking beyond your immediate focus of activity. You will experience the feeling of being both an *insider* and an *outsider* simultaneously. As you participate in routine activities, you will need to engage in *introspection* to more fully understand your experiences. And finally, you will need to *keep a record* of what you see and experience. These six features of the participant-observer role distinguish it from what you already know as an ordinary participant. (emphasis in original)

The Other Side of the Mountain

Cox (1999:10) points out an important issue. He says, "One of the first things I learned when I was writing *Fire from Heaven* and managed to visit congregations on four continents, was that the movement looks and feels quite different to outsiders than it does to insiders." While it may be true that an outside observer may see things that an insider does not, it does not invalidate the importance of an insider's perspective. The key to the debate on being an insider/outside [emic or etic] is that the researcher must be aware of one's limits and, as Spradley has suggested, get the 'wide-angle' view of the situation. It should not be an issue of who can do the research "better" – insider or outsider. The question is whether the researcher is able to overcome the obstacles presented by her/his position as either insider or outsider. For even an outsider may overlook key issues because of the inability to understand terminology that would be apparent to the insider. I believe that the main reason that the cell group was willing to be used in this research project was because they knew I understood what it meant to be Pentecostal. In this case I believe the positive aspects of being Pentecostal outweigh the negative aspects, with reference to my role as researcher.

Second, I am a teacher at a Pentecostal based training centre. As a lecturer of Pentecostal people, I have come in contact with Pentecostals of many denominations and charismatic groups. Not counting the smaller charismatic groups, I have taught Assemblies of God, Full Gospel Church of God, Apostolic Faith Mission [AFM], Pentecostal Protestant, Pentecostal Holiness, and other Pentecostal church people. The training centre has also had a number of students from mainline churches that have Charismatic Renewal groups within them such as the Catholic Church, the Anglican Church and the Church of England. Contact with people from these various sectors of Pentecostalism has enabled me to expand my own understanding of Pentecostalism from my own denominational understanding to a broader concept that is reaching into many sectors of the Pentecostal movement. I also lecture on Pentecostal Theology which brings me into a wider spectrum of Pentecostal beliefs.

Third, I have been involved in research in the Pentecostal community in the completion of a Master of Theology degree with UNISA. The focus of my Masters dissertation was Pentecostal identity within a localised area of the Cape Peninsula. I believe that research gave me a clearer understanding of the structures of the Pentecos-

The Other Side of the Mountain

tal movement(s) in the Cape Peninsula of South Africa. All of these things I believe will assist me in understanding and interpreting the information obtained for this study.

1.4.1.2 Negative Aspects

I realise, however, that there are some negative aspects to being an insider of which I must be aware. First, I must be sensitive to over familiarity. That is, because I am aware of what it is to be Pentecostal, I must be careful that I do not assume that I automatically understand a situation and overlook some other meaning or interpretation of the event or statement. I do not see the fact of being Pentecostal as a negative aspect but the possibility of over familiarization as potentially negative. As stated above, I consider my being Pentecostal as an asset to the study.

Second, I need to be careful that I do not become too much of a participant and not enough of an observer. It is easy for a Pentecostal to get caught up in worship or the discussion and to forget that one must also remain somewhat objective at all times. Total objectivity is impossible but total immersion into the cell group could result in a distorted interpretation or a misinterpretation of the situation and cause the observations to be seriously biased. Mason (1996:52) is right when she says, "You need to remember that, however 'objective' you try to be in your records, you are continually making judgements about what to write down, what to record, what you have observed, heard and experienced, what you think it means." I not only kept notes at the cell meetings that I attended, I also wrote down my observations as soon as I arrived home from those meetings. In this way, I tried to keep as accurate a record as possible of the events at the cell meetings.

What is meant by objectivity? Can a researcher be objective and still do the research that is needed. Bless & Higson-Smith (1995:105-106) in talking about participant observation say:

Becoming an insider allows a deeper insight into the research problem, since one enjoys the confidence of participants and shares their experiences without disturbing their behaviour. The weakness of this method is that researchers risk losing their objectivity. Being directly involved with people and their daily concerns for an extended period of

The Other Side of the Mountain

time may predispose one to be emotionally engaged and thus to lose detachment from people and events.

Abercrombie, Hill and Turner (2000:245) present five arguments concerning the objectivity of sociological research. One of those arguments seems relevant here. They say, "In that all members of society have different values, sociologists will unconsciously, but necessarily, have their arguments influenced by their values." Empirical research, using participant observation as a major means of investigation, requires the researcher to become involved in the activities being researched. For one to be completely value-free is an impossibility. Bless & Higson-Smith (1995:106) suggest that "biases due to the subjectivity of the observer would be partly alleviated by introducing mechanical devices, such as tape- or video-recorders, as long as the participants are not aware of their presence." Although Bless & Higson-Smith suggest that the tape recorders be hidden, in my research the participants were aware of and consented to the use of the tape recordings. As mentioned earlier, the taping of the meetings did not cause the research information to become inaccurate or incomplete. Bless & Higson-Smith (1995:154) say, "It should not be concluded that objectivity and neutrality are foreign to social research. Nothing could be further from the truth. All that is being emphasized is a need for awareness of the many ways the search for objectivity is influenced by values."

1.4.2 Size of Sample Group

The size of the sample group is also a limit for the study. I do not in any way propose that this cell group is representative of all other cell groups. Cell groups are made up of individuals who in their interaction among themselves determine the type of cell group and the direction that the cell group takes. Because of the vast array of problems that are faced by differing cultures around the world, no one cell group could be considered representative of all the others. However, the size of the cell group does limit the extent to which the research reaches. Mason (1996:84) thinks that "it is usually considered necessary to sample or select because a complete census of the wider population or universe in which you are interested is either impossible, impracti-

The Other Side of the Mountain

cal to achieve, or simply not necessary.” In this case, I am studying one cell group from one local church of one Pentecostal denomination. The findings cannot thus be binding upon all other churches or even upon other cell groups within that denomination. Thus the very fact of basing the case study on one cell group limits the extent of the study. It does not, however, invalidate the material or the study by the fact of being only one cell group. Since this is a case study - - one cell group - - the findings remain valid for this particular case.

The concentration of the study upon eight couples may, in fact, be a positive aspect rather than a negative one. I have, in many respects, done what Mason (1996:93-94) calls “theoretical sampling.” Mason says:

In its more general form, theoretical sampling means selecting groups or categories to study on the basis of their relevance to your research questions, your theoretical position and analytical framework, your analytical practice, and most importantly the explanation or account which you are developing. Theoretical sampling is concerned with constructing a sample (sometimes called a study group) which is meaningful theoretically, because it builds in certain characteristics or criteria which help to develop and test your theory and explanation.

The cell group fits Mason’s criteria in the following areas:

- It has relevance to the research question
- It fits the theoretical position and analytical framework
- It has certain characteristics built in to test my theory and explanation

Therefore, I believe the size of the group, although small, does not invalidate the results of the study as a case study.

1.4.3 Translation of Tape Recordings

Another limit is found in the translation accuracy of the tape recordings. During cell meetings people spoke a mixture of Afrikaans and English. I tape recorded eight cell meetings and had the transcriptions typed in the original form (both English and

The Other Side of the Mountain

Afrikaans) and then had the Afrikaans portion translated into English. I did this because my home language is not Afrikaans and I might have misinterpreted the meanings of some of the Afrikaans. The person translating the tapes is a graduate of our training centre and has been a member of a local Assemblies of God church for a number of years. She is familiar with Pentecostal terminology and thus would understand the underlying meanings of the Afrikaans and was able to give an accurate translation. I have submitted a sampling of her translation to another person, who is acquainted with religious terms and is an Afrikaans speaker, to verify the accuracy of her translations. It is still a limit in the fact that I am not fluent in Afrikaans and thus must rely upon someone else's translation of the tapes. Even though I have studied both transcriptions, I was dependent upon the ability of another to assist in this process. Another problem was the tape recorder did not pick up every word of the conversations or in the cell meetings due to other noise or the position of the tape recorder in relation to the person speaking. In those cases, where there are words that cannot be understood, the transcriptions have either ????? or to indicate the missing words.

This is also true of the interviews tapes. Although most of the interviews were conducted in English with the respondents replying in English, I allowed anyone who wished to answer a question in Afrikaans, to do so. The interview tapes which contained both English and Afrikaans, have also been translated by my assistant. I have, however, transcribed two of the tapes myself – the interview with the couple that started the cell group and one other interview since they were both exclusively in English.

1.5 Contribution to Missiology

A doctoral thesis needs to make a significant contribution to an academic field of study and I, therefore, wish to indicate briefly what contribution this study makes to Missiology as a discipline.

There is a popular perception that Pentecostal churches are growing in leaps and bounds across the world and that they represent the most “successful” missionary communities of contemporary Christianity. By and large, this perception is true, but it

The Other Side of the Mountain

does oversimplify the matter. Within many classical Pentecostal churches there are theological tensions -- sometimes related to intergenerational differences -- which hinder both quantitative and qualitative growth. Since a congregation's identity and self-understanding is directly related to its sense of sentness in society, inner tensions inevitably affect outward actions. By analysing the dimensions and dynamics of a particular generation gap in one Pentecostal congregation and exploring its implications for the understanding and practice of mission, this study highlights not only the importance of empirical research for Missiology but also emphasises that the traditional separation between "pastoral" and "missionary" issues -- or between the disciplines of Practical Theology and Missiology, for that matter -- is not longer helpful. The "inner life" of a congregation has everything to do with its "outreach" into a community; its "being church" and its "doing mission" cannot be separated. The "holiness" of a congregation, conceived not in the first place as separation from "the evil world", but as the beauty and attractiveness of its communal life, is already an integral dimension of its mission.

This study is concerned with the basis on which a local congregation attempts the communication of the gospel by highlighting, from the initiatives of a younger generation cell group, some of the tensions that arose because of changing theological views. As the 'theological basis' changed, the congregation was confronted with problems that caused a reassessment of the theological understanding of the identity markers of the congregation. Ultimately, it is at the local -- congregational -- level that mission and missions come face to face. The initiatives of the cell group brought to light critical issues, in this local congregation, that affected their communicating of the gospel message. This study is significant in that it brings to missiological debate some concrete issues confronting a local congregation in its attempt to communicate the gospel message in a changing society. Although some of these issues might be found in other congregations, others have particular impact on the understanding of Pentecostal identity-and mission, due to the changes that are beginning to take place in that understanding, especially at the local level.

The Other Side of the Mountain

1.6 Overview of Chapters

I believe Pentecostalism will continue to grow and, as Cox (1995) thinks, may become the largest segment of Christianity. If the trends in world population continue, then the church of the future, regardless of its particular denominational name, will be made up of younger people. There is concern in America and other Western countries about the increasingly high number of people living to the age of eighty and beyond. The United Nations Economic Commission for Europe¹⁰ reports, "Ageing in Europe and North America has been one of the most remarkable 'success stories' of our times. For the first time in history most people today can look towards old age without trepidation about their economic circumstances, but with hope." The population trends indicate that, at least as far as the Third World churches are concerned, the Church will become younger not older. It is vital then to know as much as possible about the desires, hopes and ideas of this younger generation. I believe that by studying this younger generation cell group a glimpse into the future of Pentecostalism can be provided.

In Chapter Two I discuss the issue of Generation Gaps. Chapter Three introduces both the cell group concept as well as the particular cell group which is participating in this study. Many books (cf. Neighbour) and articles have already been written about the cell movement so this study does not intend to create another work concerning the movement in general. It is necessary, however, to lay a foundation for the formation of a cell ministry in the local church. Without this foundation in Chapter Three, the study would not be coherent.

Chapter Four introduces the initiatives of this younger generation of Pentecostal believers. In this chapter, I considered the various aspects of the expectations of the cell group members and what they thought needed to happen in their local congregation. Although I began the study with certain ideas in mind, these aspects in Chapter Four came from the cell group members. I discovered a few surprises during the interviews that I had not expected to find.

¹⁰ See report at <http://www.unecce.org/press/pr2002/02gen04e.htm>

The Other Side of the Mountain

Chapter Five then considers these initiatives and the cell group in the light of the missiological implications of those initiatives. Chapter Five considers such issues as the meaning of mission to the younger generation; the implications of their strategy for outreach as well as other issues. It concludes with a look at the future of Pentecostalism through the eyes of these younger second generation Pentecostals. Although the purpose of this study is not to give a systematic and exhaustive exposition of Pentecostal Missiology, in Chapter Five I do respond to some dimensions of such a Missiology in the light of the specific issues arising from this study.

The Other Side of the Mountain

Chapter Two

GENERATION GAPS

The central research question of this study is: To discover initiatives that a particular younger generation Pentecostal cell group brought in 1999 to its local Pentecostal congregation. There is in the question an assumption that, if there is a younger generation Pentecostal, there is also an older generation Pentecostal. As mentioned in Chapter One, there appears to be a generation gap within the local Pentecostal congregation to which the cell group belongs. This chapter explores some of the issues surrounding generation gaps. I discuss this here in order to lay the foundation for understanding the cell group's initiatives that will be discussed in Chapter Four. As will be seen in Chapter Three, the formation of the cell group itself brought the generation gap to the surface within the cell group's congregation. Therefore, it is important to consider the issue of generation gaps before proceeding to the cell group itself and the initiatives that came from the group.

2.1 INTRODUCTION

I had not seen Sister¹¹ P. for several months. The last time I had seen her was when I preached at the church she was attending where her husband was the assistant pastor. In the course of the conversation, I asked about the church. Sister P. replied that she and her husband no longer attended that congregation. I was very surprised to hear that they had left the congregation as it had seemed to me that things were going well at the church and the church was steadily growing. When I inquired as to why they no longer attended that particular church, I did not expect the answer that she gave me. Sister P. said, "The young people took over the church and all of us older people left and attend other churches." Her answer was indeed unexpected but, after thinking about it, not surprising after all.

¹¹The term "Sister" or "Brother" is used by Pentecostal people to mean a female or male who is accepted as being 'born again' and therefore a "Christian." Every time I use either of those terms in this paper, it will carry that meaning.

The Other Side of the Mountain

As I visit churches throughout the Cape Town area, I am constantly finding similar situations. My research for my Master's dissertation (Gorman 1997) showed that a very large gap existed between the younger and the older generation in respect to how the church should be run and who should be in leadership positions. I believe that gap is a reality and needs to be explored more fully. This study attempts to look at a group of people who all fall into the younger generation category. This study looks at a particular cell group of younger generation Pentecostals. I approached this study with the idea that the future of the Pentecostal movement lies to a great extent in the hands of these younger generation Pentecostals. It will be the initiatives of this sector of Pentecostalism that will provide insights as to what the Pentecostal movement might be like in this new century. At the present moment, most of the leadership in Pentecostal churches in the Cape Peninsula are older men (cf. Gorman 1997). I discovered as I preached and taught in the Pentecostal churches of the Western Cape and was introduced to the leadership of those churches, most of the leadership would be considered by this younger generation as belonging to the older generation.

There are exceptions to this statement. I also have preached and taught in churches started by younger Pentecostal men. In these churches, I have found younger leadership, both men and women. The younger generation Pentecostal leader seems to want at the very least, a mix of older and younger people in leadership positions. The extent of this phenomenon may warrant further study. However, if this is the trend for the newer churches, then this younger generation Pentecostal will assume the mantle of leadership from the older generation. In some cases, as indicated by Sister P's situation, the younger generation "took over" and the older generation left. The older generation may be in positions of power now, but the younger generation want their share of that power.

In order to help understand generational differences, this chapter takes a closer look at generation gaps. I want to answer these four questions: 1.) Generation or Cohort? 2.) Are there generation gaps? 3.) What are some contributing factors of gaps? 4.) How do generation gap issues affect this study?

The Other Side of the Mountain

2.2 Generation or Cohort?

I have been using the term 'generation' to describe the age groups of which this study is concerned. I have spoken of the "younger" and "older" generation to clearly distinguish between the two groups. Is "generation" the correct term to use in this study? Social science research suggests that a better term to use when indicating age groups is the term "cohort." Ryder (1985: 12) says, "A cohort may be defined as the aggregate of individuals (within some population definition) who experienced the same event within the same time interval. Each cohort has a distinctive composition and character reflecting the circumstances of its unique origination and history." Glenn (1977:8) says, ". a cohort is defined as those people within a geographically or otherwise delineated population who experienced the same significant life event within a given period of time." Ryder (1985:25) distinguishes between the terms cohort and generation by saying, "Most writing about what is here called a cohort employs instead the term 'generation,' signifying all those within a broad (characteristically unspecified) age span during a particular epoch, and implicitly those with common characteristics because of common experiences."

The cell group does not fit the definitions of both cohort and generation. First, the term cohort could not be applied to the study group because they could not be considered as an "aggregate of individuals" who have experienced a "significant life event" within a given period of time. In Pentecostal terms, the 'significant life event' would be considered the Baptism of the Holy Spirit, or, as it is also called, being filled with the Spirit. Pentecostals believe that the infilling of the Holy Spirit is a specific experience separate from the experience of becoming a Christian. Unless all the members of the study group experienced the Baptism of the Holy Spirit, or some other significant experience, at or during the same time span, they would not be considered as a 'cohort'. There is no evidence from the cell meetings or the interviews that the members of the cell group all had similar 'significant life events.' Second, the cell group could not be called cohort even though they are a group of people "within a geographically delineated population." Both the older and younger generations are considered to be members of the Hout Bay community. Many of them were born there. However,

The Other Side of the Mountain

being born or to live within a 'geographically delineated population' in itself does not qualify a group for consideration as a cohort.

They would be called generation rather than cohort because they cover a "broad age span with implicitly common experiences." Old and young alike have experienced life in the Hout Bay community and have been able to see and be a part of the transformation of the community from a fishing village to a tourist attraction. The term generation describes the cell group members because they are considered to be second-generation family members of the local congregation. That is, the cell members all have family members who are a part of the older generation within the congregation. Therefore the term generation is a better descriptor of the cell members than the sociological term cohort.

I have chosen to use the term generation rather than cohort because I believe it best describes the participants of this study. The term generation is also the term used by the cell members to describe themselves and the older people of the congregation. To the cell members, it is the older generation who do not want to change; the older generation who do not understand; the older generation that is hindering the progress of the congregation.

2.3 Are there Generation Gaps?

Many of the smaller Pentecostal churches in the area that I have researched are made up of first and second generations believers. The first generation are the older people who, in most cases, either started or helped to start, the particular congregation that they are still attending. These first generation people are the founders of these churches. It makes very little difference whether the local congregation belongs to a denomination or whether it is a so-called independent church. The first generation of believers are usually the ones who were there at the beginning of the congregation's existence. These first generation believers have, in many cases, invested their lives in the church and feel that it is "our church" and it ought to continue to follow the procedures, ways and/or the traditions that have been in existence since the church began. The first generation believers also normally hold most of the leadership positions ex-

The Other Side of the Mountain

cept for specialized positions like that of “youth leader” which is given to one of the younger generation believers.

Conversely, the second generation believers are the children of the first generation believers. These second generation believers have grown up within the church structures that were set by the first generation believers. Warner (s.a.117) points out that “leadership in the body of Christ should never be allowed to become a single generation group of leaders growing old together.” Using Warner's idea, one would say leadership of a local congregation should be a mix of older and younger people. This appears not to be the case for many if not most of the Pentecostal churches that I have encountered. For the most part, the second generation believers have had no part in the decision making process that formulated the rules that govern the congregation. They are expected to abide by the rules set out by the first generation believers.

Brother DL says, “Say for me for instance, I'm a cell leader, but I'm a youngster. 'I can't teach you.' That's the concept a lot of older people have. I can't teach you because 'I'm a youngster, I'm younger than you'. You went through almost over 50 years of life, so I can't tell you anything about life. I'm talking in general on that point. In the olden days, the younger generation or the younger people weren't allowed to teach the older people. They never actually had younger people on the board. There weren't young people on the boards, there were all old people. There were certain people who couldn't even walk, but they were on the boards because they were part of the church for long now.” In other words, because a person belongs to the younger generation, they should not be a part of the decision making (being on the board) process. From the older generation viewpoint, the question would be “What do ‘they’ (the younger person) have to teach us?” Fugman (in Whiteman 1993:119) observed in Papua New Guinea that “for many young people it is by no means sufficient any more to be born and baptized into the belief of their fathers.” This second, younger generation believer is no longer willing to accept unquestioningly the same value system of their parents. (See Section 2.5.1) They are beginning to want to have a say in what is going on in the congregation and to participate in leadership roles that have been reserved strictly for the older first generation believers.

The Other Side of the Mountain

In some cases, I have seen that an older person has been placed into a leadership position even though that person is a recent convert to Christianity. The person is placed in that position because of age, that is, being an older person, or in some cases, because the new convert is a man. In many Pentecostal churches, when a person, normally a man, is placed in the position of "elder", he remains an elder for life, no matter how old he gets or whether or not he is still capable of performing the duties of an elder. Eldership seems to be a life position. The cell structure is often seen as a threat to the office of elder. Van der Merwe (1996:47) found a similar situation in the Dutch Reformed Church. He says,

This whole process [becoming a cell church] is very threatening to any church structure in the DRC -- it addresses the whole theological issue of the 'office' of elder and deacon and the heart of the management system in the DRC countrywide. The fact is that this is what inevitably happens from the grass roots up as soon as a church engages in cell group church planting.

Change is seldom seen as productive or right if it affects one's own position in the church and especially if that position has a semblance of power and authority. Few people desire to give up their "authority." [See Section 5.3] Many of the initiatives that the younger generation wants to see occur in the congregation will mean change to existing structures.

Let us look now at a few examples of generation gaps that point out some salient features of the term.

2.4 Examples of the Generation Gap

I will first give examples from studies of churches and then point out the features that each example shows. Although the term, as I have defined it, emphasizes age as a distinctive feature of a generation gap, it is by no means the only feature and in some cases may not be the primary feature.

The Other Side of the Mountain

2.4.1 Papua New Guinea

Fugman (in Whiteman 1993:119) speaking about Papua New Guinea, says,

Now most of those fathers in faith have died but their commitment to witness has become a heritage and a challenge for all those in leadership positions today. More than ever this is necessary today as the old is rapidly passing away, the traditional unity is disintegrating and new identities are being forged. Instead, the old faith, the faith of the fathers needs a new religious inspiration; an inspiration which redeems the growing loss of identity, gives meaning in the midst of confusion, and direction where the horizons of hope have become obscure.

What is apparent is the "faith of the fathers" and the "faith of the children" is not the same nor is it approached in the same manner. If the younger generation had the same understanding of the traditions that their fathers had, then there would be no need for "a new religious inspiration" because the younger generation would simply continue with the heritage of their fathers. What Fugman considers a "loss of identity" may very well be interpreted by the younger generation as exactly what is needed in the New Guinea church.

2.4.2 Chicago, Illinois (USA)

Carroll (1998:174) speaks about what he calls "mental models" which he says causes blockage to leaders because these "models" do not fit the situation. Carroll (1998:174) gives the following example concerning these blockages:

The pastor of a mainline Protestant, suburban congregation decided to change the worship service of his congregation by incorporating elements from so-called seeker worship services modelled after Willow Creek Community Church in suburban Chicago. Younger members of the congregation, including later baby boomers and Generation X members, were enthusiastic about the innovations, especially the use of praise

The Other Side of the Mountain

choruses and other popular Christian music in the service. The music director, a classically trained musician, was livid, as were many older members of the congregation, who preferred traditional hymns and the more formal liturgical patterns and language to which they were accustomed. Here, too, we see the clash of mental models, two powerful visions that reflect both differences in the experiences of older and younger generations and theological assumptions about what constitutes appropriate Christian worship.

Carroll's "blockages" in this illustration point out the depth of the generation gap in this church. It demonstrates the results when two people or two groups of people consider the same situation but from different perspectives whether the perspectives are based primarily upon age differences or ideologies. Carroll identifies some of these problem areas such as music, worship and experience.

2.4.3 Houston, Texas (USA)

Kwon, Ebaugh, and Hagan (1997:254-255) did a study in 1997 of a Korean Christian Church in Houston, Texas, USA and discovered that the "second-generation Koreans" had a problem with "the intensive church involvement of their parents" because the second-generation Koreans saw this involvement as a "detriment to the incorporation of the family into American society." The differences of involvement in the activities of the local church between the first and second generation Koreans show the reality of this generation gap between these two groups. This Korean study also fits Carroll's "clash of mental models." What the younger generation Korean wanted came as a result of their involvement in the broader American society. The older generation Korean was content to remain within a localized situation of known friends whose memories and traditions remind them of what they had before they left Korea. Thus, rather than change into being more "American", the older generation Koreans desired to keep those things that reminded them of their heritage back in Korea.

The Other Side of the Mountain

Church life was one area that they could control and in controlling the life of the church, they were able to keep in touch with the traditions of their past. Although one of the major issues in this situation is assimilation into American society, I believe that the underlying issue is also one of traditions --- the older generation attempting to hold on to a traditional way of life that centres around the church and the younger generation wanting to broaden their lives with the church no longer as the central focus of existence.

2.4.4 Gikuyu Society

Kinoti, in a study of Gikuyu society, in Kenya, also discovered a generation gap between the older and younger generations. Kinoti (1998:11-12) found that "among the sights that disheartens the older generation are the increasing number of staggering drunkards, unmarried young girls who are pregnant, and loitering youths in town and rural shopping centres. All these strike old people as both unconcerned about their plight and disdainful of the 'ignorant' old people." It seems evident from the Gikuyu study that the value systems of the older generation and the younger generation are not the same nor do these two generations approach the same issues from similar starting points. Once again these clashes between the older and younger generations point out how deep generation gaps exist. The older generation was considered by the younger generation to be 'ignorant' while they considered themselves to be 'smart'. Changing social conditions with the availability of more and more 'modern' conveniences and the seemingly unavailability of work causes the younger generation to lose sight of the perspective from which the older generation judges the younger generation's actions.

2.4.5 Pontnewydd, Wales

In a study in Wales, Chambers (1997:143-145) discovered that problems arose when younger people began attending church and began to bring in ideas and situations to which the older generation was not accustomed.

The Other Side of the Mountain

On the one side there was a category of person, termed traditionalists, representing the older long established members who often had antecedental family connections with the chapel. The prime movers in this group were predominantly working class and male with a power base centred on the diaconate. On the other side were those whom I term innovationists, representing a predominantly younger age group. They were often incomers who had been members of Pentecostal congregations elsewhere but who had moved or returned to Pontnewydd largely for employment reasons. As such they were both a socially and geographically mobile group creating a distinct middle class enclave in what had traditionally been a working class chapel. This group established its point of reference upon the new minister and one of the senior elders, a local businessman, both people with middle class credentials. As the new recruits were drawn into the orbit of the church there was a radical reorientation of their worldview, typical of evangelical conversion, but not in line with the normative expectations of the traditionalists in the congregation.

Chambers points out that the end result of these differences brought about a split in the church with two separate congregations coming into existence. Chamber's study highlights one of the possible consequences that can occur as a result of not bridging this generation gap. Chamber's use of the terms 'older long established members' and 'younger age group' point out the reality of the gap that exists between two generations. It is real and it affects the life of any congregation if it is allowed to become a conflict issue as is indicated in Chamber's study.

2.4.6 South Africa

Generation gaps are not limited to any particular culture, religion or society. They can be seen in many different aspects of life. In South Africa it is considered to be a problem where certain political situations are concerned. I am not entering a political debate but simply showing the variety of ways in which generation gaps appear. In an article in the *Cape Times* entitled 'Generation gap has Afrikaners squabbling over rights and wrongs', Gustav Thiel (2001:7) writes, "The debate about the past, present

The Other Side of the Mountain

and future of the Afrikaner nation has, at heart, become an internecine squabble between two generations. Although many South Africans speak Afrikaans as a first language, the debate marks the divide between the generation of FW de Klerk and the one that followed. The debate among Afrikaners is still one of misunderstanding between generations.” The issue here is that a generation gap is seen in politics just as it has been found in these other examples that have been cited. There can be little doubt that generation gaps do exist and do exercise pressure upon certain situations and problems whether the problem is political, social or religious.

2.4.7 Analysis of Examples

These examples of generation gaps show several dimensions at work in these situations. Let us examine them briefly. The example from Papua New Guinea not only shows a generation gap that could result from age differences but it also points out the problem of identity. Luzbetak (1988:280) says that religion is a primary source of identity. He says:

Among the chief functions of religion are: to provide answers to problems beyond human experience; to legitimize the social order; to instill and support group solidarity and identity; and to provide support to the individual and the community especially in times of perplexity, crisis, and tragedy. Substantively, religion is the underlying code of a society regarding the proper way of responding to the sacred and eternal. (underline in original)

One source of the identity of the “fathers of faith” was their religious practices. With the “disintegrating” of the traditional religious practices, the older generation faced a loss of identity that was, at the same time, causing a loss of unity within the religious community. If identity is considered as “who we are” as Schreiter (1985) suggests, that any change in group identity will also cause one to question ‘who am I?’ at the same time. Schreiter, (1985:105) says:

The Other Side of the Mountain

Group boundary gives one of the most basic forms of identification by dividing the world into 'us' and 'not-us.' That boundary appears in roles, in status markers, and in the line between publicly discernible behavior and privately held truth. Such markers, of varying strength within a society, form a prime source of identity. They tell us who we are in ever greater progressions of definition.

In Fugman's example, what is seen on the surface as a 'generation gap' has underlying factors that are not all as a result of age differences.

The same could be said of the example from Houston, Texas concerning the Koreans. The older Koreans were resisting changes to their collective identity as Koreans while the younger Koreans were showing signs of individualist identity. That is, they wanted to be assimilated into the broader American society that would in many respects change their identity from Korean to American. It can also be seen that the older Koreans were more concerned with traditional Korean culture that they found within their Korean church congregation. It can be seen as a generation gap because of the age distinctions but it can also be seen in the bigger picture of cultural differences between collectivist and individualist societies, in this case, the more collective cultural society of Koreans as compared to the more individualist culture of America.

The example of the Gikuyu society in Kenya show what Mitchell (1969) would call "loss of collective consciousness." Mitchell (1969:32) says, "like culture, the collective conscience provides the link between one generation and another, it is what is shared in the way of values and sentiments, it is what is upset and shocked by the commission of a crime; it is that which defines what a crime is." It is evident from the example that the collective consciousness of the older generation is not being passed down to the younger generation. Thus, a more individualist social system seems to be replacing the collective consciousness of the older generation. Mitchell (1969:96) explains the rise of individualism:

Only the rise of classical political economy in the eighteenth century made individualism respectable (a) by denying the existence of society as a reality exterior to its members; (b) by asserting the advantageous

The Other Side of the Mountain

consequences of the economic competition of free individuals; (c) by extolling the development of the division of labour and therefore, if tacitly, of the multiplication of roles and the differences between men. This development was congruent with the development of doctrines of individual rights in philosophy and law. The result was a view of the ends of society as being concerned with the integrity, independence and defence of the individual; that is of individualism.

Individualism, as defined by Mitchell, is in conflict with the more collectivist type of societies as demonstrated by the older generation Gikuyu. The older generation could not understand the ways of the younger generation and the younger generation did not desire the ways of the older generation.

The example of the congregation in Wales is a good example of another factor in generation gaps. This example demonstrates the influence of class in religious situations. Abercrombie, Hill & Turner (2000:51) give the following ideas in the way class is defined:

Class is now defined by employment relations and conditions in contemporary society. This is an explicitly Weberian approach to class, which employs the criteria of market and work situations. The initial distinction is between employers, who purchase and control the labour of others, employees, who sell their labour to an employer or employing organization and place themselves under the control of others, and the self-employed, who do neither. A second distinction is between various types of employee position. These comprise different work and market situations. The division of the population into three classes – working, intermediate and upper – is now a conventional sociological model of the British class structure. Manual workers are placed in the working class: low-level, non-manual workers such as clerks and lower technicians in the intermediate class; and managers, administrators and professionals in the upper.

The different classes in the church at Wales show the changing face of religious institutions. In the Pentecostal churches that I have visited, the older first generation members, leaders and non-leaders alike, are, using the British example, primarily from the working class. Their children, the younger generation, are moving from the working class to the intermediate class. Although the parents want their children to have better

The Other Side of the Mountain

opportunities than they themselves had, they have difficulty with the accompanying phenomena. The Wales example clearly shows that when people move from one class to another there will also be changes in other areas of their lives and perceptions. These changes in Pontnewydd, Wales, brought conflict to the church in that the 'traditionalist older member' expectations did not coincide with the expectations of the younger middle class members.

By choosing to use the term 'generation gap' in describing the differences between the older and younger members of the Sentinel Pentecostal Holiness Church members, I indicate that age difference plays a major role in the differences of opinions between the cell members and the older members of the congregation. The term 'generation gap' fits the description given earlier for this congregation. It is also true that many of the factors mentioned above are found in this congregation. First, there is a cultural gap. By cultural gap, I do not mean different macro-cultures, per se, but what the *Penguin Dictionary of Sociology* (2000:250) calls "organizational culture." Any culture will have differing sub-cultures within it. The older members and the older leadership grew up within a time in South Africa when higher leadership appointed lower leadership and seldom was there a question asked as to why it was done that way. The 'old' system was to accept whatever decisions that the leadership made whether one liked it or not. The apartheid ideology of master-servant carried over into many congregations in the form of pastor-member. Freedom in the congregation came in the way the Holy Spirit moved in the services not in the way the decisions were made by the leadership. From the time of my arrival in South Africa in 1985, I have been involved as much with the younger generation as the older generation. Some of the first discussions that I had with church members centred on the role of leadership and how it needed to be changed. I was not very familiar with the fullness of the apartheid structures but became aware of many of them very quickly. The younger generation could not understand how their parents (the older generation) could continue with the

The Other Side of the Mountain

way things were going. The young people carried their arguments from the political side of the situation over into the church and wanted to experience the same freedom there that they were wanting and expecting in the political and social arenas.

Being new in the country in 1985, I sat and listened to the conversations trying to discover how each side felt about the situations. Although the young people and the older people were from the same culture, they were experiencing cultural differences in how they viewed the situation. A collectivist approach was very evident in the things that were being said by the parents. The young people were already tasting a freedom that they had not yet fully experienced and were wanting it in the church as well as in society in general. The cultural understanding of the older congregation members was that of acceptance of leadership while the cultural understanding of the young people was changing due to the changing political and social events. The same situation is seen in the congregation today. From the cell members view, they are being left out of the decision making process of the congregation. The older members want to continue with the cultural understanding that has brought the congregation to this point in time and cannot see the need for change.

The second factor that is also evident is the changing from one class to another. The older congregation members are from the working class. They are/were primarily labourers in the fishing industry. Their children, the cell members, have by virtue of education and training, lifted themselves into the middle class. The cell members have been able to move out of the Hout Bay community, own their own houses, have cars, use the Internet, and travel throughout South Africa and even internationally. The cell members are becoming leaders in their work situations and cannot understand why they are not able to be leaders in their congregation as well. Although the young people are the children of the older people, the reality of moving from one class category to another has played an important role in the development of a generation gap within the congregation. Along with the class category is the idea mentioned above of 'collective consciousness.' The older members of the congregation represent the people who expect a decision made by the elders of the congregation to be respected and not

The Other Side of the Mountain

questioned or challenged. They are used to the family being the 'collective' and whatever the father or mother of the family decide is the "rule of law." Collective consciousness would be more acceptable within the working class environment because of the influence of the "owner" over the "labourer." In the middle class situation, one is more likely to have a better type position than that of labourer and might even hold low-level managerial positions. One is more likely to find individualist tendencies in the middle and upper class categories. With the cell members moving up to the middle class, the tendency toward individualist thinking becomes more likely. Thus, a person from the working class would be more likely to follow collectivist thinking while a person in the middle class would be more likely to follow individualist thinking. Of course, as in any situation, there will be people who do not follow this pattern. While these issues are considered to be factors found within generation gaps, they are contributory to gaps but in themselves may not be the actual causes of generation gaps. Let us now consider some possible factors in generation gaps.

2.5 What are Some Contributing Factors of Generation Gaps?

While this study is not primarily concerned with all of the causes of generation gaps in Pentecostal churches, I do believe that attention must be paid to this problem since it appears to be one of the major reasons for the differences between the older and younger generation Pentecostals. Therefore, I want to consider just three possible causes of generation gaps. I do not in any way consider that these are the only causes of generation gaps, but I do believe that there is evidence that these three reasons play a major role in the issues involved in generation gaps. I considered the following three reasons: 1.) Changing values, 2.) Changing traditions, and 3.) Clash of Mental Models

The Other Side of the Mountain

2.5.1 Changing Values

Venter (1995:332) says that "identity includes that persistent set of beliefs, values, patterns, symbols, stories and style that make a congregation distinctly itself, expressed in rituals, sign symbols, language - in conversation, sermons and hymns" (Underline mine). The values of each generation help to shape the particular identity of that generation. Group identity says, "This is who we are." The older generation have already established a value system that expresses their own understanding of the beliefs and symbols that they consider important. Any change that threatens the value system also threatens the group identity. The younger generation does not always see the values and beliefs of the older generation in the same way.

Auch (1990:29) says

The first generation becomes quite ardent about certain things because they paid a great price to found and establish the movement that is entrusted to bring these things to the Church and to the world. The problem with this elder group is that they assume that their descendants will automatically understand why they feel as strongly as they do about certain issues, but their children will never just automatically know. They can't. Their world and the spiritual environment in which they grow up is so different that they can't just somehow end up walking the same path. Sadly enough, though, because the first generation assumes they understand, they never take the time to explain it to their children, and from here, the problem snowballs.

The assumption by the older generation that the younger generation will just accept everything that has been given to them shows a collectivist thought of the older generation. Because they accepted what was given down to them from the previous generation that may also have had collectivist tendencies, the older generation assumes that they can do the same to the next generation. In a collectivist society, the elders would be right in making that kind of assumption. The older generation was not

The Other Side of the Mountain

accorded the freedom of choice that the society of today has. The individualist trends in today's society do not carry with it the same value system of the older more collectivist societies. The value system of the younger generation is not based upon the same situations that were faced by the older generation believers. Warner (s.a.: 42) illustrates this idea when he says:

The media and the universities increasingly invite us to conform to the view that religion should be considered solely a private matter. We are asked to treat God 'as a hobby', privately engaging, probably eccentric, and certainly of no relevance in the public area of politics, economics and law. This trend is apparent and growing more assertive today throughout the modern world. This relativism extends to ethics as well as religious convictions. It is assumed that there are no moral absolutes and that no one has the right to impose their moral values on anyone else. What matters is not conformity, but finding what works best for you personally. In short, a morality that is individualist, tentative, and highly pragmatic.

The younger generation, as they begin to reach out beyond the perimeters of the older generation, are being exposed to situations, ideas, philosophies, etc., that their parents, i.e. the older generation, never faced. The resulting value systems of the younger generation are being challenged as never before. This in turn causes the younger generation to question some of the values of the older generation as Auch and Warner have demonstrated.

Crowe shows how this changing value system has affected parts of the Assemblies of God Church in America. Crowe (1993:54) says:

Edith Blumhofer, the foremost historian of the Assemblies of God, described another most formidable internal issue in a 1987 essay. This is the question of affluence. The traditional Pentecostal stance has been one of radical separation from contemporary social values. This position has declined since members have been exposed to other Pentecostals who advocate a prosperity gospel, where material blessings are considered a sign of divine favour and not as a moral dilemma. The result has been a gradual and barely conscious embrace by many of a secular values system.

The Other Side of the Mountain

This 'secular value system,' when adopted by the younger generation believer, often finds itself in conflict with the older generation value systems. This may very well be the situation with the Gikuyu society as Kinoti describes it. Kinoti (1998:12) says "the senior generation fear that the trend of things is leading to a situation in the future when persons who should be family members will have no mutual commitment, when home will be irrelevant and when children will belong to that nebulous entity called the government or state." Once again we see the underlying factors of class distinction and collectivist/individualist tendencies. Crowe points out the "affluence" of many Assemblies of God people in America that has caused a change in position towards material possessions. This can be seen as the changing of class distinctions in the American Assemblies of God. This tendency is not exclusive to America nor to the Assemblies of God Church. As previously mentioned, it is found within the cell group being studied and their congregation. Kinoti's description of "family" and "home" shows the collectivist thinking of the older members of the Gikuyu society in Kenya as opposed to the more individualist thinking of the younger members that is found in his terms "no mutual commitment" and "home is irrelevant" in describing the younger members of the Gikuyu society.

Rosen (1998:22) explains how the changing value system affects the Jewish family by saying:

Nevertheless, I do not wish to minimize the attrition that threatens the Jewish family in the modern world. The more assimilated we are into society at large, the more difficult it is to maintain the way of life and values that are nurtured and transmitted through the family. Both the pace and demands of modern living, as well as the desire for cultural conformity, have led to an overwhelming weakening and ignorance of Jewish life, to the extent that the Jewish family is often a pale shadow of its former glory. This educational vacuum constitutes Jewry's major contemporary challenge.

The value systems of the traditional Jewish system are being challenged by the new value systems that are confronting the younger generation Jewish family member. As

The Other Side of the Mountain

the value system is changed by the younger generation, the older generation is faced by the prospects of changes in their way of living and in future generations. The need for "cultural conformity" will be felt more by the younger generation Jewish family member than by the older generation. In many cases, the older generation family members would be attempting to "maintain the way of life and values" that had been passed down from previous generations. What is the "cultural conformity" that the younger Jewish generation is facing? Is it to conform to the traditional Jewish society or is it to conform to a society outside of the traditional Jewish community? Either way, the younger Jewish person faces a conflict of cultural values brought on by the differences between traditional Jewish society and the world outside that society.

Similar situations exist in other cultures as well. In a study in Chile, D'Epinay (1969:111) discovered that "this difference between the answers of the students and those of the pastors seems to us to be of cardinal importance, for it shows that a generation of future pastors is rising whose socio-political behaviour will rest on a fundamentally changed social ethic....." D'Epinay's study was between seminary students and pastors and points out the changing value system that was being faced by the church in Chile in the late 1960s. The value systems of the older and younger generations are based upon different principles and therefore are often at odds with each other. Because of these differences, gaps open up between the generations.

2.5.2 Changing Traditions

Naudé (1996:2) says: "We must realise that the world, the whole globe, the human family is currently going through a profound process of change at every level of its existence: political, economic, educational, social cultural, religious and moral." Globalization has had a profound effect upon the traditions of a given society. Religious institutions, such as a local congregation, are not exempt from the influences of globalization even though the members of the congregation may not recognize that in-

The Other Side of the Mountain

fluence. Abercrombie, Hill and Turner (2000:153) give the following description of globalization:

Globalization refers to the process by which the world is said to be transformed into a single global system. In current discussions, globalization has three dimensions or manifestations: economic, cultural and political. The economic dimension is the expansion and transformation of capitalism into an integrated global economy. The most important change has been the expansion of world financial markets. Globalization of culture is said to be the result of the rise of mass tourism, increased migration of people between societies, the commercialization of cultural products and the global spread of an ideology of consumerism, which have the effect of replacing or supplementing more localized cultures. In the political sphere, globalization has seen the rise of international agencies, including the World Bank, the International Monetary Fund and the World Trade Organization, which regulate the global economy and, therefore, set limits on the freedom of nation states.

Globalization would directly affect the younger generations more than the older generations. It is the younger generations that are seeing the effects of globalization on the way they look at and face life situations. The effects of globalization on a person's life will also affect the way they look at the traditions that have been handed down to them whether the traditions are religious, social or political. There is no area of life that has not been touched by the globalization process. The cell members have been more affected by globalization than the older members of the congregation. It is the cell members who have moved away from the close-knit Hout Bay community. It is the cell members who have to deal with work situations that are influenced by the global economy. I do not mean that the older members of the congregation are not affected by the globalization process but in a lesser extent than the cell members. In the process of change that has occurred in South Africa from the apartheid government to the democratically elected government in 1994, South Africans have faced the onslaught of globalization in a very short time. In many respects it is the younger generations that have both welcomed the process of globalization and been the most affected by it. With

The Other Side of the Mountain

globalization, changes in the values systems of all the cultures in South Africa have occurred.

Often as a result of the changes that come to the value system of the Pentecostal believer, as well as any believer, a change in the traditions and traditional structures of the church system takes place. As previously mentioned, the older generation in many cases were the founders of the church and consider that the methods and traditions that they established are important and should be continued even after they are no longer in leadership positions. Auch (1990:60) says, "What was conviction to the first generation (because of prayer) becomes simple tradition to the second (because of prayerlessness)." I am not dealing here with Auch's issue of prayer but with the issue of tradition or conviction. Many of the younger generation Pentecostals, who have spoken to me about their own congregations, feel that the traditions held by the older generation are no longer relevant or needed in today's society. Wurzberger (1988:44) says "to repress traditional values for the sake of an illusory emancipation from the bondage of the past represents an act of de-humanization. Without memory or anticipation, without a relationship to the time continuum that includes the past as well as the future, we lose our very humanity." In other words, there is a need for traditions within the church but the problems arise as the traditions interact with the situations of the present time. And when the problems are based on the same foundation, i.e. the Word of God, but with differing perspectives, generation gaps grows wider.

Clark & Lederle (1989:56-57) give this view concerning the effect of traditions on succeeding generations.

Where this perspective upon separation from the world has been maintained in genuinely transformed lives, the spectre of legalism has been avoided. However, as successive generations have taken over (or had forced upon them!) the outward signs of this alienation from the world, without re-interpreting in terms of their own generation and commitment to Christ what holy living should look like, *a meaningless conformity to a system of often incomprehensible values* has led to the development of a sub-culture which has nothing of Christ to say to the world (italics mine).

The Other Side of the Mountain

Burgess further explains how the younger generation especially feels about 'traditions.' Burgess (1994:62-63) says "the word 'tradition' immediately had a negative connotation. In Pentecostal circles it came to mean something stifling or petrifying, without spiritual life and energy. When a person was 'led by the Spirit', there was no reason to depend on tradition, with the exception of that established by Jesus and the apostles." Because the younger generation often have a negative view of tradition, the differences in viewpoints become a major contributor to the existence of generation gaps. This differing of values and traditions is expressed by Hadaway, et al., (1987:187) when they say "in traditional societies or communities, social relations were characterized by similitude and conformity to a single, unified set of values and beliefs. But modern societies are characterized by greater individualism and the segmentation of life in all aspects." Once again the factors of collectivism and individualism are at play. In 'traditional societies' where the focus is on the unit not the individual, a more 'unified set of values and beliefs' will exist. In the individualism of modern society a single unified set of values and beliefs would be almost impossible. Cultures that are governed by a collectivist approach are facing the problem of globalization world-wide. South Africans, moving from the rural environment to the complexity of the urban environment, are having to come to grips with the change from the collective to the individual. There is a tendency to keep going back to one's home in the rural areas as an attempt to hold on to more familiar ways and to keep in touch with the rural more collectivist society.

As I attend Pentecostal services that are led by younger generation Pentecostals, I find more and more of the traditional choruses are being replaced by new worship choruses and the traditional hymns have become almost extinct. Older generation Pentecostals are faced with changes to their traditional belief structure and identity that is difficult for most of them to accept. Warner (s.a.:54-55) explains it by saying ". . . old denominations and local churches often find it hard to make room for experiment and new ways, and easily see such initiatives as a threat to the traditions rather than a positive and necessary way to revitalise the church. The truth is that no church order

The Other Side of the Mountain

should ever be absolutised, for each one reflects dialogue and experimentation within a particular cultural context.”

Hopewell (1987:7) gives the following USA example of what can happen when tradition is faced with a changing situation.

As an East Coast pastor recently discovered, symbols are not tampered with: ‘I preach unorthodox, even heretical sermons fairly often, and, three years ago, the board took the results of the sale of some property, over a million dollars, and set the proceeds aside. . . for the meeting of human need in this city. There’s never a peep about the preaching, nor a single complaint about that dramatic action on the part of the board. But when we said that we wanted to move the pulpit a couple of meters to the left and the lectern just a couple to the right, there was a . . . storm, and that is not too strong a term.’ An arrangement of sanctuary furniture for this congregation proved to be more inviolable than either its budget or its sermons.

Tradition here had nothing to do with church doctrine or rituals but solely upon the position of a piece of furniture. The tradition was that the furniture had been in that position for a long period of time and therefore to move it was tantamount to changing the identity of the congregation.

Changing traditions present changes within the foundational structure of the faith system of the older generation. It is almost inevitable that changes in the traditions will bring conflict. Hadaway (1987:245) says that one of the negative aspects of the cell movement is “conflict with traditional institutions of the church” which means that there is “resistance to change, particularly among older members.” The ideas of change meet with resistance among many people, not only the older generation of church members. Schreier (1985:105) says that “tradition contributes three things to the development of human community:

- it provides resources for identity;

The Other Side of the Mountain

- it is a communication system providing cohesion and continuity in the community;
- it provides resources for incorporating innovative aspects into a community."

Resistance to change in traditions occurs when the corporate identity of a group of believers is being challenged by the forces of change. Since most of those who resist change are found among the older generation and most of those who want change are found in the younger generation, it is easy to see that conflict does occur. Generation gaps between the older and younger generations are reflected in the changing value systems of each generation.

2.5.3 Clashing Mental Models

I believe that Carroll is right when he speaks about the clash of his "mental models." Carroll (1998:174) says that "we see the clash of mental models, two powerful visions that reflect both differences in the experiences of older and younger generations and theological assumptions about what constitutes appropriate Christian worship." Carroll (:174) defines "mental models" as "images or assumptions, often untested, about the way things are." Carroll then gives as an example an urban congregation, whose youngest member was fifty-three, seeing the number one priority in the parish as attracting young families with children. Carroll (:174) says the members "were operating with an image or 'mental model' of the congregation that reflected an earlier period but was totally out of touch with present realities." Carroll's 'mental models' is very similar to the concept of worldview. Kraft (1979:54) says, "A people's worldview is their basic model of reality." If Carroll's 'mental models' are images of assumed reality, then at the very least it would form part of those people's worldviews -- how one envisages reality through the filters of one's own perception. That is one rea-

The Other Side of the Mountain

son why 'mental models' are so powerful. They are the images with which one validates everything that one sees, hears and understands.

Although I return to this idea later (see Section 5.2.) as one of the initiatives of the younger generation, I want to touch on it at this point as it is a factor in the creation of generation gaps. I believe that the two visions that Carroll speaks about are very much in evidence within the Pentecostal churches thus adding to the development of generation gaps. Carroll says that these visions centre around two major issues; (1) differences in experiences and (2) differences in theological assumptions.

2.5.3.1 Differences in experiences

Ucko (1998:7) makes the following observation about traditions.

Tradition is not a meaningless burden to be carried along, something which has lost sense and significance and which now has to be brought along for its own sake. Contrary to widely held views, tradition, properly interpreted and implemented, is needed in any process of development and progress. But tradition cannot be had except by great labour. Tradition has to interact with our today. We are not to live in the past but the past is to live in us. A change of mind is necessary, taking seriously the wisdom of the African proverb which says that 'you better come out of your house before you have the right to say that your mother's soup is best.'

Traditions come out of experiences, not out of a vacuum. Traditions cannot exist without experience to back it up. Often I have heard in the testimonies of older generation Christians what happened when they were younger, how God did this or that and how it seems as if God is no longer doing the same thing now. These older generation Christians are basing their testimonies on the experiences of the past out of which came the very traditions that are at the heart of the conflict between older and younger

The Other Side of the Mountain

generation Pentecostals. Auch (1990:28-29) expresses this idea by saying:

These subsequent believers are not fighting against what their parents began. It's just that their spiritual circumstances are nothing like what their parents' were. It's difficult for these young people who have received so many blessings to grasp what their parents went through. They were never victims of egg-hurling scorners, as their parents were. They can't relate to that. Neither can they relate to having nothing but God. No, because of the blessings they have received, they do not face the same circumstances which helped to shape their parents' faith. It's because they don't really understand what their elders held most important that they try to 'improve' upon things.

I have observed in the services that much of what is said by the older generation has to do with the way things used to be. It is as if they are longing for what is in the past and seemingly not willing to accept what is in the present. Ecko points out that traditions are necessary but that it is also important not to live in the past. "Let the past live in us" is an admonition to realise that traditions exist but to not allow the traditions to have control of what is happening in the churches. At the same time, the younger generation is beginning to form their own traditions that, because of a generation gap, appears to be in conflict with many of the traditions of the older generation. Their experiences are just not the same. Oosthuizen (1975:269), in speaking of the differences between the older and younger Indian Pentecostal pastors in the Durban area, said, "The younger Pentecostal pastor has come closer to the society of his day than the older Pentecostal pastor – the problems of society come to him in various ways; he cannot avoid them. The break down in the equilibrium of society will not be immaterial to the Pentecostal pastor of the future – he will be called upon increasingly to give direction in the acculturation process and other secular issues which affect the lives of the members of his congregation." Oosthuizen is pointing out the differences in the experiences of the younger and older Indian Pentecostal pastors. These differences in experiences, if not bridged, will further contribute to generation gaps that currently exist between the older and younger generations of Pentecostals. Oosthuizen's remarks point out that generation gaps exist in cultures throughout South Africa. Whether in

The Other Side of the Mountain

Durban or Cape Town, the problems that result from generation gaps have to be faced and solutions found to them.

2.5.3.2 Differences in Theological Assumptions

As Auch (1990:26) has pointed out "the problem with this elder group is that they assume that their descendants will automatically understand why they feel as strongly as they do about certain issues, but their children will never just automatically know." Wrong assumptions bring conflict. In particular, in the area of what I call 'common' traditions, the younger generation Pentecostals are beginning to question the theological foundation upon which their parents and the other older generation of believers base their traditions. They see other churches making changes which many of the younger generation feel need to be changed and wonder why the changes cannot be made within their own church and congregation. These differences in assumptions become clearer when the younger generation sees some churches begin to change their traditions when, in the past, the other churches have held on to the same traditions that their own older generation of believers do.

Again, Oosthuizen (1975:302) pointed out this change when he said, "It is, however, interesting to see that in the older Pentecostal churches certain rigorous attitudes adhered to earlier are relaxed mainly because members have moved up on the social ladder. Some go to movies and even take part in modern dances. Young men and women dress in modern style and girls use make-up. These are trends observed in the more established Pentecostal churches with second and third generation Christians." The trends that Oosthuizen mentions here would fall within what I have defined as 'common' traditions. Some of these former rigid attitudes centred around the issues of head covering, women wearing pants to church, etc. Because there are Pentecostal churches making changes in the former rigid traditions, other younger generation Pentecostals also want to make these changes. The older generation can no longer assume that the younger generation Christian will automatically accept the traditions of the past without questioning their reasons for being in existence. The clashing of these

The Other Side of the Mountain

mental models can be seen as contributing factors to the generation gap between the older and younger generation Pentecostal.

2.6 How Do Generation Gap Issues Affect This Study?

The evidence presented in this chapter indicates that there are conflicts going on between the older and younger generation church people. These conflicts are represented by the term 'generation gap.' The central research question of this study is, "To discover the initiatives that a particular younger generation Pentecostal cell group brought in 1999 to its local Pentecostal congregation in Cape Town." Generation gap issues are at the centre of this study as they form the basis for understanding the vision initiatives of the younger generation cell group. I have discussed factors of culture, globalization, class distinction and identity. These factors play an important role in understanding generation gaps. No one factor may be the exact cause of a generation gap but when taken together, they can be seen as important contributors to the formation of generation gaps. The differences, between the younger generation cell group and the older generation congregation members, contribute to the formation of a generation gap within the congregation.

I had the opportunity to participate in an event with this congregation that points out one of these differences. The parents and other older adults have stayed in Hout Bay. They have travelled very little outside Cape Town. I recently took a trip with some of the members of this congregation. We flew to Durban for a special meeting and it was the first time for some of the congregational members to have ever flown. Most of the older generation have never been outside the borders of South Africa. The more one has contact with other cultures and ideas, the more one seems to want change. The converse is also true: the less contact with outside influences, the less likely one is to want change. This one event shows the mobility of the younger generation when compared to the 'stay-at-homeness' of the older generation. Mobility is one factor in globalization -- the ability to be in contact with other cultures and other systems of

The Other Side of the Mountain

thought -- something that the older generation in the congregation did not have the opportunity to do.

The existence of a generation gap between the older and younger people of the church plays a major role in this study. As will be shown later, there are a number of issues about which the younger generation have strong feelings. In Chapter Four, I discuss the "initiatives of this younger generation" at which time the importance of these issues to the younger generation will become clearer. At the same time, as discussed in one of the interviews, by advocating changes to the traditions of the older generation, the younger generation are in many respects touching the very foundation upon which the older generation has placed one's faith system. Wamer (s.a.:63) says, "...many Christians come to confuse 'what comes naturally' in their particular church with the essential gospel. Therefore they begin to fear that to change such things would risk betraying the gospel itself." This is particularly true if "what comes naturally" is equated with the "traditions of the church." At times, the gap between the older and younger generation seems very wide and uncrossable. On the other hand, there is also an awareness by the younger generation that the gap must be closed. The width of the gap is, in many cases, determined by how drastic the changes envisioned and how fierce the conflict over the change.

As the older generations continue to resist changes to their fundamental belief system and younger generations continue to insist on changes, generation gaps will also continue to widen. According to some of the interviewees, the younger generation is aware that this gap exists and that some of the changes may mean radical changes to the congregation's structure and the very foundation of the older generation's beliefs. They are aware of the situation and expressed their desire to seek ways to counteract the feelings of the older generation and to solve the problems that have arisen.

The Other Side of the Mountain

Chapter Three

THE CELL GROUP

In Chapter Two I discussed the existence of generation gaps between the older and younger generations whether those gaps are within religious, political or cultural groups. From the examples given in Chapter Two (2.4), some of the younger generations want to bring change to the existing structures of their societies, and, in the case of the sample group of this study, within the structures of its local congregation. This chapter looks at the concept of a cell group within local congregations as well as the cell group that forms the sample group of this study. It is important to briefly examine the cell group movement for it is the basis on which the sample cell group developed. One of the changes that is a factor in the widening of the generation gap within this local congregation is the change in the daily activities of the local congregation because the cell group came into existence.

3.1 Introduction

“On the other side of the mountain”¹² is the beginning line in an advertisement for the community of Hout Bay, Western Cape. It continues by saying that “Hout Bay first became known to outsiders in the days of Jan van Riebeeck, who sent his men there to cut wood for the then fledgling Dutch colony. Hout Bay’s name is a literal translation of the Dutch word for wood, although the great forests are long since a memory. The Sentinel is the 800m high mountain overlooking the colourful working harbour in this quaint village with wide sandy beaches and many mountain trails.” In local terms, Hout Bay has been known in the past as a fishing village since it was from there some of the fishing fleets made their regular treks into the oceans. In earlier days, fishing and farming were the mainstays of Hout Bay commercial life. Today, Hout Bay is no

¹² See <http://www.capetreasurecoast.com/houtbay.htm> for full details of the brochure.

The Other Side of the Mountain

longer known as a fishing village but as a tourist spot with many holiday homes and bed and breakfast establishments dotting the hill sides. High up on the mountain overlooking the Hout Bay harbour sit the flats and homes of the majority of the people who attend the congregation of which the cell group is a part. The name of the church seems appropriate to Hout Bay --- Sentinel Pentecostal Holiness Church.

Just as changes have come to Hout Bay itself, the churches of Hout Bay have also undergone similar changes. Not all of the changes have been welcomed, nor wanted. Change seems inevitable to a local congregation when the environment of the church is also undergoing changes. One of the changes that many of the churches in Hout Bay are confronted with is the cell group movement. The traditional methods of ministering in the community are being challenged by new methods from various parts of the world. These traditional methods now in use include prayer meetings, cottage meetings, and open-air services. Prayer meetings are usually times of intense prayer either in the homes of the members of the congregation or at the church building itself, if the local congregation has a building of its own. Cottage meetings can best be described as small church meetings in the homes of the church members. A cottage meeting is arranged in either the home of a church member who has family members who are "unsaved" or in the home of a non-member for the purpose of preaching the gospel to the "unsaved." The "open-air meetings" consist of the members of the congregation conducting a service outside of a building, that is, in the open air. The service includes singing, testimonies and a sermon. It is directed at an area of a community that the church wishes to penetrate with the gospel message. As a result of the open-air meetings, the church has follow-up services in a home in the vicinity of the place where the open-air service was conducted. These types of meetings started in this congregation in 1957 when the Pentecostal Holiness Church began holding its first meetings in Hout Bay. Most of the PH Churches in the Western Cape Conference still conduct similar type services today. Included in the announcements for the week are the date, place and time of the cottage meetings.

The Other Side of the Mountain

The cell group concept challenges these types of meetings with a different style of meeting. Before taking a closer look at the cell group under study, I first take a look at the over-all concept of a cell group or the cell church movement. As mentioned earlier, this study is not about the cell group movement as such, but about the initiatives of a particular younger generation cell group. Brother JVB says, "I believe as far as the PHC is concerned we are the first one to start as a cell concept." Since they consider themselves to be a part of the cell group movement, it is important that a foundation be laid concerning the movement before proceeding on to the group under study.

3.2 Defining the "Cell"

What exactly is a cell group? In a discussion at a seminar I recently attended, one of the participants was explaining how he had changed denominations a short while before. The first church he had attended in the previous denomination had made use of cell groups but the present one did not. His discussion centred around the fact that the congregation where he presently attended didn't seem to even know or understand what the cell group concept was all about. This in a nutshell seems to be one of the problems in many of the Pentecostal churches today. The cell group that forms the sample study group was the first one in its local congregation and in its denomination in the Western Cape. The leaders of the study cell group, Brother JVB and Sister DVB, had read some books and thought it was what was needed for their church and especially for the particular purpose they had in mind for starting the cell group.

The phenomenon of cell groups is based upon the perception that the New Testament Church in the Book of Acts did not meet in formal structures or buildings like the synagogues of the Jews but in houses or homes of its converts. Krieder (1998:105) says, in forming a cell group church, the Dove Christian Fellowship International Church "desired to follow the pattern in the New Testament Church as modeled in the book of Acts as the believers met from house to house." Hadaway, Dubose & Wright (1997:40) agree with this idea from the Book of Acts by saying, "The homes

The Other Side of the Mountain

were the most ideal context for the fullest expression of the ongoing life of the New Testament church.” Because cell churches are designed to meet in the homes of its members, cell churches are perceived to be the nearest type of church when compared to the New Testament church found in the Book of Acts. By meeting house to house it is thought that the people of today will begin to draw closer to the understanding of the New Testament Church that was contained in the early church in Acts. Since the Church in Acts did not have buildings in which to meet and worship God, the true New Testament church will also not meet in buildings. By continuing to meet in homes, the ideas found in Acts about church life will also be found in the life of the local cell groups.

The term “New Testament Church” is a term that is used by writers like Krieder, Neighbour, and Hadaway to describe an attempt to establish churches that are closer to what is perceived as the church in the Book of Acts. I know of one new congregation that uses the words “New Testament Church” as a part of their church name. The “New Testament Church” pattern can be seen in some respects as a rejection of more formalized church structures. Neighbour, in particular, says that the cell movement is the only movement that is close to the “New Testament Church.” This type of teaching is based on an understanding that the church in Acts met in the homes of its members. Acts 2 speaks of the new believers meeting from house to house. Paul in most of his letters greets the churches in the houses of believer. Every congregation that I know of that considers themselves as a “New Testament Church” also has cell groups. The teaching is also based on a more open approach to the moving of the Holy Spirit in the services. One would tend to find the offices of apostle and prophet exercised in a “New Testament Church.” There are various understandings of this concept but the use of the term “New Testament Church” is central to the cell movement’s understanding of building congregations.

The concept of “New Testament Church,” in itself, does not adequately define what a cell group is or what a cell group does. To better define the term “cell group” I

The Other Side of the Mountain

first consider the cell as a “small group” and then discuss some advantages and disadvantages of cell groups.

3.2.1 A Small Group

Warner (s.a.:156) says there are three sizes of groups: “Church growth analysis identifies three sizes of meeting: the cell, for personal support; the congregation, for teaching and participation; and the celebration, for motivation and envisioning.” The cell group is the smallest of these three units comprising only a few couples and individuals. Many analysts feel that when a cell group exceeds a certain number it ceases to exist as a cell and can no longer function as a cell group. Hadaway, DuBose, & Wright (1987:13) define cell groups by saying, “*Home Cell Groups* are where a congregation is divided into small groups which meet in the home during the week for prayer, singing, sharing, Bible study, and other activities” (italics in original). Neighbour (1990:179) says “cells never grow larger than 15 people and multiply as they reach this figure.”

The significance of the small group is demonstrated by Davis (1998:37): “What experts are saying is that small groups may be more important than ever because more people are torn apart -- from one another and from stable meanings in life. People are uncertain what to believe as customs, institutions, and values change. Our best hope for making converts and guiding Christians into positions of maturity and service is to understand people’s need to belong.” The cell group’s function is therefore different from the normal church service. It is designed to operate at a different level with different purposes. One design of the cell group is what could be called ‘intimate sharing’ of personal needs, situations and problems. Cho (1981:50) says, “In the cell groups people are no longer numbers, they are people -- individuals. A person who comes into the cell group discovers he is an ‘I’ and not an it. The cell leader becomes a kind of pastor to him, although one who is responsible to the church. The cell

The Other Side of the Mountain

leader knows each of the members of his group and can relate personally to their joys and problems with a kind of familiarity that a senior pastor cannot develop." As is discussed in Section 3.2.2.1, relationship building becomes a vital part of the group. The people are able to get to know each other better because of the smallness of the group whereas in the traditional church situation, one might not get to build the same type of relationships.

3.2.2 Purposes of the cell group

Several purposes have been given for the establishment of cell groups within the local church. The purposes of a cell group are determined by the reasons for establishing the cell groups in the first place. In the view of specialists, there are two theories about the establishment of cell groups. The first is that one can have a church *with* cell groups. The second is that one has a *cell group church*. Khong (1998:217) defines this concept by saying, "In a church with cells, the cell ministry is only a department within the total ministry of the church.In a cell group church, *the cell is the church*. No menu of options is open to every member except that they be in a cell group." (italics in original) Neighbour (1990:37), however believes that it is not possible to have a church *with* cell groups. He says, "A church cannot effectively mix traditional patterns of church life with cell group patterns. There must be a deliberate transition." Neighbour feels strongly that the traditional way of establishing churches is not the right way. In fact, he believes that it is unscriptural to have anything but a *cell group church*. Neighbour (1990:39) says, "None of these models recognize the basic flaw in a church lifestyle built upon a 'Programme Base Design,' a term we shall refer to as 'P.B.D.' The term describes a structure of church life that is neither biblical nor efficient. It's used by nearly one hundred per cent of all traditional churches today, whether they are Evangelical, Liturgical, Pentecostal, or 'Fullness' in their theology." However, the fact remains that many churches have a more traditional based structure that runs along side of the cell group structure. These leaders do not see the conflict that Neighbour highlights.

The Other Side of the Mountain

Cho does seem to agree with Neighbour as he considers his church to be a cell church. Cho (1981:51) says:

The Sunday services in our church are very structured, very traditional. The number of people in each service is usually about 15 000, and that limits the participation of each individual to the singing of hymns and to regulated times of congregational praise. Other than that, they are there to receive—to receive instruction from the message, to receive healing or assurance from the Lord. And they are there to enjoy the celebration and to give their offerings to God.

This description by Cho would not fit entirely into Neighbour's definition of a cell group church because Cho has "structured very traditional" services. Cho, on the other hand, is one of the first pastors to implement the cell concept throughout his congregation. Although Cho has programmes to meet the needs of his congregation, he does so by using the cells of the church to run the programmes. Cho's concept of a cell church has shown itself to be successful as his membership now stands at over 800 000.

A traditional based church structure, or to use Neighbour's term, Programme Based Design church, is a church that has various departments such as Sunday School, Children's Church, Women's Ministries, Youth Department, Soup Kitchen, etc. These are programs that are run from the central church office or by the board of the local congregation. They are focused on bringing people into contact with the church building, and thus the 'church', through the programmes of the church. In a programme based design church, leadership is concentrated among a few people. The majority of people in the church are not as active or as committed to the church as would be found within the cell group concept. In the traditional church or programme based church, the programmes are the centre of attention. In the cell church, people receive the attention. Neighbour would define the Sentinel Pentecostal Holiness Church of Hout Bay as a programme based church. It is attempting to be a church with cell groups. That is, it has started cell groups for the congregation but also runs the various programmes of the church alongside of the cell structures.

The Other Side of the Mountain

There are three basic purposes of the home cell: 1.) Relationship, 2.) Ministry, and 3.) Evangelism.

3.2.2.1 Relationship

Krieder (1998:104) shows the high value that relationship building represents in cell groups when he says, "Meeting together in homes and experiencing relationships in cell group life is just as important as meeting together each week in a large gathering to worship and to receive teaching from the Word of God." Thus Krieder makes relationship building as important as the teaching a person receives from the Word of God. It is not an either/or situation but rather that both teaching from the Word of God and building of relationship are needed within the life of a local congregation. Krieder (1998:105) continues by saying:

We discovered cell groups to be places where people have the opportunity to experience and demonstrate a Christianity built on relationships, not simply on meetings. In the cell groups, people can readily share their lives with each other and reach out by sharing the healing love of Jesus to a broken world. We desired to follow the pattern in the New Testament Church as modeled in the book of Acts as the believers met from house to house.

Other leaders agree to this high value placed on relationships within the cell group. McManus (1998:19) says that one of the benefits of the cell group is "people develop relationships with others in the Body."

Neighbour (1990:220) shows the need of relationship building by describing the importance of the small group. He says that a cell group's life "is actually embedded in the daily relationships and mutual sharing of life which is made possible by its existence. For that reason, its size simply must not exceed fifteen persons, but that's not the critical factor. More important is participation. There must be an adequate involvement of all the members in the life of the group. When the community grows larger than fifteen, this becomes difficult." The small group situation offers the opportu-

The Other Side of the Mountain

nity, to people who are facing difficulties in their lives, to find someone who will be able to help them through their changing situations. As one of the cell members said, "We can talk about problems that we are facing and know we will get answers." Egbe (1998:19) concurs with this by saying, "Cell groups strengthen our relationships with each other and with God."

Hadaway, Dubose and Wright (1987:34) agree by saying,

There is potential for numerical growth, for true Christian fellowship, for spiritual growth, and for a level of caring and mutual support unlikely to be found in the traditional church setting. We have worship, and we have teaching; but the kind of relationships that naturally develop in home worship tend to occur more by accident than by design in most traditionally structured churches.

In other words, these authors are saying that the traditional 'programme based' church structures do not allow for the building of the kind of relationships that are needed for today's society. A better plan for relationship building is the cell church structures. They allow for people to respond to people rather than responding to programmes. Face to face relationships will become stronger and more effective than any relationship built on programmes.

3.2.2.2 Ministry

A second purpose of the cell group is for ministry. There are two ideas contained in the use of the term 'ministry.' The first is that of preaching the Word of God by pastors and evangelists. This type of ministry is often referred to as pulpit ministry. The second use of the term 'ministry' is centred around the operation of spiritual gifts within the congregation. These gifts, as listed in 1 Corinthians 12 and Romans 12, for examples, are considered to be for the upliftment of the members of the congregation through the activity of the members themselves. For instance, one of the gifts men-

The Other Side of the Mountain

tioned is that of exhortation. This gift is believed to be for the encouragement of believers. Underwood (1984:29) says:

You see, each member of the church is to minister to each of the other members of the church. The equipping ministry of the church is meant to develop this mutuality, this shared life, this ministry of each member to the Body. How we need to understand that the Christian religion is based upon an unusual relationship between people. The church is people, but it is always people together in a community of loving relationships.

This use of ministry is understood to be when members of the congregation pray for and 'minister' to another member of the congregation.

Ministry is tied very closely to relationship building. You cannot have effective ministry in the small group situation without it being based on the development of personal relationships. Trust between group members must be established before ministry can begin to be effective. In the small group situation, more people have opportunity to be involved in the overall ministry of the congregation through being a part of the cell group. One to one ministry plays an important role in the cell group concept. It is an opportunity for the people to discover their spiritual gifts and then to be able to use them in ministering to one another. In the larger Pentecostal and Charismatic churches, only people in leadership positions normally have the opportunity to exercise their gifts. The cell group opens up a vast array of possibilities for ministry to the lay people in a church. I have already discussed one of the two reasons that McManus gives for cell group ministry. McManus(1998:19) states further that "(people) discover their spiritual gifts and how they can use their God-given talents to minister within the Body and through the church to touch the world." Spiritual gifting plays an important role in both the Pentecostal and Charismatic movements. Many books have been written (cf. Wagner, Underwood) about the importance of spiritual gifts for church growth.

The cell group concept allows for more people to begin experiencing ministry to one another that they would not otherwise have. The small group situation is an ideal

The Other Side of the Mountain

setting to begin to learn about one's own gifts and how to use them in ministry to others.

Ellison (1988:15) explains this vital concept by saying, "Cell groups provide a non-threatening, natural setting for unbelieving friends and can be a significant evangelistic aid. They also provide an excellent place for open sharing and meeting of various felt needs." The "open sharing" time of the cell meetings allows for ministry between individuals to take place. The felt needs of the people are being met and thus the relationships spoken of earlier are being strengthened. As Sister BC says, "With the cell group it's easier to concentrate on a particular person and to do follow up on that person. With the big church, it's so easy to forget about the person next to you or to realise that the person next to you has a problem. In church it's a bigger group and harder to concentrate on everybody's need. With the cell group it's a smaller group. It's easier to pick up on that person, it's easier to know when that person has a need, it's easier to talk to that person and so on." As shall be seen later, ministering to the needs of the cell members is an important aspect of the life of the cell group being studied.

During the meetings of the study cell group, there were normally two times of sharing. One place, where the members could share what God had done for them, as in answering a prayer, was called the testimony time. A second place of sharing occurred just before prayer time when the members could share a need with the group. During this prayer time, members would often pray one for another, laying hands on the person in need or just calling his/her name in specific prayer for the particular need. However, ministry in the cell meetings is not limited to just to a time of "sharing," as Cho (1981:51) points out:

In the home cell groups each one has an opportunity to be used by God to minister to the others in the group. The Bible says that the Holy Spirit distributes His gifts as He chooses (1 Cor. 12:11). In our cell groups, although the leader teaches from the Word of God, based on the church-approved outline, the other members have the opportunity to bring a word of prophecy, tongues and interpretation, a word of knowledge or a word of wisdom. Each member can pray

The Other Side of the Mountain

for the sick and in faith believe God will hear his prayer and heal that person.

As can be seen, ministry within the cell group structure is a varied experience but one in which all the cell members can be involved.

3.2.2.3 Evangelism

A third purpose of a cell group is for evangelism. Evangelism is that ministry of the congregation whereby they reach out to people who do not believe in Christ for the purpose of bringing that person into a relationship with Jesus Christ. This experience is known by various names, such as being born again, getting saved, etc. Evangelism is often considered to be the primary reason for the existence of the local congregation. Cho (1981:57, 58) says, "The human body needs to renew and replenish itself constantly or it will die. That requirement is just as true for the Church, the body of Christ. Therefore, one of the needs of a dynamic and growing church life is evangelism. If a church is not involved in serious evangelism, it will either remain stagnant or it will begin to die. Our church carries out evangelism primarily through the home cell group system." The cell group provides an avenue for the members to invite people to the meetings who might not otherwise attend regular church type meetings. Because it is a *small group*, people feel more at ease than they would normally feel in the more structured church type services.

Hadaway, Dubose, & Wright (1987:96) says, "One advantage of small home-cell groups is that they offer a structure in which *personal* communication of the gospel is made. In this context, evangelism is said to have even a greater impact than mass media programmes because they reach people in a more authentically warm, face-to-face manner" (italics in original). They continue by saying, "Home cell groups basically attract persons through example or 'life-style evangelism.' If the small group is functioning correctly, the transforming experience of genuine *koinonia* in the life of the believers spills over into contacts in the neighbourhood and the workplace" (italics in

The Other Side of the Mountain

original). Lim, however, warns that evangelism within the cell does not just accidentally happen. Lim (1998:50) says, "Cell groups do not become evangelistic unless they are in a context of an evangelistic church. Simply dividing into cells does not automatically build fellowship, direction, or evangelism."

Toh (1990:49) explains that evangelism was the primary reason her church began cell groups. She says, "The purpose of home cell groups was twofold. First, it was for the purpose of evangelism – to provide opportunity to preach the gospel to make disciples for the kingdom of God. Second, the hope was for the home cell groups to multiply." The concept of personal one-to-one evangelism, often termed 'friendship evangelism', becomes a powerful instrument in reaching others for Christ. The smaller cell group structures act as a means of extending the ministry of the local congregation beyond the normal traditional ways of evangelistic activity. Van der Merwe (1996:66) points out this possibility: "If the members' needs are met in the cell groups, they spontaneously start reaching out to others that bear the same battle scars inflicted on them by society." When run properly, the multiplication of cells takes place. If one follows Neighbour's suggestion, one cell would divide into two cells when the total members of the cell reaches around fifteen (15). This seems to be the number at which the cell can function most effectively. If the group becomes larger than this, it seems to become more for fellowship than for anything else and it loses the intimacy of small group relationships.

There are, however, others who place that number slightly lower. Trudinger (1983:37) says of Basingstoke Community Church:

If both single people and married couples are taken as units, a home cell group could number up to twenty or so. But we have found in practice that even twenty can be unwieldy, so we have tended to reduce the actual number of persons in the group nearer to ten or so. If it is below ten—say six or eight—it is often advisable for two such cells to meet together every few weeks to provide sufficient numbers for praise and worship. But the smaller the cell, the better discipling. With evangelism comes church growth. These new means of evangelism through the cell meetings are a direct challenge to the more traditional forms discussed earlier – open-air meetings, cottage meetings, etc.

The Other Side of the Mountain

3.3 Advantages and Disadvantages of the Home Cell

No programme is perfect -- there are advantages and disadvantages found within any structure. Chart 1 (Hadaway, DuBose and Wright, 1987:245) shows some advantages and potential disadvantages of the home cell concept. Chart 2 (Toh, 1990:49-51) presents similar ideas.

CHART 1

Advantages and Potential Disadvantages of the home Cell Group

Advantages	Disadvantages
<ol style="list-style-type: none">1. Quality of group life (Strong orientation toward mutual responsibility and commitment)2. Efficient use of lay leaders3. Growth potential<ol style="list-style-type: none">a. Mechanism for neighbourhood evangelismb. Greater appeal initially to some segments of unchurched population	<ol style="list-style-type: none">1. Conflict with traditional institutions of the church (Resistance to change, particularly among older members)2. Control of meetings3. Splintering4. Theological drift

CHART 2

ADVANTAGES

-
- Effective evangelistic tool
 - Face-to-face communities with commitment to one another
 - Unleashing the laity
 - Discovery and development of spiritual gifts
 - Accountability
 - Teaching by modelling
 - Reproducible
 - Culturally closer to the people
 - Rooting the church in the community
 - Survival in hostile environment

DISADVANTAGES

-
- Will fail if the church is not a vital one
 - Danger of heresy and wrong teaching
 - Require large numbers of lay leaders
 - Weekly meetings may be a strain on the host family
 - Disturbance to the neighbours.
 - Rapid turnover may lead to less intimacy
 - Tend to be confined within homogeneous units

It appears for the most part that the advantages far outweigh the disadvantages as far as the cell group concept is concerned. The advantages of cell groups are accentuated and the disadvantages are minimized. One must be careful not to overlook the disadvantages to the detriment of the progress of any idea. As previously stated, Neighbour (1990) believes that the only way for the church to continue to grow is for the church to become a cell group church. He indicates the major problem of church life is having a programme based church. Neighbour (1990:20) points this out when he says, "There is a more effective pattern in our world today than planting traditional churches. The Holy Spirit is the author of this pattern, and it has sprouted up like mushrooms all over the globe. It is called the 'cell group church.'"

Neighbour (1990:20-21) believes that the cell church has the potential for faster growth than the programme based church. He gives seven reasons for that faster growth:

The Other Side of the Mountain

- They are more efficient than traditional churches.
- They are based on the scriptural concept of community.
- They focus on the importance of prayer for their ministries
- They penetrate deeply into the structures of the city, reaching people in a more personal way than the traditional church will ever be able to do.
- When one reads church history, the term “movement” is often used. [Hence, the cell movement. RG¹³]
- They are not circumscribed by the size of the church building.
- Their evangelism includes, the powerful witness of Christ working within His body, beyond the traditional, cognitive presentation of the plan of salvation.

The cell group being studied has experienced some of the things mentioned in the above lists. The leader, Brother JVB, has indicated that the cell members “have become much more spiritually minded” and have developed “spiritually” more than the other members of the church. His criteria of spiritual growth was based upon the fact that the cell members were now more active in the worship portion of the services and in their personal prayer lives. He did not indicate to me how he knew what the prayer lives of the other congregation members were. He would, however, have knowledge of what the cell members were doing. Every cell member interviewed also indicated that most of their problems came from the more traditionally minded people within the local church. More will be said of this later. [See section 4.2.2] It is sufficient here to say that the actual experiences of the cell group point out the truths contained in these lists. One of the things that came from the starting of the cell group was the question whether the cell group was going to become a “church within a church.” In other words, were the younger people going to start a congregation of their own separate from the Hout Bay congregation itself? Brother JVR indicated during the interview that that was never the original intention of the cell members, but that it was one of the perceptions from many of the older generation within the congregation.

¹³ In the notations and in the interviews, RG stands for the initials of this writer

The Other Side of the Mountain

3.4 The Cell Group Structure

Leadership within the cell group structure is generally thought of as levels of leadership rather than the typical traditional church structure of pastor, elder and deacon serving as a church board or church council. Khong (1998:218) describes the leadership of the cell group in the Faith Community Baptist Church:

In FCBC, every believer is assimilated into cell groups, similar to military squads. Each cell is trained to edify one another and to evangelize so that it will multiply within a year to a maximum size of 12 to 15 people. These cell groups are not independent 'house churches,' but basic Christian communities linked together to penetrate every area of our community. Approximately three to four cell groups cluster to form a sub-zone, and a volunteer zone supervisor pastors the five cells and its cell leaders. Five sub-zones cluster to create a zone of about 250 people pastored by a full-time zone pastor. Five or more zones cluster to form a district, and a seasoned district pastor shepherds as many as 1,500 people.

In this type of cell leadership, one would find cell leaders, sub-zone leaders, zone supervisors and district pastors. The correlation to the military can be seen by the way in which it is structured. At the same time, the church has been called the "army of the Lord." The military concept then provides a structured environment for the development of the cell groups as small structures with leadership in place from the smallest unit to the largest. What this provides is the opportunity for many more people being used in leadership positions than one would find in the more traditionally based church structure. Hadaway, Dubose & Wright (1987:97) point out that "home cell groups are designed to train all believers to be lay ministers and function in their fullest capacity within the body of Christ." As the cell groups grow, each cell leader has a sub-leader who is being trained to assume the duties of a cell leader when the cell group has grown sufficiently to divide into two cell groups. Thus there is a continual need for lay leaders to be trained to run the cell groups. If this training of other leaders ever stops,

The Other Side of the Mountain

then the growth of the church will also be stopped or at the very least hindered and the church would not be able to reach its full potential.

The emphasis on lay leadership is not anything new. Hadaway, Dubose & Wright (1987:186) point out the similarity in society as a whole.

The new emphasis on indigenous lay leadership and the diffusion of neighborhood house churches mirror the decentralizing trend in the wider culture. The increased popularity of small groups among religious people has not developed in a vacuum. There is a parallel increase in small local groups in other areas of life: support groups, encounter groups, student groups, community action groups, consumer groups, self-help groups, and so on.

This type of cell group structure is found within the *cell group church* but not so much so among the *churches with cell groups* as these latter churches already have traditional leadership structures in place.

The traditional type leadership in the Pentecostal churches, that I have visited and studied, consists of pastor, elders and/or deacons that constitute the board or council of the congregation. It is this board that makes the rules that govern the congregation. The board/council is the highest local leadership for the congregations. The lay leadership is limited to this board except for the special groups mentioned earlier -- women, youth and Sunday School. It is a very centralized power structure in direct contrast to the cell structure that diffuses leadership throughout the congregation and uses many more congregational members.

One of the difficulties facing the cell movement is placing the right person in its leadership positions. Hadaway, Dubose & Wright (1987:194) point out:

Home cell groups may also be led by charismatic individuals, but this is not always true. Leaders of cell groups can be assigned in the same manner as Sunday School teachers by some churches, and in such situations what little authority is held by the leader rests in the position of cell group leader rather than in his or her person. We can

The Other Side of the Mountain

also state, however, that the most effective home cell group leaders are those with a special gift for this type of ministry and who are able to win members to the group rather than rely on their assignment from the larger church. In fact, the effective home cell group approximates a small movement.

Not everyone is equipped to become cell leaders. In Pentecostal terms, the leader should be one who has been given the spiritual gifts of leadership in order to be the cell group leader. In terms of authority, the one who decides who has the gift of leadership is the one who has the greatest authority and power. The difficulty lies in deciding what the leadership characteristics are. There will be a multiplicity of ideas as to what makes a person a leader. It also includes the subjectivity of the one who is making the appointments. It is that person who has ultimate power in that situation.

The cell leadership is often found to be women. Wessinger (1993:1) tells us that "recent scholarship has amply demonstrated that in mainstream religious traditions most women are marginalized. This marginalization determines women's options for leadership, access to education, and women's relation to institutional structures." The cell movement has been a movement that has opened doors of opportunity for women to become leaders that the traditional Pentecostal structures have not allowed. The key word here is leadership. It is true as Lawless has stated that "Pentecostalism is open to women" but "openness" can mean many things. Pentecostal churches are open to women for ministry as long as that ministry does not include positions of leadership other than the women's groups. That is, women are allowed to testify, to provide food, to attend the sick, etc., but are seldom allowed to assume leadership of the congregation as elders or deacons. I discovered as I visited the churches and spoke with the pastors that ministry for women seldom included the office of minister/pastor. This was borne out by my Master's Dissertation (Gorman 1997) where most of the members were women but most of the leaders were men. The cell movement provides *leadership* opportunities to women that they would not otherwise have. Hadaway, Dubose & Wright (1987:205) indicate this situation:

Through its placement of women in leadership roles, the house group movement in the United States has begun to overcome the tendency

The Other Side of the Mountain

of white evangelical churches to underutilize women. Liberal mainline groups have recently channeled women into ministerial positions, and in black churches various administrative roles have long been the province of women. Yet conservative white churches and many sectarian groups have been unable to find significant leadership roles for women.

However, as Lawless points out, in Pentecostal churches, women do not always have the same opportunity as the men. Lawless (1993:49-50) says, "In general, women are not granted equality in authority in the Pentecostal religion; in fact, it is not at all unusual to find that in many of the churches with a woman pastor, the ruling board of deacons is made up entirely of men or that the business meetings of the church are held with only men present (with the woman pastor), or with men only (and the pastor) allowed to speak and to vote." This may vary from one culture to another. The world's largest church is a cell church led by women. Cho (1981:29) explains the process he used to put the women in leadership positions.

At the previous meeting of the deacons, the men had been so logical and rational in their responses, but here the women were compassionate. All of them were concerned about my health, and they unanimously agreed to follow my direction. Mrs. Choi accepted the responsibility for organizing the work, because I was too sick to do it. Under her direction, the city of Seoul was divided into twenty districts, corresponding to the number of women who had agreed to lead home cell meetings. I did make one requirement of the women. I asked Mrs. Choi and all of the leaders to wear caps to signify they were under my authority, just as Paul had ordered that a woman must have her head covered when she prophesies. To everyone in the church it would indicate that the women were speaking not on their own authority but on mine.

Even though women are in leadership positions in Cho's congregation, one needs to stop and ask a question, "Are these women leaders in an equal leadership position as the men leaders?" In his book, *Successful Home Cell Groups*, Cho describes the process he went through in reaching the decision to allow women to be cell leaders. He discusses the Korean culture and the role of men and women in that society. In reading the Bible, he found parallels between what Paul was writing and doing where

The Other Side of the Mountain

women leaders were concerned and Korean cultural norms. He interpreted the leadership roles held by women that Paul mentions as being appointments by Paul and thus working under his authority. Cho's interpretation of Paul's handling of women leaders helped Cho to understand that he could appoint women as cell leaders as long as they knew they were under his authority. In other words, the women leaders did not have any authority except as Cho gave it to them. Cho taught them each week and then they passed that teaching on to the cell members. In that way, the women would be accepted as leaders in the Korean society. The women, however, did not have an equal leadership status as the men, simply because Cho required them to have a sign of authority – the hats they wore – that indicated they were under someone else's authority. The authority of Cho's women leadership was culturally acceptable but not equal. Once again the greater authority is seen not in the positions of leadership but in the one who appoints the leadership.

In churches like Lawless has described, it can be understood that the cell group movement would not be as welcomed by the men as by the women if the women saw the cell groups as places where they could exercise a leadership role. In the Western Cape Conference of the Pentecostal Holiness Church to which the cell group church belongs, the denomination has only four women ministers which represents less than ten percent of the total number of ministers on its records. Only one of these women has received ordination. The other three women are considered to be local ministers, i.e., they serve under a pastor of a local congregation.

Yet in most Pentecostal churches, the majority of members are women. Cox (1995:121) is right when he says, "Pentecostalism is unthinkable without women. . . the salience of women in this movement has resulted in a dramatically different conception of who God is, and the quiet subversion of centuries of patriarchal theology." Since most of the leadership in the traditional Pentecostal church is composed of men, any threat to their positions or to the erosion of their authority would probably be seen in a negative light. As Cox points out about Pentecostalism, there will be changes in

The Other Side of the Mountain

the roles for women. Cox (1995:137) says, "There can be no doubt that, for whatever reason, women have become the principal carriers of the fastest growing religious movement in the world. Eventually this is bound to have enormous cultural, political, and economic implications." From Cox's observation, one could rightly ask how long will it be before women begin demanding and expecting positions of leadership in the churches and congregations. Cox (1995:196) indicates that this may already be happening in Italy. He says, "In Italian pentecostal churches women play major roles in worship and even hold a near monopoly on some of the leadership positions."

The cell group structure provides opportunities for both men and women who might not otherwise be allowed to be in "ministry". It redefines the role of women from the standpoint of ministry. In many Pentecostal churches, women are not allowed in the "ministry" as the "ministry" is normally exclusively for men. This is one interpretation of Paul's admonition in 1 Corinthians concerning "women keep silent in the church." Many Pentecostals interpret this as meaning that women cannot be in the "ministry," that is, women cannot hold the office of pastor or evangelist. The cell group concept of leadership that allows for women to be in authoritative leadership positions challenges these traditional structures of ministry. I do not use the term "authoritative" to mean a sense of ruling power, but more to indicate a sense of equality. Most positions of leadership held by men have a semblance of authority with it. For women's leadership roles to be equal, they, too, must have that same semblance of authority. Using Cho, Neighbour and Kriedler as examples, most cell leaders derive an authority, here meaning power, from the pastor or shepherd who appointed them.

3.5 The Sample Cell Group

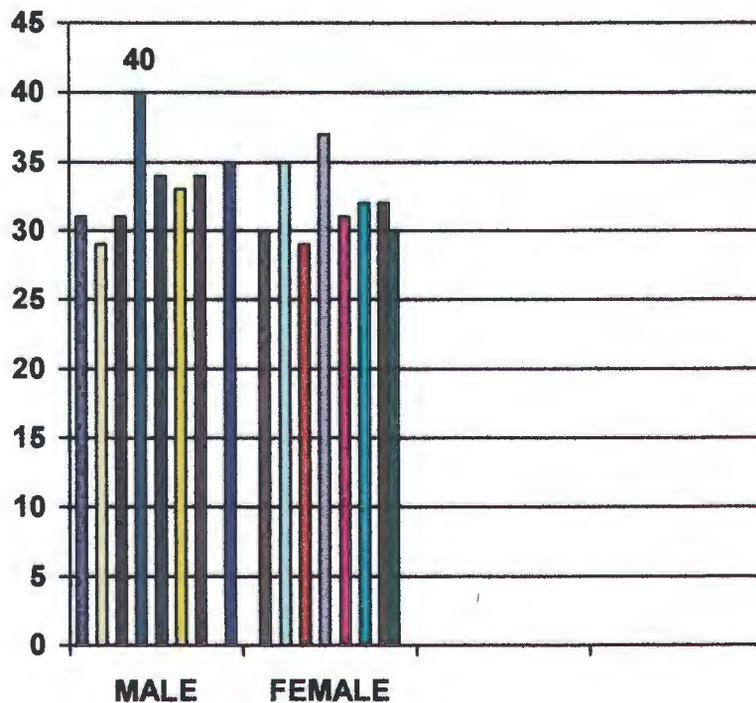
3.5.1 General Description

Let me turn now to a description of the cell group that forms the basis for this study. The cell group consisted of eight couples who all have roots in the same home church,

The Other Side of the Mountain

the Sentinel Pentecostal Holiness Church. As one of the cell members states, "Ever since I opened my eyes I was in the PHC church." The leader of the cell group is the pastor's son. The youngest person is in the early twenties and the oldest, the leader, turned 40 in March 2001. Chart 3 below shows the comparative ages of the cell group members. Since I only used one cell group for this study, the ages shown are for that one group.

CHART 3 AGES OF CELL MEMBERS



The chart shows that there is very little difference in the ages of the men and women of the group. The two oldest members are the leader and his wife. All other cell members are between the ages of twenty-five and thirty-five (35). The average age of the cell members at the time the study started was thirty. This is based on general information I obtained at the beginning of the study by interviewing the cell group members.

The Other Side of the Mountain

The average age of the members serving on the church boards at the time and who were therefore in positions of leadership was between fifty-five and sixty years. I have estimated this age on the basis of participant observation, while attending services at the church.

According to the information I received from cell group members, the congregation members who had asked visitors to leave a service -- due to the way they were dressed -- fall in the same age group. At one Sunday morning service that I attended in the congregation, one of the older men, whose age I estimate to be late fifties or early sixties, preached a sermon that clearly restated the local traditions concerning head coverings and clothes. Since there is a difference of 25-30 years in the average age of the cell group and the leadership of the congregation, it is reasonable to describe the difference of opinion between them as a *generation gap*.

All of the cell members have moved from Hout Bay to "this side of the mountain." The mountain range that extends through the middle of the Cape Peninsula is a natural dividing line for the local inhabitants. Directions are generally given with some indication to the mountains as a guide. Directions include "this side of the mountain"; "the other side of the mountain"; "the mountain side of the railway line", etc. Hout Bay would be "the other side of the mountain" for most people living in the Cape Peninsula. "This side of the mountain" for the purposes of the study means areas such as Mitchell's Plain, Retreat, Grassy Park, Lotus River, Strandfontein, and Southfield. These are the areas to which the cell group members have moved. The distinctions of "this side" and "the other side" of the mountain apply as well to residents living in Hout Bay as much as to those living elsewhere. The residents of Hout Bay speak of those who have moved to the "other side of the mountain."

The Other Side of the Mountain

3.5.2 Upward Mobility of Cell Members

The social status of the cell members has changed with the result that they have moved out of Hout Bay. As one cell member describes it, "Everything is within walking distance to where you live in Hout Bay." This is especially true of the majority of the people who attend the congregation from which the cell group originates. Most of the members of the congregation are from a homogeneous cultural group. The older members live mostly within walking distance of work and church. The cell members did as well when they lived in Hout Bay and especially before they married and moved out of the community. There have definitely been indications of an upward mobility among the cell group members. They were not content to remain in the tenement flats or small homes of their parents. As their job prospects became better, they were able to buy homes, or, at the least, rent homes or apartments on "the other side of the mountain." As Sister BM says, "The prospect of buying a house in Hout Bay was on my mind then [while still in Hout Bay], but as you know the properties in Hout Bay are quite expensive and the waiting list for a council house is so long. The people have been on the waiting list for 20, 25 years are still living with their parents or putting up a bungalow. We lived in just a two-roomed bungalow, but there were no toilet facilities. Even if you can buy a house [in Hout Bay] it's still very expensive depending on where you want to buy it." The members of the cell group hold a variety of jobs -- one is the owner of his own business, two are nurses, one is in a managerial position with his company in Hout Bay.

For the people living in this particular area of Hout Bay, there is a certain amount of upward social status included in having the ability to move out of Hout Bay and being able to purchase a home in other areas. Cell leader Brother JVB said, "I, because of the situation within Hout Bay, is of the nature [that it is], moved out of Hout Bay. I would say, you know, some of the youth grow up and find themselves a job on this side of Cape Town. They would then settle down here and live here. So what then happened was that over the years quite a few, probably within a period of two or three

The Other Side of the Mountain

years, quite a few young people got married and because of the availability of houses in Hout Bay [not many, & expensive] moved this side and bought houses this side." Upward social mobility is a trend among Pentecostals. As Oosthuizen (1975) pointed out earlier concerning Indian Pentecostals in Durban, a changed lifestyle resulted in an upward movement both economically and in the congregation. This falls into line with changes in class distinctions due to increase in financial ability on the part of the believer. These cell members were experiencing the upward pull of economic benefit. It is not something exclusive to Christianity as other religions often have the same effect on its converts. As Clark & Lederle (1989:87) point out, "Where Pentecost was originally a movement rooted mainly in the lower strata of society, in the First World at least, it has become largely a middle-class phenomenon, and even in the Third World it imparts a social upward mobility to its converts."

However, the cell members were not considered to be outside the same social class distinctions of the other members of the congregation just because they were able to move out of Hout Bay and obtain good paying jobs. The reason that the cell members are still accepted by the other members of the congregation, even though they have been able to improve their conditions, is because of the family connections of the cell members with the members of the congregation in Hout Bay. Every cell member has at least one family member, if not more, who attends the Sentinel Pentecostal Holiness Church. Most Sundays the couples would stay in Hout Bay after the Sunday morning services and have lunch with their families. Change in social status does not always mean rejection by others when the others are family. In this situation, the extended family – characteristic of a collectivist culture – still exerts its power, by continuing to draw the members of the extended family into its circle. Although class distinctions may be changing in the minds of the younger cell members, there is still the pull of a collectivist culture that keeps the cell members part of their extended family.

Burgess, writing from an American context, points out that there has been a change in the social status for Pentecostals, in general. Burgess (1994:61,65) says:

The Other Side of the Mountain

In *Vision of the Disinherited* R.M. Anderson identifies socio-economic factors in the rise of Pentecostalism. He portrays Pentecostalism in its infancy as a class movement of the poor and uneducated. Large numbers of the early Pentecostals came from lower-class Holiness ranks, but later left their churches and struck out on independent courses. Anderson argues that the religion of those who stayed in the Holiness ranks often led to upward mobility. In contrast, Pentecostals sought ecstatic religious experience as 'a surrogate for success in the social struggle'. In the late twentieth century American Pentecostals no longer are the 'disinherited'. They are neither poor nor do they face persecution. Most contemporary Pentecostals are middle class, with an increasing number becoming affluent. In some cases they are highly educated and have established numerous institutions of higher education. They have entered the professions and are beginning to engage in the political arena.

Hiebert & Meneses (1995:294) point out that urban situations often bring change in social standing. They say, "Upward social mobility or moving up the class scale is fairly common over a period of two or three generations. Upward social mobility in cities is facilitated by geographic mobility." It is important to remember that this study concerns the second generation of Pentecostal believers who are the most affected by the changing social conditions of urban living. Hiebert & Meneses (1995:318) also remind us that this ability to move up the social ladder entails "people (being) freed not only from their histories but also from social structures that keep them in their old places." The traditions of the older generation could be seen as the structures that try to keep the younger generation "in their old places" rather than being set free to the freedom that the younger generation desires.

3.5.3 Purpose of Starting the Cell Group

As a result of moving out of Hout Bay, several of the Sentinel PHC members found themselves isolated from the home church environment because of transport problems. Some of them had either started to attend churches within close proximity of where they lived or they had not been attending church very much at all. This is one

The Other Side of the Mountain

of the reasons Brother JVB gives for the formation of the cell group. He was concerned about the spiritual condition of those who were no longer able to attend the Hout Bay congregation on a regular basis. Out of this concern came the idea of starting the cell group. After reading up on the cell group concept, he approached the pastor and received permission to begin the cell group "on this side of the mountain." He contacted the members who were living in the area and informed them of what he wanted to do. The idea was accepted and the cell group was formed.

According to his understanding, Brother DL says there are two primary purposes in starting the cell group. Brother DL stated:

The purpose of the cell group, at first, was to get all the young couples of this side of the world, of Hout Bay, to get them together to fellowship because it's difficult for us to go through in the week to Hout Bay. Not all of us have transport. That's actually the cause of having a cell group on this side. For some of us it was for spiritual growth, like Sister SL just came into the family at that time. It was to give her spiritual growth. That was the actual purpose of the cell group when we started, and to get people, young couples like ourselves together.

Sister SL agreed with Brother DL by saying, "Mostly for myself, I was . . . mostly for my Christian growth, to come to know the Word of the Lord better. That was the purpose for me and like Brother DL said, to bring young couples nearer to the Lord. That was the purpose." The two primary purposes of the formation of the cell group were for fellowship and spiritual growth for the members of the Hout Bay congregation who had moved out of Hout Bay. Although, as Sister DVR indicates, there was also the idea of outreach -- reaching out to other couples who were not attending church anywhere. All of the interviewees indicated in one way or another that the main reason for the formation of the cell group centred around the desire to keep the younger couples in touch with their roots in the Hout Bay church. In fact, one interviewee said that one conflict that the cell group had was over the issue of reaching out to new people to invite them to become part of the cell group. Some of the cell members wanted to reach out and some of the members did not. At the end of the second year of the cell group's

The Other Side of the Mountain

existence, it had not shown itself to be reaching out very much to other couples outside of those who had moved “from the other side of the mountain.”

3.6 Summary

Although there are differences of opinion concerning the use of cell groups in the local congregation, the cell group movement has had an effect on local congregations. As I have stated earlier, the cell concept is one of the causes of generation gaps between younger and older Pentecostals. It is not the primary cause but it can be seen as a contributing factor. The sample cell group is part of a congregation that would be described as a church *with* cell groups rather than a cell group church. The local congregation is attempting to keep the programmes in place that it had at the time the cell group was formed. It is attempting to be both a cell and programme based church. The initiatives of the cell group will bring change to the local congregation and maybe even to the Conference to which the local congregation belongs. In Chapter Four, I discuss the initiatives of this study cell group and the effects those initiatives has had on the local congregation.

The Other Side of the Mountain

Chapter Four

INITIATIVES OF A YOUNGER GENERATION

4.1 INTRODUCTION

Generation gaps highlight the divide between older and younger generations regardless of the religious orientation. Generation gaps signal change. This study is about a younger generation Pentecostal cell group who have come face to face with the generation gap in their congregation and what they perceive needs to be done about the causes of that gap. Two statements by the sample cell group members show the frustration and the hope that the cell group feels towards their congregation. Sister AO says, "I think some people, it's frightening for them because it's something new. They want to do the old things the old way. *They're not open to changes*, and that's one of the big problems" (italics mine). The perception by the younger generation is that the older generation just does not want to change. The younger generation as represented by the sample cell group wants change desperately. Yet their desperation does not mean they are not concerned about the local congregation. It is quite the reverse. As Sister SL says, "They feel we want to come take away everything, but they're wrong because we're part of them. Without them we can do nothing. We're such a part of them. I don't think they'll believe it when we tell them. We cannot do without Hout Bay community and the Hout Bay PH Church *because we're addicted to them*. We have to go there. We're part of them. They are family." (italics mine for emphasis. RG) Out of the desire to bring change, as well as stay in the local congregation, comes the initiatives of the younger generation.

Change is perceived by different people in different ways. For some it is a painful experience. For others, change is a way of life and to be expected. For South Africans, wide-ranging change has been brought about through the election of 1994 when the first democratically elected government came into office. Since that time, the processes of change have been accelerated and for some people, overwhelming. Change has not been easy. It seldom is.

The Other Side of the Mountain

The attitude of the younger generation Pentecostal to change is a positive one.. At the same time, the attitude of the older generation Pentecostal could be described as apprehensive to change. The younger generation Pentecostal is no longer satisfied with doing the same things that have been done for the past ten or fifteen years the same way every time a service is conducted. During my outside observation, I had the opportunity to attend a praise and worship service where between 400 – 500 people were present. I estimated at least ninety percent of the attendants were under forty years of age. One of the key things that was said at the meeting concerned change. The younger generation wanted things to change. They publicly stated they were no longer willing to sit on the sideline and just take what comes. They expressed their feelings by saying, "From now on, we are going to be changers in our churches especially in praise and worship." I sat on the platform looking out over the sea of young people who were intent in their praise and worship -- intent on drawing close to a God who they felt was drawing close to them. It was an amazing sight. Change is coming to the Pentecostal younger generation. This chapter deals with the initiatives of a younger generation Pentecostal cell group and the changes that they envision.

There are two words that describe the initiatives of this younger generation cell group of Pentecostals --- Reinterpreting and Resolving. The first word identifies the initiatives that these younger generation people wants to take place in order for their Pentecostal congregation to go forward. The second word describes the work that this younger generation wants to do in order for the older generation to come along with them. The reinterpreting of "doing church" forces the two generations to resolve the differences and divisions that have occurred as a result of the desire for change that the younger generation Pentecostal has. One without the other will result in a divided congregation. A divided congregation is not the intent of this younger generation cell group. The desire to work with the older generation was expressed by almost every interviewee. There is no desire to break away or cause division yet they recognize that division has been one of the results of their actions. Let us consider the initiatives of this younger generation cell group using these two words as a basis for that consideration.

The Other Side of the Mountain

4.2 Reinterpreting

The word 'reinterpreting' speaks to the heart of the initiatives of the younger generation Pentecostal. It speaks to the fears of the older generation as mentioned by Sister AO. It speaks to the very foundation of what the older generation Pentecostal has believed for many years. Reinterpreting means that the previous understanding has either been wrong completely or, at the very least, misunderstood. To reinterpret an issue is to take another look at it from a different viewpoint or on a different basis. In this section, I consider four initiatives of the cell group that refer to the need for reinterpreting. Those four initiatives are: 1) Reinterpreting of methodology and ministry; 2) Reinterpreting of tradition; 3) Reinterpreting of Pentecostal identity, and 4) Reinterpreting of evangelism/outreach.

4.2.1 Reinterpreting of methodology and ministry

Warner (s.a.:65-66) tells us, "The truth is that there are countless different expressions of the gospel in styles of worship and structures of church life. We need to ask some fundamental questions. What are the principles that are non-negotiable and must not be changed? What are the non-essential practices which have become alien in today's world and need to be retired speedily?" It is true that congregational structure can take many forms and styles. The question is, "Which one is the most appropriate for each local congregation?" Who says which one is right and which one is wrong? Who decides when it is time to make changes to the methodology of the congregation and what those changes will be? This younger generation Pentecostal cell group believes it is their time to decide what needs to be changed.

The Other Side of the Mountain

4.2.1.1 Initiatives for Changing Methodology

At the time this study began, the cell group had just started. The basic methods that the congregation used would ideally fit Neighbour's definition of a Programme Based Church. The congregation had various departments such as Sunday School, Youth, Women's Ministries and Men's Ministries. The council consisted of the pastor, elders and local ministers.¹⁴ The primary methodological change that was envisioned by the cell group was to change from a congregation without cell groups to a cell group congregation. Although many writers (cf. Neighbour, Cho) believe that a cell church is the closest thing to the New Testament church model in the Book of Acts, no one in the study cell group, in either cell meetings or in the interviews, mentioned that concept as the reason for wanting cell groups in the congregation. The cell members believed that cell groups would be better equipped to minister to the needs of the individuals in the congregation. However, as Sister SA points out, they knew that change in structure had to come. She says, "If we became a cell group church, then we would have to change the structure of the main church also completely." This structural change that Sister SA mentioned, to be done properly, would have meant changes not only in the way the congregation met during the week but also in the methodology used. Something similar, an attempt at cell group formation, had been tried before but had not worked. Again Sister SA says:

We tried it before, we were all allocated homes to pray at and to worship at. It didn't work. I think because the majority of the congregation were born into the church and they were used to the way it was done before. We [the cell group] are more used to how things are done today because we have more exposure. So for them, most of them didn't even bother to attend. Pastor asked afterwards and they said, 'No, they weren't used to that way of fellowshiping and they wanted to go to prayer meeting on a Monday and they want to go to cottage meeting on Thursday and the Mother's meetings and all that.'

¹⁴ A local minister is someone who has received credentials from the area conference as a licensed minister but who works with a local pastor and is under the pastor's authority.

The Other Side of the Mountain

It is clear from what Sister SA said that there was a distinction between what the older people and younger people in the congregation wanted to do. Because the majority of the people at that time were older people, the first attempt at small groups failed. What had happened may be what Hadaway, Dubose & Wright (1987:218) call a "natural tendency towards institutionalisation: they seek stability through structure and cultural conformity." The former methods of the congregation had become institutionalised and the older part of the congregation had become used to that structure and saw the changes as a threat to the foundation of their church life. Brother TO says, "I believe our belief system that's our basis, that must remain, that cannot change. The way we believe God, the way we seem to do things. It's the method to reach the people because it's a different generation. We have to do certain things and get certain things in place to reach the people. Otherwise we're not going to be effective." It is the methodology that the cell group wants to change. They feel that there must be change in that portion of the congregational structure if the congregation is going to move forward.

The reinterpreting of congregational methodology has little to do with the leadership hierarchy but with the methods and ways of congregational life. In a cell meeting on 15 September 1999, the following comment was made:

You have I don't know how many board members. The board is seen as our top leadership in the church. But the pastor they need to refine all theso all the board members need to know what their role is in the church. Do they know where the church is? Do they carry the vision of the church on their shoulders because they are the top structures? When we talk about the members, we talk about the members and their wives because the strength of your church is not on your man, but on the couple. That couple that's the strength of, you know. Do those wives get called in? Do they share the vision of the church? Do they support the vision? Do their husbands know? If I go to one of the board members and ask, 'Brother, what is the purpose of the church? Answer me, where is our church going?' Now that is what the church board must know. They must be able to carry this.

The Other Side of the Mountain

What these comments point out is the dissatisfaction of the cell members with the lack of vision or direction provided by the leadership of the congregation. The cell members are seeking direction for the future and in their opinion, are not receiving it because they feel the leadership does not have a clear direction for the future of the congregation.

As Brother JVR says:

Yeah, I think the home cell structure, what we have been doing is [to] introduce the home cell effectively among the members, the home cell structure, etc., etc. We get to the point now where obviously the portion or the part where the church must carry out is not there. So we have an imbalance where the home cell meeting is actually the meeting they look forward to and not the Sunday morning service. I would say if you look at your weekly service, obviously the Sunday morning service is the highlight of the week. Whereas . . . what I am saying is that because of what we have been doing now most of the edification comes from the home cell side but there is a portion that the church must do as well. Which is not being fulfilled now.

The need for the reinterpreting of methodological structure is seen in two statements of Brother JVR: 'there is an imbalance' and 'which is not being fulfilled now.'

The imbalances to which he is referring is found in the place the cell members are receiving their 'edification' which is the cell meeting and not the Sunday worship service. It is the cell members who are being 'edified' rather than all of the congregation because they are the only ones who form part of the cell group. Therefore, in his reasoning, 'there is an imbalance' -- the cell members need to look forward to the congregational worship meeting for edification rather than the cell meeting -- but they are not finding it in the Sunday meeting. The second phrase Brother JVR used, 'not being fulfilled now,' indicates that the congregation services are not being conducted in such a way that it brings edification to the people. One of the purposes of congregational meetings is for the edification of its members. It is clear that the part the congregation is supposed to play in the edification of the younger generation is not happening. Brother JVR feels that there should come edification from both the cell group and the congregational services. At the time of the study, he felt that it was one-sided.

The Other Side of the Mountain

The edification was being done only in the cell meetings. This has serious implications for the congregational services.

In 1 Corinthians, the Apostle Paul writes about the need for edifying the body of Christ. Paul indicates that the things that are done in gatherings of the believers should be done to build up the people. The events that happen in the worship services of a congregation should be intended to help each member to become a stronger, better Christian. Paul admonishes the church to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The cell members felt that they were not able to grow 'spiritually' due to the methods being used in the congregational meetings. A person is edified if one's understanding has grown, if one's faith has been strengthened. The methodology that had been used in the congregation was not sufficient, from the cell group's perspective, to help them to grow. They felt they were not being taught the Word of God properly and were not being challenged to become better Christians. The cell meeting of 15 September 1999, in particular, indicated their unhappiness in respect to the methods that were being used. There was a 'sameness' about every service. The same people were speaking all the time. The same songs and choruses were being sung. All of these things, in the cell group's opinion, was not helping the members of the congregation to grow. These things were happening in the cell group. They were being led in in-depth Bible study; they were being encouraged to become more prayerful; they were beginning to grow stronger in their faith as prayers from among the cell members were being answered; they were being edified in the cell meetings more than in the congregational meetings. Brother JVR felt that this ought to happen in the congregational services as much as if not more than in the cell meetings.

If the congregational services are no longer building up the younger generation spiritually, it is conceivable that they would begin going elsewhere to receive their spiritual food. The 'imbalances' to which Brother JVR refers needs to be addressed by the congregation so that the younger generation will continue to attend the services. A second implication for this assessment by Brother JVR is that the older generation of people is also not being edified in the services. As will be seen below, one of the cell

The Other Side of the Mountain

members felt that the services have 'stagnated' and she was not happy with the way the services were held. The cell members 'addiction' to their church may not last if they are not being fed during the congregational services. A question is also raised as to what causes the 'addiction' of the cell members. From the interviews and the cell meetings, it is apparent that part of the addiction comes from family ties. As discussed in Chapter Two, one of the underlying factors of this generation gap is the conflict between a more collectivist society and a more individualist society. Family ties are signs of a more collectivist society. Self-gratification is a sign of a more individualist society. Self-gratification in this instance means the desire to 'be edified' and not become 'stagnant.'

While edification might be considered a good or necessary thing in a spiritual sense, it is also in some ways a more individualist approach to religious thought. If the addiction is caused primarily by family ties, are the family ties sufficient enough to prevent the cell members from leaving and going elsewhere if the edification does not occur? As I visit different churches in the Cape Peninsula, I often find people, that I know, have moved from one congregation to another. Students at the training centre often change congregations almost monthly. The reasons given for moving to a new congregation range from marriage to disagreements to the new congregation being more 'spiritual'. The point is, how strong is the addiction of the cell members to the Hout Bay congregation? A second question is, "What will break that 'addiction'?" There was nothing in the cell meetings or in the interviews that indicated a break with the Hout Bay congregation was imminent. Rather, there were strong indications of the cell group's intention to stay with the congregation. The reality of the situation, however, is that if the felt needs of the cell members are not met, they would have to consider other options to meeting their needs, one of which is leaving the Hout Bay congregation to attend some other congregation.

One way in which this reinterpreting of methodological change has taken form is in the manner of worship by the congregation. Sister BM explains it this way: ". . . mostly when the cell group started, change in the church also started by singing new choruses in the church, doing things differently to what we did before. For me that was

The Other Side of the Mountain

a bit refreshing because I found the church stagnated in one way. This is the way we started, this is the way we end. When the cell group started there was a change in the way we worshipped, the way we did things, the way we testified. A bit of the older folk weren't so pleased." Sister SA puts it this way:

I think what was new in the church was the style of worship changed. In the sense that when we had the [other] worship team there wasn't much commitment. People were used to somebody getting up and singing a few choruses and opening up [in prayer] but we discussed it and by studying the word we learned how, what significance the worship session was. It was really opening up the church for God to move. It was really wonderful to happen. We never could get anyone to commit to [lead the worship], we couldn't just get someone to stand in front just doing his own thing. So in that way, that also changed because instruments were bought, as the council had discussion. We had a worship team, which we never had before, and there were practice sessions. Sometimes the worship leader wanted to sing a song and he didn't even know the words. So I think that was a constructive thing that came out.

This new type of worship activity seems to be part of the new movement towards worship in Pentecostal churches. Bond (1999:141) puts it this way, "There has been a whole new approach to worship. Hymns have been swept aside; now choruses are sung exclusively. The congregation usually has to stand, possibly to facilitate dancing which has become a must in some people's thinking." The evidence from the cell meetings and the interviews indicates that the cell members wanted this "new approach to worship," but that the older members of the congregation opposed it. Two possible reasons can be seen for the cell members' desire for new worship methods. The first can be called a "sense of conformity." This can be found in phrases used by the cell members. In describing one of the changes that the cell members thought was needed, the phrase "other Pentecostal churches are doing it" was said. Although the context of the phrase was not dealing with worship, it shows the cell members willingness and even some desire to be like other Pentecostal churches. A 'sense of conformity' has to do with the concept of identity. To conform is to be part of a wider, broader group. In Pentecostalism, the emphasis now is on worship and worship teams. The cell members, by wanting to bring in choruses and a worship team, show

The Other Side of the Mountain

their desire to conform to the standards and methods of worship found in other Pentecostal and Charismatic churches.

The second possible reason for wanting a change in worship style is a 'sense of freshness.' Since the cell members think that their congregational services are 'stagnant', they desire a 'sense of freshness' that can be found in this new approach to worship. Walter and Hunt (1998: 220) say:

The yearning for ever new spiritual experience, unlike the security of dogma, is always on the move: experience that remains static becomes dull and formal. For spiritual experience to be sufficiently noteworthy to be taken as evidence of God's power acting in this world, this year's experience must cap last year's. To use charismatic jargon, 'to be at the cutting edge of where God is at' requires a constant cranking up of experience into the ever more wonderful and miraculous, a process that cannot go on forever and is in imminent danger of collapsing in on itself.

"The yearning for ever new spiritual experience" illustrates this 'sense of freshness' that the cell members are wanting. The new worship methods and styles that have come from the Charismatic movement provide the 'freshness' that the cell members feel is absent in their present congregational services. However, the warning that Walter and Hunt give needs to be given careful consideration. Is there a point where the 'new experience' cannot be obtained and what was 'new' now become 'stagnant' again? At the time of this study, the cell members were desiring a new methodology in congregational services and the new way of worship they introduced was intended to bring this new 'sense of freshness' to the congregation. As we discuss later [Section 4.3] the changes in worship also brought problems that had to be settled. It is the cell group's intention to build up the congregation to help overcome the imbalances referred to by Brother JVR. Brother RA says, "We are trying to uplift the youngsters and the older folk in the congregation to a higher level. Our cell isn't on a higher level of worship or spiritual thinking [than the congregation], you know what I mean. We are trying to implement higher thinking because some people are just sitting there on Sundays, singing, going home, that type of things. And so we are trying to implement it. Our point of view when we discussed it in the cells, that we can up-lift the congrega-

The Other Side of the Mountain

tion. That's what we are doing." Reinterpreting worship is one of the ways they believe will up-lift the congregation.

4.2.1.2 Initiatives for Changing Ministry

I have previously defined ministry as 'pulpit ministry' or those activities that come out of the gifts of the Spirit. In a broader sense, ministry includes the leadership of the congregation and other activities in which the congregation engages to assist the members to develop as Christians. One initiative of the cell group is the need for reinterpreting the Word through teaching. Brother DL says:

There are certain people, like the older people who grew up in the church who worked with Pastor M. and the old pastor [not the current pastor]. Most of the people in Hout Bay actually grew up with them, so they were taught a certain way through that people. We discovered certain things that they taught us...we were digging into the Bible and we were digging into the Word in the cell group and we discovered that certain stuff that is actually not from the Bible, but it's teachings from certain people in the olden times that people marched or clinged to. That's where the problems arose . . .

Sister BC seems to agree when she said, "I would say to educate the people according to the Word of God. That issue where it comes to that scripture where it comes to the Word of God...about the head covering and that. They don't know what that means, they don't understand! Anybody can just come to church and preach a word to them because they don't understand or know the Word of the Lord. They will accept it! We must see to it that the people get educated and taught about the Word of the Lord. They must also learn to get in tune with their relationship with the Lord."

Here is the paradox of this initiative: The older generation believe as strongly as the younger generation in the Word of God. Spittler (1988:418) describes the way Pentecostals view the Word of God:

Quite likely, *biblical authority* more strongly governs Pentecostal belief and practice than do any of the other values here listed--personal experience, an oral and spontaneous style, a paradigm of otherworldly-

The Other Side of the Mountain

ness. Indeed, biblical authority, in the Pentecostal mind, gives warrant to spontaneity and otherworldliness and sets clear limits to personal experience. Biblical authority here means supreme and final regard for the teachings of the Bible (traditionally the Kings James Version in Anglo-Saxon circles) for both faith and conduct. [Italics in original]

It is possible that what the younger generation is calling the “need for teaching” is simply another way of saying that the older generation needs to interpret the Bible in the same way that “we” interpret it. As will be seen in Section 4.2.2, the interpretation of scripture plays a major role in the reinterpretation of traditions that the cell group feels is necessary. It is apparent from the cell members’ comments that there is a difference in interpretation of the scripture. By what process did each side arrive at the different interpretation of the same scripture?

Let me consider the process that the older generation used in arriving at their interpretation. In order to understand that process one will have to take another look at the historical roots of the Pentecostal Holiness Church. Much of the information in this section comes from both personal knowledge and personal involvement. A history of the Pentecostal Holiness Church in Africa is in the process of being written and unavailable for official referencing. The early leadership of the Pentecostal Holiness Church in South Africa came out of the more conservative southeastern United States. The early teachings of the South African PH Church held strongly to issues of personal holiness that included head covering for women as a part of the outward manifestation of an inner experience of holiness. These teachings were passed on through the ministry of preaching. The generation of that day accepted the teachings of the ministers without questioning the basis of that teaching except that it came from the Bible.

The older generation of the Hout Bay congregation came into the Pentecostal Holiness Church during the 1950s and 1960s when this teaching was predominant. According to the cell members, the older generation did not have the opportunity of very much formalized education and therefore did not attempt any hermeneutical analysis of the scripture on their own. They simply accepted what was being preached to them from the pulpit of the churches. One could also say that the political system at

The Other Side of the Mountain

that time was such that it reinforced the thought pattern of acceptance of higher leadership without questioning the reasons for the instructions being given. Many of the pastors of the 1950s and 1960s received no formal training in preparation for ministry except what they heard others preach. It is understandable that one would re-preach what one had heard and thus reinforce the teachings being given. The Pentecostal Holiness Church in the Western Cape in the 1950s and 1960s was concentrating its efforts on starting churches and not on training. It was only in the late 1960s that Theological Education by Extension classes started in an attempt to begin the training of workers for ministry. It is from this background of little training, reinforcing of ideas through continual preaching and the acceptance of the authority of the minister to preach the Word of God, that the present older generation in the Sentinel Pentecostal Holiness Church formulated their understanding of the Word of God.

The younger generation of cell members of the Sentinel Pentecostal Holiness Church grew up in a different atmosphere and under changing circumstances. This younger generation had the opportunity from the outset to receive education through the public education system and the higher education systems of the country. They grew up in the 1970s and 1980s during an era of change that ultimately brought in the new democracy that is in existence today. They were taught that they could question previous interpretations of history, political systems and even religion itself. They were given the skills to begin that re-interpretation. Formal education within the Western Cape Pentecostal Holiness Church started in 1979 with the establishment of a training centre in the Western Cape. After 1986, they had the opportunity to be trained not only in the teachings of the church but also in how to interpret the Word of God and were encouraged to do so. With the opening up of South Africa in the 1990s there came more opportunity to study, to travel and to experience the freedoms that came with democracy. The Charismatic movement is wide-spread and well-known in South Africa. Large churches with Charismatic leanings seemed to be appearing over night. My Master's thesis (Gorman 1997) identified a number of so-called independent churches in the Retreat area of Cape Town. Many of these churches considered themselves to be charismatic. The younger generation began to see the loosening of church regulations in other congregations and began to desire the same within their

The Other Side of the Mountain

own congregation and church. The questioning of the older generation by the younger generation did not bring the answers they desired. They began their own search of scripture and began to analyze what they found and came out with an interpretation that was in direct conflict with the older generation within their congregation.

One could say the older generation had a biblicist hermeneutic because they did not question what was being preached but accepted it as being the truth from the Word of God. One could then say the younger generation had a 'hermeneutic of contextualization' in that they looked at the context of the scripture at the time and the context in which they found themselves and interpreted the situation differently than the older generation. The differences between hermeneutics can be seen by realizing that the older generation accepted the preaching of the Word of God as unchanging truth. A hermeneutic of contextualization allows for a continual changing of meaning determined more by the present context than by the context of the biblical account. A biblicist hermeneutic allows very little leeway in what is preached or taught than what was first preached or taught on any subject. A hermeneutic of contextualization allows for an ever-changing gospel message which makes truth relative to the context. A biblicist hermeneutic resists change. A hermeneutic of contextualization is influenced by globalization, changing class distinctions, economics, and an ever-changing society. A biblicist hermeneutic looks toward truth as absolute. A hermeneutic of contextualization has few, if any, absolutes. Thus the older generation accepted the teaching concerning head coverings during worship and prayer because that is what they were taught at the time they came into the congregation. The younger generation, on the other hand, contextualized the scripture and did not see the same need for head covering.

Another initiative is found in the cell members' approach to congregational leadership. Since leadership of the congregation is fundamental and vital, the initiatives of the cell members in this area are important. Sister DVR makes the following observation:

I just feel in the Pentecostal churches which I feel at this time, we need strong leadership. I feel that the younger generation, the now generation, they are looking for men and women of God in leadership that would know, that can actually take the congrega-

The Other Side of the Mountain

tion, or the people, to a new level or to a place where the leader must know where he is going. He must not just be leading and not know. People, I think that people, the generation now, they want to follow, they want to support leaders that know, that can tell us this is where we are going for the future, this is where we are going. No we don't want to be with someone that doesn't know, that is just like going along, they want someone with vision, somebody with direction, that knows this is where we've been, this is our goals for the year. These are our goals for five years. In our previous Pentecostal churches, there haven't been that specific goal. And because the now generation has been more educated than the previous generation, it will be like that for every generation. The expectations are more. Not that it is wrong, but you want to feel like you want to know. I just don't want to go to church this year and not know. Please, leadership, pastor, set the parameters; tell us how many souls you want to get saved, how many souls you want to get saved in the church this year. We don't want to just go through the year, going through programmes and things like that then just going through the motions. No. We want to know where we are going. We want to follow -- give us a strong sense of leadership.

Here is a cry for "strong leadership" which she feels is not being given to her church but also to other Pentecostal churches. She refers to the younger generation as the "now generation." In her terms, the 'now generation' is willing to follow leaders who have a clear vision for the future but they are no longer willing to follow leaders who just wander about without any clear direction. This initiative does not necessarily mean the younger generation wants to change the hierarchy of leadership but they do want to change the style of leadership. In reference to the beginning of the cell group, Brother HM says, "There are now a lot of youngsters on this side from Hout Bay and there was no participation from top leadership. For them it was sort of not really leading." This is where the younger generation sees a need for change. Leaders are not leading -- at least in the way that this younger generation wants to be led. It isn't that the younger generation is not willing to work with the programmes or activities of the congregation, they are. As Brother MC puts it, "There are days when the church has got something to do and the cell group must do that. If the church decides to have a week-long campaign, then the cell group is there for that week. Our purpose is to

The Other Side of the Mountain

counsel those souls who come to know the Lord. If we go on a trip, make up a bus, that's how we do it." They are willing to work for the congregation. They just want stronger leadership than what they perceive they have at this moment.

The strong leadership that these cell members want can be seen in their expectations of that leadership. There are several areas where this leadership can be given:

- Participation of leaders in cell structure
- Long term planning
- Setting of goals
- Training of leadership
- Leading in evangelism

The cell members do not feel that these ideas are currently being implemented. They feel and want much more to be done in these areas. At the same time, they are not necessarily advocating a change in the top leadership people but a change in the methods of leading in ministry.

Another area of congregational ministry that needed to be addressed was the area of commitment to the work of the congregation. Sister BM comments:

In our church, I would say yes, there's still need for changes. People need to be committed especially since it's a new century. They must not just say they are going to do things for the Lord, but then they lack in everything that they really do for the Lord. I think if we become more committed in the future, we can automatically win more souls and then the petty issues of the changes and the head coverings and that, it will be of lesser importance. Then everyone will see we are striving for one goal. We as members should be committed and not expect other people to pitch up but we're not there due to our circumstances.

Sister BM has very strong beliefs about the need for making a commitment to the work of the Lord. She continues, "I think our church members, the board, the top structure needs to be more committed, because still daily we're dealing with petty issues in the

The Other Side of the Mountain

church. I mean if we have to deal with it every day, then when are we going to concentrate on getting more souls for the kingdom? For the first 2 or 3 months, we're going toward the vision, but it's here in the middle that everyone falls out. It's just a few that's always been committed, that stay committed." The difference in hermeneutical approaches can be seen in this statement by Sister BM. The 'petty issues' that she mentions centre on clothes, i.e., head covering, wearing of pants by women, etc. As has been mentioned, these issues are not 'petty' to the older generation. By using the hermeneutic of contextualization, the younger generation cell member has taken the clothing issue out of the realm of absolute truth to the realm of relative truth and as such consider it as a 'petty' (minor) issue. They cannot understand why the leadership continues to take the time to deal with these minor issues. It is evident from the interviews that the cell members know this issue is important to the older generation. Yet, because of their own hermeneutical framework, the cell members have already decided that the issue is no longer important and want to move on to other things. This is also another indication of an individualist society's approach to thinking as compared to the more collectivist society.

Sister BM sees commitment as a means of overcoming some of the problems that the congregation faces due to the changes that have come. As Sister SA has already mentioned, the first attempt to have a worship team did not succeed because the people involved were not committed to it. She continues by saying, "The youth were also part of the worship team but they didn't really commit themselves to it so Brother J just went ahead with it because it showed commitment." To this younger generation cell group, making a commitment to serve in some capacity means that one will stay with it until completion of the task and not give up along the way.

Conflicts came to light with the implementation of these initiatives, even among the cell group members. For example, Sister SA said:

I just feel that if you put somebody into a position, especially a leadership position, if you want that person to grow then you must use that person and give the sign of authority, not go via a messenger, when you can go and communicate directly. Because it will affect the cell group, any changes or cancellations affect the cell group, then it has to go through the leaders. I feel the leaders must inform us not because I

The Other Side of the Mountain

have a problem with the people who are phoning us but it creates unnecessary things. It creates unnecessary tension. I know because I've seen R. . . . reacting after he has received a phone call that the cell has been changed. Not from our cell leader but from somebody else. He feels that he is useless that he's a token. Then he wonders what's wrong with him that the cell leader doesn't communicate with him.

Although the cell group was initiating changes in the style of leadership, they were not exempt from similar type problems in their own leadership. This quote from Sister SA highlights leadership problems. While the cell members had certain expectations of their congregational leadership, as mentioned above, they also had similar expectations of the cell leadership. Sister SA's husband was a sub-leader in the cell group but was not, in her expectations, being properly recognized as the sub-leader. The problem revolves around communication. The cell leader was communicating to the sub-leaders through a third party who was not him/herself in cell leadership positions. It demonstrates that no leadership style is perfect.

Reinterpreting of methodology and ministry involves the following initiatives: changes in methodology, changes in worship, changes in education, changes in style of leadership and changes in commitment by the members of the congregation. Let us now look at the second area of initiatives -- reinterpreting of traditions.

4.2.2 Reinterpreting traditions

In my Master's Dissertation (Gorman 1997) I discovered that many of the older generation Pentecostals in the Retreat area of Cape Town held to certain "traditions" pertaining particularly to dress codes. In fact, several interviewees in that study indicated their definition of 'Pentecostal' included the way people dress with special reference to the 'head covering' for women. This tradition, of women covering their heads when in services or during prayer times, is a widespread phenomenon in Pentecostal churches in the Cape Peninsula. When my wife and I arrived in South Africa in 1985

The Other Side of the Mountain

to work with the Pentecostal Holiness Church in the Western Cape, we found that this was one of the requirements for women -- they must have their head covered in church services. Along with that tradition was the tradition that women could not wear slacks or pants – anywhere – even while swimming. Hadaway, Dubose & Wright (1987:187) might consider this as an example of a characteristic of a traditional community. They say, "In traditional societies or communities, social relations were characterized by similitude and conformity to a single, unified set of values and beliefs. But modern societies are characterized by greater individualism and the segmentation of life in all aspects." This set of values was not limited to the Pentecostal Holiness Church but was also found in many of the other mainline Pentecostal churches as well as among many of the independent Pentecostal churches. Both modernism and post-modernism are putting pressure on the value systems of religions in an attempt to force it to succumb to a new and different value system. Conformity to a set of values is not a part of either modernism or post-modernism and therefore congregations will be challenged daily to keep its systems in place.

Sister BM makes the following comments concerning this tradition: "I won't say it's the dress so much, it's without the head covering. It's the way they received it, as they put it in Afrikaans, 'ons het dit so ontvang' (this is how we received it) That's a term I didn't understand. Whenever we had a debate or confrontation or were just talking about the issue of the head covering, they would refer to Paul in the book of Corinthians." The scripture reference is to 1 Corinthians 11 where the Apostle Paul refers to head covering for women who pray or prophesy in church meetings.

1 Corinthians 11:2-16 King James Version says:

- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 6 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 7 For a man indeed

The Other Side of the Mountain

ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Sister BM gives her explanation of these verses. She said:

I would try to explain it the way I understand it that the people, Corinthians was a very rich country. The women were dressed with jewels, they had jewels on their head, they had make-up. The reason they either had to shave their hair or cover it was to be a lesser temptation to those prophets or priests in those years. They didn't see it that way. Paul says don't let this custom bring division among us, that is the time they didn't understand. As I see it the Word says [my husband] is the head of me, so if he is dissatisfied with what I'm doing he should speak to me about it. So if he is pleased with me not wearing a head covering, God is pleased in that sense. They saw it in a different way. It was preached to them from the beginning that a woman's head should be covered. Where I attended first, the Anglican, we were taught that the men were our head covering. We didn't necessarily have to wear a scarf or hat to show that we were wearing a head covering. We were taught that the men were our head covering.

This explanation seems to be one that most of the younger generation cell members adhere to. Sister BC said, "When the cell group was formed, we discussed things and gave opinions. We discovered that I wasn't the only one who felt like that, there were many other people who felt the same. The cell gave me the boldness to realise this. The cell group brought me in tune with my spiritual relationship with God. That made me realise that it's not the head covering, it's my relationship with God. The cell group actually gave me the boldness to do it. [Take off the head covering.] I think that is why the cell group also has a lot of difficulty with the church."

The Other Side of the Mountain

Sister SL is emphatic about how she views this tradition. She says:

There was one or two Sundays, that was the time I was just visiting the church. One or two Sundays I came without something and one of the old sisters gave me one of her husband's handkerchiefs to put on my head. So I thought I'm not going to be embarrassed like that again. So the next Sunday onward, whenever I came to visit, I put something on my head. So [my husband] just said...When we started 'I just think it's supposed to be like that. The old generation are going on. They're not making a fuss about that.' So I thought it must be like that. Sometimes we got open-air services and they want to come into the tent, but the way we dress they just turn around and go. So one of the sisters that's been in our church, for example told one of the girls 'You're not coming in like that. You go. You're not coming in like that.' Then that girl went. She never came back. We don't want to change the Word of the Lord. We want to keep it like that. But we must now do something to bring that young people nearer to the Lord. To bring them into the house of the Lord. So that's why we started digging. We saw a difference. It was for me also. . . . If you want to respect the Lord with a hat on your head, then you must go with a hat to the toilet, you must go do your shopping, you must go...That's how I thought it must be. Because if the hat is to respect the Lord, you must never take off the hat. If you cannot wear pants, don't then go sleep with pants in the night. Because if that is the way you respect the Lord, then you must not even wear pants when you go to sleep.

Sister BC and Sister SL present us with a significant viewpoint concerning one's relationship with the presence of God. Is the presence of God and one's relationship with God determined by where one is and what one wears? Sister BC believes that her relationship with God is not determined by what she wears. The cell group helped her to realize that she could have a spiritual relationship with God without having her head covered. It indicates, in one respect, the individualism that is found in evangelicalism, which says a relationship with God is a personal matter. In coming to that conclusion, she had to reject the older generation's concept that a woman must have her head covered when in the presence of God, that is, when prayers are offered or when in a religious service. Head covering did not necessarily signal the presence of God but rather signaled the woman's respect to God when in God's presence. I have seen occasions when a woman reached for a dishtowel to cover her head because a prayer was about to be given. The head covering in those instances was not used out of a

The Other Side of the Mountain

relationship with God but out of being taught that when prayer is offered that a woman's head had to be covered. On one occasion, when a meeting was held out of doors in the wintertime, I had someone come to me and take my hat off during a prayer because a man's head was not supposed to be covered!

Sister SL points out that one can find the presence of God in many different places, not limited to just a religious service or a church building. It raises the question: In what form or how is God present in the world? When one speaks of the omnipresence of God, is one speaking in tangible terms that God is literally everywhere and therefore the same kind of respect needs to be shown to God in the home as in the religious service? Is a woman disrespectful to God if she wears slacks at home or to bed at night? Conversely, is a man disrespectful to God if he wears a hat when he goes golfing, or fishing, or riding a bike? Is respect only shown by women in the wearing of head covering and the not wearing of slacks to congregational services? The cell members are really asking if there is only one or two ways of showing respect to God and then, is that respect gender specific.

No initiative of this cell group caused more problems than the attempt to reinterpret the tradition of head coverings. In Pentecostal congregations, the tradition of women wearing head coverings is usually presented in one of three ways: 1) every woman should wear a covering on her head during prayer times and during congregational services; 2) the husband is the head of the family and therefore he is the covering for the married woman; and 3) the circumstances have changed since Paul's time and his requirements are no longer necessary to follow. It is obvious that the cell members tend to lean to the last two interpretations of this tradition. However, their intent was not to cause division within the congregation although that was the result. Ellison (1988:10) is right when he says, "When tradition is enshrined we are in danger of idol worship---our concern has shifted to our need for security based on familiar forms rather than on promoting an encounter with God, who is often unpredictable." From the younger generation's viewpoint, the tradition of head covering for women had be-

The Other Side of the Mountain

come enshrined in the congregation to the point it was turning people away from the services. Their desire was to be able to reach their friends with the message of Jesus, but they were not able to do so because of the traditions concerning dress. Sister SL puts it this way:

Now some of your friends would like to go to your church. They're not coming with you because they see... So now when my friends approach me and they said "Sister S I would like to come with you to the Hout Bay Church, but how must I get dressed?" I say "Just the way you want. Just dress as you feel comfortable. I won't like to tell them "You can't wear this and you can't wear that". So that's where it started. We were not thinking of changing whatever the old generation had. We don't want to change that. We just want to make sure that the young people on the street see things in the church differently. That's why I think Brother J did all this stuff. Not to change everything the old generation had. We want to change the thoughts of the young people that thought 'No, I'm not going to that church, because I want to go to my church, because I want to wear my jeans, I want to show my hairstyle, whatever'. We wanted to let them know 'It's about you. It's a personal thing between you and the Lord'. Because if you come before the Lord at the end of the day, He don't want to know what clothes you wear. He want to know if you're really serious in what you did for Him.

Conflict did come to the congregation as a result of this initiative. Brother DL says:

No, it hasn't been done away with. I would say it's because we don't want this friction because it's difficult to get through to the older people. It's difficult to get through to them, because it's like I said earlier on, they grew up with it. If you grew up with something, it's very hard to part with it. I think that's one of the reasons. If I can tell you one thing, my mother was on the edge of resigning from the church because of this. You can ask her. It was because of this change in the church. Because she said if she can call the other people up (the old generation that's passed away already) then she will ask them why did they do it to them? It's because of them that they are struggling today to get over this thing that we are trying, not to bring changes in the church, but we are trying to be flexible, to cater for everyone in the church. It's like in the olden days, they were just catering for the older people and for us that's members in the church.

The Other Side of the Mountain

The cell members' initiative of reinterpreting traditions was not only concerned with the issue of head covering but dress in general. The following is a part of the interview with Brother MC and Sister BC:

Sister BC: "Yes. I still remember when we still had a relationship [they were dating]. We had a New Year's Eve church meeting. [My future husband] came to visit me and we went to church. The church he belonged to, accepted these things and it was difficult for him. I had to convince him that this was the way the church is. That night he had on a pair of tackies. The church meeting was still on, but somebody made a comment about tackies and he said: 'I don't feel like going to your church anymore. if we were going to get married, what are we going to do about it?' For him it was difficult because the church he came from was so different from us. We were still strong on the head covering and the tie, the tradition. We had to sit down and discuss whether we were going to allow this, accept this, move away, what were we going to do?"

RG: Brother M, what solution did you come up with, because you're still in the church?

Brother M: "Well, as the Word says, prayer is the answer. I asked the Lord to guide me, to show me. The Lord showed me what to do and I talked to my wife about it. We decided to stay..."

(Are you wearing a tie now?) Yes, I'm wearing a tie. When I feel uncomfortable about wearing a tie, it's a personal thing that I feel... not to let people see what I wear."

The dress issue concerned not only head covering for women but also the dress for men, i.e., tackies and ties. The issue comes back to one of scriptural interpretation. Hughes (in Clark & Lederle 1989:57) says, "It is not simply a matter of holding to certain standards because they are traditional, but it is a matter of obeying them because they are scripturally true and because it is the truth that makes the difference in life." There is another influence that must be considered briefly: how much influence did the cell members, men and women, who came from outside the Hout Bay congregation have on the formation of this initiative? There is no evidence from the cell meetings or interviews that there was any direct influence on this issue by these cell members. The fact remains that some of the cell members came from congregations that were not Pentecostal and whose women were not required to wear head covering and were

The Other Side of the Mountain

permitted to wear slacks to church. If all of the cell members had been born in the congregation, would head covering have been as great an issue as it was?

The conflict that arose from the differing opinions concerning head covering goes deeper than just what goes on a woman's head. A spiritual conflict arose out of the change in tradition by members of the cell group. This is identified in the following interview:

Sister SA: It was one of Hout Bay cell members actually left the cell group [a second cell group not the study group] because of this issue. She was raised in the church, the PHC Church; she was born in the church. When she was raised, she was told to always to cover her head. She was not allowed to wear pants to church meeting, not even youth. When the cell started on the Hout Bay side, and she saw us coming in our tracksuit pants and jeans, she couldn't accept it. She said she respected us all but she couldn't put the two together. The pastor, our present pastor, used to tell them how to dress and now his son is the cell group leader and it is now the reverse of what she was told. So she couldn't absorb it.

RG: So as a result she left the cell.

Brother RA: She left the cell. She's still in church.

RG: But still in church?

Sister SA: She left the cell but she is still in the church. She wasn't, she was taught she couldn't fellowship like that.

RG: Even among your own church?

Brother RA: Yes.

Sister SA: So, she goes to church because we don't come with the pants, but she won't come to the cell. And she is in her thirties. So when I say some of the young people, she is in her thirties and she still feels strongly about it.

Concerning the same issue, Sister BC tells of an experience she had during worship one Sunday:

On a particular Sunday morning in church, we were praise and worshipping in church. I felt the Holy Spirit telling me just to open my eyes. I opened my eyes and looked around, then immediately closed them

The Other Side of the Mountain

and started praising the Lord again. I realised when I looked that the people that were really so bothered about the clothes were just standing and looking at the people. They've got a problem with us, but I could see it was only really the cell group that knows how to praise. We were busy praising and they were busy standing! I was really upset about that. They don't come to church to praise the Lord or to fellowship. For me it's like they're coming to church to see what you have on, do you have a head cover, what other person doesn't have a head covering on today?

The two sides of this conflict can be seen by the two previous quotes. The one side identifies the wearing of head coverings as a hindrance to spiritual growth and outreach to new people. The other side recognises that not wearing head covering goes against the kind of teaching that they had previously received. This second group rejected the cell group because they no longer wore head covering and began to wear more casual clothes to congregational functions. Each side saw the other's position as a hindrance to spiritual growth. An initiative that the cell members thought would be good for the congregation, was considered as detrimental by some of those it was intended to help.

The following interview shows the role of the cell group in trying to grow spiritually and some of the results.

Brother JVR: Look, the cell, the name cell group, didn't have any meaning to the members of the church. Just the mere fact of us being very progressive in the church, there was very fast spiritual growth within the home cell. They were very blessed and great acceptance. That was the initial perception. The home cell took a great interest in the worship. They took a great interest in supporting other areas within the church because of the new drive, the new excitement within the church now. It held on to the other members and initially, there was great excitement about this, the home cell members being so spiritually charged up and excited. You know, a lot of things happening in their lives. When they get up to testify, the whole church would just feel excited about the way the Lord blessed them. So initially the church was quite excited about the cell group.

Sister DVR: Basically, I think you feel as if you are not —from a spiritual point of view — you are not being fulfilled. You are not feeling "I am getting everything I need spiritually" from the house where I am supposed to be attending. This place where I am supposed to be get-

The Other Side of the Mountain

ting my food from, I'm not getting enough here. And I feel I am lacking in areas. So you feel like that you need to, you feel also you get to the point where you feel I am outgrowing this church, I'm outgrowing these people and you don't want to really, I want the church to – I want to fellowship with these people but please you know, get creative here.

Brother JVR: I think also the level of Christian maturity, as I was saying earlier, that we experienced a fast spiritual growth among the cell members where the desire to get up early in the morning, they realized the spiritual satisfaction of getting up early in the morning and spend time praying and all these little things that they had never experienced in their spiritual lives, they start to exercise and you could see the spiritual growth within them. And when they get up to testify or say something or do something within the church, you would just see the difference between them and the rest. And obviously if anything like that should happen, there would be the natural feeling to be jealousy, etc. and some other things.

These comments indicate that the cell group “experienced rapid growth” while they perceived that other members of the congregation came to service to “see what you have on, do you have a head cover, what other person doesn't have a head covering on today.” The implication is clear: Those who no longer felt there was a need to wear head coverings, etc., obtained the rapid spiritual growth; those who still wore them were not growing. This spiritual growth brought “jealousy” among those who were not growing in the same way. One reason for this was that the people were not getting fed -- “the plate is not getting full”. That meant there was not enough depth in the preaching and teaching of the Word of God to satisfy the spiritual hunger of the younger generation Pentecostal and as a result, something else was needed or change needed to come within the congregation. According to the cell members, the change that was needed was to look beyond the older tradition of head coverings and dress, to the things that would begin to reach out to the younger generation. How did the cell members measure their own spiritual growth? There are several indications of this growth in the previous comments. The cell members were “getting up early in the morning” for prayer. As they exercised their prayer life, they “began to experience things” they “had never experienced before.” They became excited about “the way God was blessing them” and their testimonies were different “from the rest” of the con-

The Other Side of the Mountain

gregation. Their spiritual growth had reached a point that they felt like they were “out-growing” the congregation. The cell meetings were instrumental in getting the cell members to begin to grow spiritually. Because the other members of the congregation could see the spiritual growth of the cell members, ‘jealousy’ appeared on the part of the other members of the congregation. These things indicated to the cell members that they were in a time of spiritual growth due to the fact that they were doing things differently in the cell meetings than what was happening in the regular congregational services.

There was also controversy among some of the cell members over this issue of dress. The following interview points out this difference of opinions among the cell members.

Sister BG: I think the biggest part of them being with the cell group and maybe I'm also not sure where I am because I also...it's mostly the clothes, the way they dress these days even to church. Like we used to cover our heads, but ever since the cell started they started getting rebellious. They don't want to cover their heads. They'll come with the shortest things that they can wear, they polish their nails, put nail polish on. (RG – the cell group?) The cell group members, yes. The first group, not the new group that started. The first group. Things they didn't do before, almost like now it's coming out. Those are the things they like to do.

Brother MG: And they know the old people are going to say something about it or coming to them and tell them it's wrong, 'That's not the way we received it and you know you didn't do it before. Why are you doing it now?'

These cell members seem to think that others within the cell group were not trying to overcome the problems but rather “being rebellious” where the dress issue is concerned.

I consider the implications of this initiative to the foundation of faith in Section 5.4. Let us look now at the third initiative of the cell group -- reinterpreting Pentecostal identity.

The Other Side of the Mountain

4.2.3 Reinterpreting Pentecostal Identity

In Chapter One I mentioned that there were ancillary questions that arose out of the interviews with the cell members. The issue of Pentecostal identity is one of those questions. I do not think the cell members started out to change the understanding of Pentecost or to reinterpret it in any way. However, from their understanding of the terms Pentecostal and charismatic, it does seem that Pentecostal identity is undergoing changes as well. There was no direct question on the interview form that dealt with the issue of Pentecostal identity. The issue arose from the question, "What about the future of the church? Pentecostalism?" From that question came others such as "How do you define Pentecostal?" and "What do you mean by the term Pentecostal?" In Section 1.4.1, I defined Pentecostalism as "a religious movement that believes in the baptism of the Holy Spirit with the accompanying evidences of the charismatic gifts of the Spirit." With this definition in mind, I expected to hear similar terms in the definitions given by the cell members during the interviews. For a better understanding of this issue, I quote extensively from several interviews. The following is an example of one of the interviews:

RG: First tell me what you understand Pentecostal to be?

Sister BC: To accept the Lord as your personal Saviour, to have a relationship with the Lord, to be baptised with the Holy Spirit. You can feel when you walk into a church or when you speak to somebody that something is different than speaking to someone of the (another church name) faith.

Brother MC: If you come to church, you don't just sit and relax. You sing and shout to the Lord. You're a light to the world.

RG: Then using your definition, how big a role does Pentecostalism play in the cell group and in the church?

Sister BC: It plays an important role because being Pentecostal makes this cell group different than others. All other churches have

The Other Side of the Mountain

cell groups, but they are just coming to praise the Lord. Being Pentecostal, there is something extra.

RG: What is the extra?

Brother MC: The extra is being more earnest with the Lord. Not being lukewarm, but to serve the Lord in truth. There are many churches where I've seen how they serve the Lord. They come to church and the earnestness with which they worship the Lord is very different from the Pentecostal way. The Pentecostals are grounded in the Word, you can hear that from their testimonies many have come to know the Lord, then you can hear that God has brought them out of a great captivity. That's how I learnt to know what Pentecostalism is. In other churches they don't testify like Pentecostals do. A Pentecostal witnesses for the Lord so that you come alive and feel to go on for the Lord.

Sister BC: That extra is like having that expectation, knowing if I go to church or cell group today and I have a problem, I will be blessed. I know that the Lord will manifest in such a way that I know I won't leave in the same way I entered that building. I know that something will happen. Others go to their cell groups and come out the same. You know something is going to happen.

A second interview:

Brother DL: I would say from my point that being Pentecostal is living close to God, is to do what's expected from you to do by God. That's how I see it, it's to live a Christ-like life. That's how I understand it, let me put it that way.

Sister SL: I think it's how Rev Gorman just mentioned it now, it's just going round in my mind. To be Pentecostal is not to be Pentecostal for yourself, to live a Christ-like life and to live a life that God expects from us...doing good to other people, needy people. Seeing what you can do for other people's needs. I would say the Lord would pour out his Spirit onto not just a Pentecostal person, but he would do that for everybody! To be filled with the Holy Spirit is not only to be Pentecostal. To be filled with the Holy Spirit is to believe in the Lord, to be Christ like and to do whatever the Lord expects from you to do! I don't think you have to be Pentecostal to receive the Holy Spirit. Anybody can do that! Anyone can get the Holy Spirit. I was so glad because I

The Other Side of the Mountain

felt that some things don't happen to everyone. I think I was the exception that night. I think the Lord wanted to say something to me that night and ever since that night, I feel that the Holy Spirit is...if you receive the Holy Spirit in that way, I feel blessed because it won't hap-pen to everybody. So I feel to be Pentecostal, to live like you just said, is not just for Pentecostals, it's for everyone.

Other interviewees gave a different definition to Pentecostal. Brother HM gives his view about being Pentecostal. He says:

What I'll say is, you're talking about the Holy Spirit and speaking in tongues. As a Christian I've been brought up that after Easter, we have 40 days of prayer. Currently that whole thing's been washed away. Nobody's doing anything about it. Even from the top structure in the church, that is actually our main purpose for, where the new church starts in Acts, speaking in tongues and infilling of the Holy Ghost, nothing of these is currently happening in our churches. So we need to go back to the Word and see where we lack and bring that type of things back to the church. That was our main priority. When you got saved, that person must also speak in tongues and get filled with the Holy Spirit and the water baptism. That is not happening now. It's not the changes that brought this in, but it's the parent process that's been happening over the years... those types of things.

Brother HM gives the opinion that the signs of being Pentecostal are not currently in the congregation. He seems to recognize the primary signs of being filled with the Holy Spirit and speaking in tongues but says they are not there. Is this why the other interviewees have such a different understanding of the term Pentecostal? If the signs of being Pentecostal were absent from the services, then it would be reasonable to assume that the ones attending the services would not know what those signs were.

Brother TO gives us another perspective on this issue. Here is a part of that interview:

RG: You mentioned not the charismatic way, which is?

Brother TO: What I am referring to is that you go to the (name of a church) and even amongst these churches that are cell churches.

The Other Side of the Mountain

The whole style they do things. That's what I am talking about. Even in our Pentecostal churches, we do the same things they are doing now. There's no difference anymore. We want to be different...in our identity because that is how people know us.

RG: But you also want to be different from what you used to be? And you're struggling with dealing with that position? Define, if you will, what it is to be Pentecostal?

Brother TO: Speaking in tongues, being filled with the Holy Spirit, the clapping of hands, the dancing as a result of being filled with the Holy Spirit.

RG: Isn't that what the charismatics are doing?

Brother TO: My view is that we are doing it differently to what they are doing it.

RG: How? If you're looking at the way forward, how is that understanding of Pentecostalism going to change?

Brother TO: I think so. It already did.

RG: How has it changed?

Brother TO: We were as Pentecostals literally separating ourselves from all the other groups by our dress code firstly. Even the way we preached the Word, it was the way we were brought up as a young Christian, they believed that the 'brandbos' (burning bush). We'd come to church, pastor would say that [this one] is going to minister tonight. You hadn't had time to prepare, but you must give the Word. Nowadays the guys would not just go up to the pulpit without enough time to prepare. We as Pentecostals, my experience is that you would ask me to minister this morning. You must give me at least a week to come and minister. That has also changed. That is how people identify us as Pentecostals and 'hande kloppers' (hand clappers). In most churches that is not the thing anymore. In many new churches they all clap hands.

RG: Is Pentecostalism going to lose its distinctiveness?

Brother TO: I don't think so. We still do the dancing, we still do the clapping part. Everybody else is doing it now.

RG: So is everybody else becoming Pentecostal or are you becoming like everybody else?

The Other Side of the Mountain

Brother TO: We're becoming like everybody else. We want this new thing because we are getting hyped up about this Charismatic and new things with all these TVs and radios. These guys had a Pentecostal background. They started their own churches and they're all part of this new thing. You can see in these churches, they don't operate in that way anymore the way we come to church. It's not expectancy as the way we used to compare ourselves with the church and come to church. We're used to sitting and how the service normally close. In my experience, I'm saved 30 years now. The thing always when we go to church, is the preaching of the Holy Spirit, baptism. The whole new way of preaching is the teaching of prosperity, big money, getting rich, you know? We as Pentecostals, the way we preach God working in our churches, it's different.

Brother TO expresses another paradoxical situation: How can you change yet remain the same? He expresses this reinterpretation of Pentecostal by saying the Pentecostals are "becoming like everybody else" which indicates that Pentecostals are losing their distinctiveness of "being separated from the other churches." Yet the other signs of what it is to be Pentecostal {dancing, hand clapping, preaching the Word of God} are also found in the churches and congregations that the younger generation does not want to be a part of. If one considers both the attempt at reinterpreting traditions and reinterpreting identity, one will find that they go hand in hand. Is it possible to reinterpret the traditions of a congregation and expect that congregation to remain the same? I do not see how that can be done. We have already mentioned the three things that Schreiter (1985:105) says tradition does for developing community. According to Schreiter, one of those things that tradition does is to "provide resources for identity." When the traditions of a congregation are under threat of change, then the identity of the congregation is also under threat of change.

The reinterpreting of Pentecostal identity envisioned by some of the cell group members gives important indications of the underlying factors that might be widening the generation gap in the congregation. There are several statements that show this. First, the statements by Sister DVR show a desire for what could be called a "new" Pentecostal culture. As previously quoted, she said, "you feel I am outgrowing this church," and "please, get creative here." These indicate that there is a dissatisfaction with "old" things and "old" ways. While it may also point out an individualist attitude, it

The Other Side of the Mountain

seems to have a deeper meaning when applied to Pentecostal identity. Her statement refers, for the most part, to the things that have in the past been identifying marks of Pentecostalism. Her remarks show that she is, or already has, redefined for herself some of meanings behind being Pentecostal. She is "outgrowing" the past. She is wanting a "new Pentecost": one that will be identified with new "creative" ways of being a Christian. The old ways no longer satisfy her desires and thus she is looking to the younger generation to bring in the new ideas and to reinterpret what it is to be Pentecostal. The "Now" generation is made up primarily of the younger generation.

A second statement that shows the reinterpreting of Pentecostal identity is found in the statements of Brother TO. It has reference to the manner in which the younger generation accepts the responsibility of preaching. In former days, as Brother TO suggests, the pastor would tell someone on Sunday morning as they arrived at church that he/she would be speaking that morning. That person would then be "moved by the Holy Spirit" to bring the message that morning, usually within a short while after arriving at the service. Brother TO says, "You must give me at least a week to come and minister." The "new" Pentecostal identity is represented by the importance of studying, having time to prepare, and having time to be guided by the Holy Spirit. I was in one service when it was announced that a certain young man would be speaking after the next chorus. The young man got up and refused as he had not be told and was not prepared to speak that morning. These expressions of the younger generation are basic issues that are contained in generation gaps. It suggests a change in the way the Holy Spirit guides the person who is going to speak to a congregation. It suggests that there is a human element as well as a divine element in the preaching of the gospel. Many of the older generation Pentecostal believe that the Holy Spirit will instantly inspire the message for the meeting. No preparation is needed or necessary. The younger generation believe they must have time to prepare before they would get up and preach. This may indicate the changing educational level of the younger generation. It goes back, also, to the earlier statements concerning "being fed" that show a desire for in-depth preaching and teaching of the Word of God.

The Other Side of the Mountain

A third statement also points to a changing Pentecostal identity. Brother TO said, "the whole new way of preaching" was not acceptable. The new way of preaching he was referring to is what he calls "prosperity, big money and getting rich." The "prosperity gospel" usually refers to those people who preach that Christians are not supposed to be poor and that God will provide anything one can believe God for. Does the firm rejection by Brother TO of the prosperity gospel have to do with the fact that the younger generation is experiencing upward mobility? Is the changing class distinction from lower to middle class affecting their perception of Pentecostal identity? Hofstede (1991:5) defines culture as "the collective programming of the mind which distinguishes the members of one group or category of people from another." He says, "Culture is learned, not inherited. It derives from one's social environment, not from one's genes." The "changing social environment" of the younger generation in their ability to attain upward mobility may be one of the factors in the rejection of the prosperity gospel. As they become more financially secure, they become more able to provide for themselves. It is another indication of an individualist approach to society. The individual is able to provide for oneself. Thus the lessening for the need to hear the prosperity gospel preached. If that is so, the culture of Pentecostalism and Pentecostal identity would be seen as being reinterpreted to meet this more individualist attitude.

Let us look at the last initiative of the cell group -- reinterpreting evangelism/outreach.

4.2.4 Reinterpreting Evangelism/Outreach

What is the typical evangelism/outreach of the Hout Bay congregation? Sister BM describes an outreach:

The Other Side of the Mountain

I would say outreach is standing open-air, issuing out pamphlets, preaching the gospel, singing choruses, that is a form of outreach. Speaking to my neighbour that basically doesn't know God. Speaking about God, the things that he does and he can do. Speaking about my own personal life, about what he has done for me. I see that as outreach. The problem in our churches I see, is that certain people are put ahead in the outreach category; that's your field evangelism. The person in that field doesn't do anything about that, so the outreach also just becomes stagnated. So if you can't reach out to other people, how are you going to spread the gospel?

The primary means of evangelism are open-air, preaching and singing. Evangelism/outreach is seldom seen in any other light than preaching the gospel and 'getting people converted.' Part of an interview follows:

RG: Does every outreach have to end in evangelism?

Brother HM: Yes, preaching the Word. Why I say the issue with us Pentecostal is we need to become more soul-orientated. Getting more souls into the kingdom of heaven and even we need to streamline the managerial type of way we do our business. Currently too much people are doing the same type of job and nobody's winning the souls over for the Lord. We sort of just stay there because I'm a pastor and I just do this type of job. No one is reaching out for souls. We're only reaching out for souls in this campaign we have, but we need to be soul-orientated every day. Let me put it this way, outreach without giving the Word to the people out there. Just going there, people see you there, what is the use of having outreach? You must have a purpose as to why you are doing outreach. Your purpose is to do the will of the Lord, to reach souls.

Spittler (1988:413) points out the primary purpose of Pentecostal preaching by saying, "Pentecostal preaching is a call to personal experience with God---nothing less." Pentecostals are concerned that every individual has that personal experience with God that is characterized by Brother HM's use of "soul oriented." If outreach and evangelism do not end in touching the spiritual life of the people involved, then it is not evan-

The Other Side of the Mountain

gelism or outreach. There is also a tendency to want the people to whom you witness to attend your own congregation. Brother RA and Sister SA highlighted this problem.

Sister SA: "You are not out there to make disciples of the PHC church. And I think that has become a major obstacle. People feel if we go out and evangelize they must come to our church."

Brother RA: "Yeah, that they must come to our church."

RG: "Sort of exclusiveness."

Sister SA: "Exclusively to PHC because we brought them to the Lord."

Brother RA: "That type of thing."

In visiting Pentecostal congregations across the Cape Peninsula and in teaching students at the Training Centre, I have often heard this issue discussed. Most of the time, the answer was that the people who accepted Christ needed to go to the same congregation as the person who did the witnessing attended. There is one couple who want to be able to reach out to people without having to bring them exclusively to their own congregation. Sister SA's fervency can be seen in her responses. Sister SA said, "I'm not going to concentrate doing evangelistic work because I want to get more couples into the church. That should be their decision where they ultimately want to fellowship. But I feel our goal is to go out and make disciples of Christ. But for me, if I get someone to realize that they want the Lord, they must decide where they want to fellowship. If, I'm not evangelizing them to become PHC, I want them to become Christians for the Lord. Active Christians." If Sister SA is successful in her goals, there will be a reinterpreting of evangelism that reaches out beyond the growth of a local congregation to the growth of the Church in general. Taken to its extreme, this definition of evangelism/outreach would extend beyond any one denomination as well. While most people are attempting to bring others into their own local congregation, here is one person who is more interested in getting people to accept Christ as Lord than in building a local congregation of a particular denomination.

The Other Side of the Mountain

To analyse this person's concept, one must ask, "What is/are the goal(s) of mission?" David Bosch (1980:31,39), in discussing the differing views of evangelicals and ecumenicals, give these concise statements concerning their major focus.

The primary motive for mission, according to evangelicals, is to be found in the fact that Christ commanded it, (Matt .28:19-20), and, as the authority of Scripture is accepted without question, this motive is sufficient. A secondary but equally important motive for mission is to be found in the conviction that, if we do not do mission work, the people who have not heard the gospel will perish eternally.

The aim of our (ecumenical) mission should not be to incorporate people into the Church but rather to liberate them for a saving contact with the best in their own religious traditions; Christian theology should create theological space for the great world religions.

These views express the continuing debate as to what the goal of mission work ought to be. In discussing the Willingen conference, Scherer (1987:96) discussed the views of Johannes Hoekendijk. Scherer said, "When the church is taken as the starting point and goal of mission, Hoekendijk said, evangelism degenerates into a process of planting institutional churches, and making propaganda for a denomination. The true context for mission, he believed, was the *world*, not the *church*" (italics in original). Sister SA's comments do not express the same views as Hoekendijk but do deviate from the usual thought of getting people to attend the church of the one who helped them to come to the saving knowledge of Jesus Christ. Her views show the extent to which she would go to help someone be evangelised. The priority to her is for the unsaved to be saved, not the bringing in to a particular congregation. This would seem to agree with the views of Watt (1992:187-188).

The mission of the church begins with God. Mission is God's mission. He is the source of mission. Ever since Genesis chapter one, God has initiated the events that overcome the alienation and disaster humankind have plunged themselves into, reconciling them to Himself. The church's mission is the continuation of that mission. *Missio Dei* does not mean the activity of the church in the

The Other Side of the Mountain

absence of the Lord. He is present and in control. This means the church must combine energetic labour with a deep spirituality and purposeful venture under the leading of the Spirit. Mission must have evangelism at its heart. Without Christ people are lost. They must be called to faith in Jesus Christ in order to be reconciled to God. Christ died for the sins of the world; the world ought to know this. The goal of the conversion of people to Christ must remain at the heart of mission because the miracle of regeneration is what makes the church's mission different from all other human endeavour.

This does not, however, mean that people do not need the fellowship, nurture and training that comes from local congregations. Rather, it shows the priority of reaching the lost for Christ. As Spittler (1988:418) puts it, "No: the only true business of the missionary is to tell the good news that Jesus saves from personal sin, and there's hope by and by (in the next world, if not in this one). And that Jesus is coming again, for sure."

At the same time, one must keep in mind that mission is not just the "winning of souls." Crim (1993:105) says, "Mission at its best has always had the two foci of proclamation of the gospel and ministry to human need. The great works of mercy and compassion carried on in the name of Christ will continue in every century. The ways in which they are expressed will change." Proclamation of the gospel is only one goal of mission. Escobar (1993:133) says, "Emilio Nunez from Guatemala has expressed it clearly. 'To fulfill her mission the church has to live out the Gospel in the power of the Holy Spirit. The world has to listen to the Gospel, but it has also to see it in action in the lives of those who profess to be Christians. The church is called to be the community in which the signs of the Kingdom of God are present --- the signs of love, joy, peace, justice, peace and the power in the Holy Spirit.'"

If everything must lead to evangelism, i.e., winning souls, what about other types of outreach – outreach that doesn't include preaching the Word of God? Does the congregation do anything like soup kitchens, etc.? Here is a part of an interview concerning this question:

The Other Side of the Mountain

Sister SL: Also I would say, for instance there was 10, 15 houses burnt down and they were left out on the street without food or blankets, whatever. The church said 'You home cell, see what you can do for the people.' A can here, a bread here, that's also part of that I mean outreach.

RG: Taking that side of it, how much is the church involved?

Brother DL: That's what I said. The church is not actually involved. They just leave it to the community workers, because they feel (maybe this is just how I see it) that it's not part of their duty. They will not maybe take once a month and maybe take the older people out, the pensioners. Say for instance there's an old-age home. They won't take that people out (a day out), something like that.

Sister SL: But the church is doing it to our own...

Brother DL: There is a group that takes the Senior Citizens voluntarily (I'm not talking about that group)...They've got another that they do in our church. The senior people, it's like (name of member) goes to Pick 'n Pay on a Saturday and collects the stuff that's old, that's got an expiry date on the stuff and they issue it to the older people (that's for our own people in the church, but the Rev is talking about the outside, the community...he's not talking about the PHC house)

RG: What you're doing is mostly for the church...

Sister SL: There I can say the church is doing something. Every Sunday they're giving food parcels to the old people (that's why I said the church is actually doing nothing for the social outside thing) to make sure that they are sorted out.

Brother DL: We spoke about that once. As I said now, it is our responsibility. Since he mentioned that in church, I actually felt guilty that night when he raised that point.

RG: Have you done anything?

Brother DL: Nothing. (not yet)

Sister SL: It's a very good point that you have. It's right. We're just living a life for ourselves. We are tied up in our own predicaments. Maybe that's why we had all that predicaments because we're self-ish or we never look out around us and see what the other people's needs are. So actually I feel guilty when it comes to that point because I never raised the topic one night, to say 'Listen guys, why

The Other Side of the Mountain

don't we do this or that and see wherever we can feed the community or give this to that community.' We never talk about this. We're so tied up with our own situation in our houses, it's so wrong. Thinking about it now that you mentioned it, we never discuss it. We're also on the outreach for people spiritually. That is always our point, spiritually. Never do we think collect some stuff or old clothes or so. We must do that because we never did that.

Social outreach done by the congregation is limited to other members of the congregation only. At the time of the study there was no form of social outreach that did not involve members of the congregation. There was also no attempt being made by the congregation to reach out to the community except by exclusively evangelistic means. Diaconal service might be a better term than social outreach, especially in light of the limitation of the outreach to the members of the congregation. However, there was the desire mentioned here by Sister SL to begin to develop other means of outreach toward the community. Brother DL said that it had been talked about but that nothing had been accomplished. Reinterpreting evangelism/outreach will mean a great change in the outlook that the congregation had. The problem of no outreach without evangelism was one that included the majority of the members of the congregation, older generation and younger generation alike.

Kuzmic (1993:158) said, "Missions and evangelism are not primarily a question of methodology, money, management, and numbers, but rather a question of authenticity, credibility, and spiritual power. The mission and the message of the Christian church have no credibility apart from their visibility as expressed in the quality of new life, mature and responsible relationships in the believing community, and a loving concern and sacrificial service on behalf of the needy in society." Applying Kuzmic's statement to the cell group and its church congregation, one sees that the people are very high on spiritual power but very low on service to the society. Pentecostals have been accused of not being concerned enough about the poor and the needy. The trend of upward mobility among many Pentecostals could be an indication that many congregations are no longer serving the same type of people that they used to serve. Macchia (1996:34) says that North American Pentecostalism has "lost a degree of its

The Other Side of the Mountain

eschatological fervour as it has gradually abandoned the urban poor for the suburban middle class." It is the Pentecostal congregations in the Third World that are doing the most in reaching to the poorer communities. Cox (1995:15) said, "I was interested to find that the pentecostal movement worldwide is principally an urban phenomenon, and not a rustic or 'hillbilly religion,' as some people still believe. It is proliferating most rapidly today in the gigantic megacities of the third world such as Sao Paulo, Seoul, and Lusaka." Although these are urban communities, it is the poorer of these communities that are being reached with the gospel message of the Pentecostals.

Cox (1995:167-168) describes this growth among the poor by saying,

The pentecostal growth is most evident among the poorer communities. In the thirteen municipalities of Rio, there are three times as many pentecostals in the peripheral *favelas* than in the more well-to-do and sophisticated southern zone, and pentecostals are also three times more numerous among people with less than eight years of school and among those with the lowest wages. Once merely quick, pentecostal growth has now reached the proportions of a tidal wave. Besides, there are not many 'nominal' or 'non-observant' pentecostals. Scholars now estimate that on any given Sunday morning there are probably more pentecostals at church in Brazil than there are Catholics at mass.

It isn't that the Pentecostal churches are seen as not reaching out to the poor with the message of Christ, but that they are not reaching out to the poor except for preaching the gospel message. The Hout Bay community has poor, middle class and rich people living there. The cell group and congregation are situated among the lower middle class of people but not among the poorest of the poor in Hout Bay. Their attempts to provide for the needs of people have been to this point limited to their own congregation.

The changes desired by the cell group, in terms of mission/evangelism did not include an element of social ministry as a key issue. This is probable for several reasons. The upward mobility attained by the cell group tended to cause them to think more individualistically rather than thinking primarily of others. Their soul-winning theology/praxis was based more on the dichotomous view of human—soul vs. body. This is evident in the priority they placed on winning of "souls."

The Other Side of the Mountain

I now turn to the second identifying word -- Resolving.

4.3 Resolving Conflicts

The previous section pointed out that the initiatives of this younger generation cell group brought problems to the congregation. While it may not have been the desire of the cell members to bring division into the congregation, division was one of the results of their plans. They also realized that there could be no progress unless the issues that divided the older and younger generations were bridged. This section considers those attempts at bridging the divide between the two generations. I believe the desire to resolve the conflicts to be an important indication of the sincerity of the younger people to help the congregation to overcome the problems that have arisen. In considering these issues in separate sections of the study, I fully realize that the issues are bound together and in reality cannot be separated from each other. There is a carry-over between the initiatives for change and the problems that need to be resolved. Many of the problems either arose or came to light after the cell group came into existence and began their initiatives for change. Chambers found in his study that often minor issues became major problems. Chambers (1997:145-146) wrote, "Increasingly, minor issues such as 'acceptable' codes of dress in church services began to take on the characteristics of major fault lines within the congregation as individuals began to identify with one or the other position. These fault lines indicated a measure of strain within the congregation that pointed towards a potentially conflict producing situation."

Boone (1996:134) says, "Conflict and change are painful. Pain is more readily borne in the hospitality of an atmosphere of confirmation. Confirmation means accepting others as they struggle with contradiction. It means forgiving others and ourselves when there is failure. Confirmation does not make change painless; it simply makes painful change possible." Conflict should not always be seen as a negative event. There are times when conflict can bring about the necessary changes in a situation that could or would not come about any other way. Dudley (1998:124) said,

The Other Side of the Mountain

“Although Becker found that congregational conflict is often aroused in programme areas like liturgy and social advocacy, the conflicts themselves centred around questions of leadership (53 percent), faith and theology (35 percent), and finances and facilities (12 percent).” The conflicts that arose from the cell group initiatives fall within the first two percentages centring around leadership, faith and theology that make up 88% of issues studied by Dudley. There can be a positive side to conflict, as Carroll points out. Carroll (1998:171) says, “Conflicts that reflect different visions for a congregation or different strategies for reaching a commonly held vision can be healthy in helping the congregation to clarify its vision and find ways to give it expression. Likewise conflicts over ineffective formal leadership or improper behaviour by formal leaders can lead to corrective measures that are essential for restoring both member morale and congregational integrity.” What Carroll points out here is a major part of why the cell group desired changes in the congregation. There definitely were differences in vision and concern over ineffective leadership.

So how can these conflicts be resolved? Comments in the 15 September 1999 cell meeting indicate the attitude of the cell group to solving the problems.

The thing we must understand is that change is painful. Change is not easy. It's an adjustment. I think the thing that we must see that is of importance is that the church caters for ages one to one hundred. There are different age groups and their ages don't matter. It's about the young and the old. Seeing that we want all these changes, it is inevitable that we accommodate all these age groups. The elderly have their choruses and these choruses still play a role. The new choruses are also important. We must have a balance and this takes time to come into effect. It's important to have a medium balance and to work with that as a basis, slowly infiltrate till we are all on the same level. Once they see and understand, they will allow the change. What we are experiencing is the growing pains. This is important. One group says 'This way' and the other groups resist. It's all growing pains and the correct balance is important. We must get a balance and accommodate them in that sense. I listened to someone talking about change in the church. He says the only way to effectively bring in change is to go to those who are not willing to change and to ask them 'If there was something you would like to change, what would it be?' You look at what their ideas are. Then bring everything together. Slowly but surely you'll be able to bridge the differences. The transition will be much easier you can understand that. But now they say to [a certain sister] 'How can I do

The Other Side of the Mountain

this after being saved for 30 years?' They resist each other. They have differing views and don't understand each other. We must get a correct balance and in this way bridge the situation.

How can these differing views be integrated? Brother TO says, "My view is that we must be able to sit with the people, spend time with the people and be mindful, that this is where we want to go, this is what we have in place, this is still good. We don't have to throw this out of the cart we can keep this. Why should we change this just for the sake of change? This and that are important. It is the method that we must use to keep in touch. We still believe the way we were raised, but the way we do things, that is the crux of the matter. My belief is that we must be open and tell the people this is where we are at the moment, this is what's good for us, this is not working for us any more, this is where we want to go to. What do you think you can bring to the table to make this thing work for all of us together? It's not about pastor, or me but about us building the kingdom of God together."

Accommodate is the word that best describes the attitude the cell group had in attempting to overcome many of the problems. Brother RA said, "I would say we would have to give the old folk and the new folk a chance. We would accommodate the new things and the old things. It would mean the relatives would get together and see what happened. Because we just can't expose them to the new things and they would say it's too fast. And the other way around again, then old things need the new things. I would say try, too, to get it together, not giving more 70% new and 30% old but 50-50 and then see what happens from there." This seems to have been tried in the area of worship. Sister BM speaks about the changes in worship choruses and what happened. She said, "It's been solved. I would say it's been accepted in the sense that our chorus leader tries to change the service now and then. It's not just what we want and our spiritual needs, but we implement what the older folk [wants]. If you sing 'Vure uit die hemel' (Fire from heaven), they would respond much more than 'My Redeemer Lives'. He implements much better tactics so that they also get a much better satisfaction out of the service and not just us. We have to remember that we're not just one age group, we're different age groups." The following interview agrees with this idea:

The Other Side of the Mountain

Sister SA: Especially the worship style because people weren't used to the ways of worshipping, dancing. . .

Brother RA: Yes, because it was a new thing that they learned, the older folks. Then again, they accepted it, because it's like it's moving, the church is moving on. And that type of thing. There was one instance, I think, on the praise and worship, an older lady didn't know the words and she was quite upset and that type of thing. And then we sorted it out. We made a transparency and put it up. There were some problems but we worked to solve the problems.

"We worked to solve the problems." That is the key to resolving all the problems that arose as a direct result of the initiatives of the younger generation cell group. They seemed to be willing to work with the older generation to bridge the gap that was keeping them apart. However, they also felt that the older generation must begin to recognize them as adults and no longer just as their children. As mentioned previously, many of the cell members were the children of the older people in the congregation. Brother JVR commented:

Yes, I think the challenge then was to ask them the question or to tell them what we think. We have now grown up. This is what I said. We are also adults like you now. We were accepting what you told us ten years ago: this is wrong, don't do that, don't do that, don't do that.... and now we are also adults and we are telling our children, don't do that, don't do that, and we expect them to accept it. But now we are at the point that we are on the same level as you are as far as adulthood is concerned. And we also lay before the Lord through the night and ask Him, "Give us vision, give us insight" and we find that this that we were taught; We feel okay about it. But we don't have that spiritual conviction that this is wrong and let's challenge each other in the Word about it. And when we got down to that, there was quite a bit of shortcomings. .

Sister BG agreed when she said, "For me it's like they say, when we were younger and they were our age, they said we are the church of tomorrow. But now they can't handle the fact that they said we're the church of tomorrow. Look at the initiative in the church. Tomorrow has come, yes, and now they can't handle it."

In the minds of the cell group, "tomorrow" had come and the older generation was not willing to allow the younger generation to begin to exercise their gifts and min-

The Other Side of the Mountain

istries in the church. I have often heard the same phrase that Sister BG used in testimonies of older Pentecostal people. Part of the frustration for this particular cell group stems from the fact that the older generation that is resisting the changes the younger generation desires are their own family members. It is often hard for parents to let go and to realise that their children are now adults and can assume leadership roles. The cell group was determined to attempt to resolve the problems brought on by their initiatives of change in the congregation.

4.4 Summary

In this chapter I have discussed the initiatives of this younger generation Pentecostal cell group. The cell group saw these initiatives as necessary if the congregation was going to grow. They also realized these initiatives would bring change and conflict to the congregation. It was their belief that these conflicts could be overcome through accommodating the older generation in certain areas of the congregation. They were not willing to turn back from the initiatives to what the congregation had previously. It was the younger generation's time to be in leadership and they felt the older generation "must come along with them." Reinterpreting and resolving are the two key words that describe the initiatives of the younger generation cell group. They want to reinterpret the areas of congregation life and belief to conform with their own understanding. They have a desire to draw close to God spiritually and believe that these changes must be made in order for the entire congregation to do the same. In Chapter Five, I discuss the implications these initiatives have for the local congregation and for missions and evangelism.

The Other Side of the Mountain

Chapter Five

MISSIOLOGICAL IMPLICATIONS

OF THE CELL GROUP INITIATIVES

The central research question for this study has been, "To discover the initiatives that a particular younger generation Pentecostal cell group brought in 1999 to its local Pentecostal congregation in Cape Town." In the previous four chapters I have attempted to look at those initiatives that the study cell group felt ought to be implemented within their local congregation in order for the congregation to go forward. In Chapter Two, I discussed the issue of generation gaps as being one of the factors that gave rise to the misunderstandings between the older and younger generation Pentecostals within the local congregation. I discussed three contributing factors to generation gaps: 1) Changing values, 2) Changing traditions, and 3) Clashing mental models. The generation gap, supported by these three reasons was described as the root causes for the difference in approaches to the issues confronting the congregation.

In Chapter Three I discussed the cell group concept and the sample cell group. The cell church concept is a widely used model for church growth especially among newer churches. I discussed the purposes of cell groups in general before taking a look at the particular cell group that forms the basis of this study. The sample cell group was composed of eight couples all under the age of forty (40) who had moved out of Hout Bay and thus out of the immediate geographic sphere of the local congregation. The cell group was formed in an attempt to keep the cell members in contact with the local congregation and not lose them to other congregations or other denominations. It was also formed to help in the spiritual growth of the cell members.

In Chapter Four, I discussed the initiatives the cell group believed needed to occur in order for the local congregation to grow. There were also indications that some of the cell members might have moved to other congregations if some changes had not taken place with the local congregation. I discussed the initiatives under two broad headings: 1) Reinterpreting and 2) Resolving. The initiatives of this cell group brought

The Other Side of the Mountain

problems to the congregation. Some of the problems were as a direct result of the initiatives while others came to light that may have been there already. The problems that resulted from the cell group's initiatives, that have been discussed previously, were 1) the formation of the cell group itself, 2) the interpretation of traditions, 3) the questioning of methodology and ministry, 4) approaches to evangelism/outreach, and 5) Pentecostal identity. Chapter Five considers the missiological implications for this congregation as a result of these initiatives.

5.1 Introduction

"The other side of the mountain." This phrase aptly describes the situation that exists between the cell members and the local congregation. There are two mountains that are situated between the older and younger generations of this Pentecostal congregation. One is physical. The Constantiaberg mountain literally divides the two groups physically. The younger generation must travel over Constantia Nek every time any one of them wants to attend any function of the congregation. It is a natural barrier that must be overcome for the younger generation to be a part of the congregation. It sits there as a reminder of the physical distance between the older generation who have remained in Hout Bay and the younger generation who have moved out and over "the mountain."

There is a second mountain that is far more important than the Constantiaberg. It is a mountain that has been erected through differing views and different understandings of the Word of God. It is a mountain of spiritual, cultural and class distinctions. The first mountain can be overcome through physical means – car, taxi or bus. To cross over the second mountain will take far more than physical means; it will take the determined effort of both generations to bridge the gap and keep the congregation together. The proposition of crossing that second mountain is the basis of this chapter. What are the missiological implications of the initiatives of the younger generation cell group to its local congregation? The main word of the sample cell group

The Other Side of the Mountain

was “change.” The differences were great but change needed to come. But change by one generation is often resisted by the other. The younger generation cell group not only provided the opportunity for change but also were the instigators of it. The desired changes certainly distinguished the younger generation from the older generation.

In this chapter I consider the missiological implications of these initiatives under these seven headings: 1) Mental Models, 2) Vested Interest, 3) Foundation of Faith, 4) Astigmatic Pentecostalism, 5) Evangelism/Outreach, 6) Missiological implications and 7) Bridging the Generation Gap. I end with an update of the cell group and congregation. Let’s look at the issue of mental models.

5.2 Mental Models

Mental models as described by Carroll are “powerful visions” that help shape the identity of a particular group. Carroll (1998:174) says “. . . our mental models often hold us captive to old ways of thinking and acting that have no relevance to the present circumstances. . . .” In this study two powerful visions have been expressed that describe these two generations. The first vision comes from the older generation and their belief in the traditions of the past. This vision comes out of the experiences and situations of forty to fifty years ago when the congregation was first started. It was a vision that arose out of teachings concerning the way a person was to live in order to be a Christian. These teachings included strong sentiment concerning the manner of dress, i.e., head coverings, dresses, coats and ties. It was a vision that called for separation from the “world” and the things and ways of the world. It was a vision that they obtained from the leadership of that day. The role of leadership is vital in the development of these mental models. Carroll (1998:170) says:

Leadership in relation to congregational study involves assisting a congregation’s members in several key tasks: (1) *helping the congregation gain a realistic understanding of its particular situation and circumstances;* (2) *assisting members to develop a vision for their corporate life that is faithful to their best understanding of God and God’s*

The Other Side of the Mountain

purposes for the congregation in this time and place; and (3) helping them embody that vision in the congregation's corporate life (italics in original).

The leadership at that time helped to form the mental model that the older generation is still using. The older generation understood “the purposes for the congregation in [that] time and place” but may not be understanding it for this time and place. They made assumptions about the congregation based on the vision, the mental model, that previous leadership had brought into being. The older generation had been faithful to that vision. The assumptions based on their past experiences were the very things that the younger generation wanted to change. The clash of mental models came as a result of the younger generation’s rejection of the vision of the older generation. Because it was a powerful vision for the older generation, any change to the congregation would mean a change in that vision. I discuss other implications of these changes in 5.4 – the foundation of faith. What I am discussing here pertains to the shaping of the two visions that were the mental models that each generation used in determining what was best for the congregation. These powerful visions became part of that spiritual mountain that had to be crossed.

The younger generation also had a powerful vision. Their vision was not shaped by the same set of circumstances as the older generation. As previously quoted, one cell member called the cell group [the younger generation] the “now generation.” This powerful vision of the “now generation” has been shaped by experiences and situations that had not arisen when the older generation was forming their vision for the congregation. The younger generation no longer lived in nor was constrained by the “fishing village” mentality. Brother JVR explains it by saying:

It is a general growth of youth in general. Yes, predominantly, the community is known to be a fishing village with the ladies working within the factories working with the fish; the men going out in the boats catching the fish, and obviously all the other related things around the industry. We did not need much of schooling to be able to do the work. I would say that the parents would have them more –

The Other Side of the Mountain

within the industry of Hout Bay as a fishing community -- the children would then receive a better education with the support of their parents -- and from there obviously they go on to be professional people. The leadership coming from the people at the present occupation we would say. [meaning the older fishing community people]

In response to a follow-up question, "So, the upward mobility, economically, even socially, is a part of the problem that is between the older and younger generations?" Brother JVR replied, " Yes. I would say yes. The accommodation of the other people within the church -- it is the social upbringing, the different way of thinking, it is just low at the moment." These views give some of the reasons that brought on this clash of visions: the upward mobility of the younger generation; their exposure to society beyond the fishing village community; their better education. Each of these factors expanded the vision of the younger generation. Each experience they had allowed them to see things beyond the borders of their upbringing. The vision of the younger generation no longer matched the vision of the older generation.

How does one explain the differences in these visions? Malphurs gives one possible reason when explaining about similar situations in America. Malphurs (1999:156), speaking about trends in America, says:

I strongly contend that the cultural model for many of today's pastors, especially in small churches, is based on a rural model where the average pastor spends much of his time visiting his people, along with officiating at weddings and funerals and preparing some sermons. That is what they expect and that is usually what they get. The men who make up the boards primarily serve not by shepherding the flock (Acts 20:28; 1 Peter 5:1-2) but by meeting once a month to make decisions regarding what is often mundane. Therefore, little time is left over for servant leadership to develop leaders who, in turn, shepherd the flock. Our times and the culture have changed since our churches adopted this rural model. The population has shifted from rural to urban America. But people's expectations of what pastors do somehow did not make the transition.

It is conceivable to think that the ones who helped start the Hout Bay congregation were also from a rural setting and thus put within those they taught the rural men-

The Other Side of the Mountain

tality of that time and age. Is it possible that the core leadership in Hout Bay has not made the shift in thinking from a rural (read fishing village) to urban culture? The expectations of the younger generation are based to a large extent on their current experiences, not the experiences upon which they grew up. The demands of an urban society are far greater than of the rural. Unless one makes the paradigm shift from rural to urban culture, one will have difficulties in reaching and/or ministering to the urban society.

One could also ask the question, "How major a role has the economic upliftment of the cell members influenced their understanding of the situations in the congregation?" For instance, it is conceivable that the C.E.O. of a large construction company would interpret the Scriptures in such a way to justify his/her position of economic power. It is also conceivable that the person making tea/coffee, in that same company, would have an entirely different reading of the same Scripture. Is it a question of either/or? Is one of them right and the other wrong? How much weight could be given to the increased economic condition of the cell members, as a factor in their reinterpreting of the situations, as compared to the visionary factors of either generation, that have been mentioned in this study? As discussed below, the two generations both have powerful visions but what is driving each vision. From the quotation above, it would appear that economics played an important role in the outlook of the younger generation cell member. At the same time, one could ask if the changing beliefs of the cell members played any role in their economic upliftment. I previously discussed this issue in Section 3.5.2 where it was indicated that this was a possibility. This study shows that both economics and belief systems play a role in the visions of both generations.

What could happen to this mountain separating these two generations? I see two distinct possibilities that could happen. The first possibility is that the congregation could split. The "addiction" to the Hout Bay congregation may not last without some kind of change occurring in the way the congregation is run. The younger generation's frustrations could reach breaking point and they could decide to either leave the home congregation and form their own congregation [on "this" side of the mountain] or they could leave for other denominations or congregations within their own denomination. It has already been pointed out that one of the questions the cell group was asked by

The Other Side of the Mountain

the older members was, "Are you going to start a new congregation?" One has to ask if that would be so terrible. Would it not in some ways assist the Western Cape Conference of the Pentecostal Holiness Church to grow if a new congregation came into existence?

Whitesel and Hunter (2000:28) believe that a multi-generation church might be the answer to generational problems. They say, "We have coined the term 'Tri-generational Church' to describe a congregational model with three distinct generational sub-congregations peacefully coexisting and thriving. We define the Tri-generational Church as the following: The Tri-Generational Church is a holistic congregation with three distinct generational sub-congregations peacefully co-existing under one roof, one name, and one leadership core." The three generations are defined by them as the "Baby Boomers," the "Baby Busters," and "Generation X." Although the consideration in this study is just between two generations, Whitesel and Hunter's suggestion warrants consideration if the need for a new congregation were to arise within this local congregation. Whitesel and Hunter believe that it is a good idea to have these generational congregations as each congregation would then have its own purpose, flow and mission that would not be in conflict with others due to generation gaps. It was obvious during the interviews of the cell group that starting a new congregation was not one of the reasons for the formation of the cell group but it was a possibility if the problems could not be resolved.

The second possibility is that the visions could begin to meld together and become a new vision, stronger than the individual visions of either group. The new vision would then be able to carry the congregation forward into the urban society and begin to reach the 'now generation' that the younger group so desperately feel the need to reach. If this is to happen, there will have to be changes in the congregation and in the visions of both groups. Perhaps the greater change will have to come within the older generation's vision. I believe this is important to future growth of the congregation, maybe even to the church in general. Why should powerful visions fail or fall apart? The younger generation needs to be extremely careful not to throw out the good of the past for the desires of the present. This new united vision could be a tremendous tool for the congregation to begin to reach out to its community in ways not

The Other Side of the Mountain

seen or experienced before. The younger generation needs the wisdom and faithfulness of the older generation. The older generation needs the vitality and freshness of the younger generation. The combining of the strengths of both powerful visions would result in an even greater vision.

The question comes to this: Are the two generations willing to make the necessary adjustments of their visions to make a new stronger united vision work? Are they willing to work together for the better cause of the growth of the congregation? Warner (s.a.:159) says that " If a church is to be truly indigenous and culturally engaged, a great deal of freedom is required. Freedom to discover what it means to serve Christ in a local community. Freedom to pioneer new ways of being a church in a particular cultural context. Freedom to become different from the sending church or from the conventional churches of that denomination or stream. And freedom to believe in and experience the equipping power of the Holy Spirit." Herein is one of the problem areas. The older generation does not see the need for "freedom to be different." The younger generation says, "We need to be different from what we were." These views indicate once again some of the differences between individualist and collectivist societies. Hofstede (1991:59) says one of the signs of a collectivist family is "loyalty to the group." This has special meaning to the Sentinel Pentecostal Holiness Church with the close family connections between the two generations. Hofstede (1991:59) also says that "obligations to the family in a collectivist society are not only financial but also ritual." Thus the desire for more "freedom to be different" by the younger generation is seen by the older generation as a moving away from the rituals of a collectivist orientation.

A united vision will demand freedom from some of the restraints of the past and freedom to be led into the future. Pentecostals believe in the power and work of the Holy Spirit both in individual lives and in the congregation. A united vision equipped by the Holy Spirit will take the congregation to new heights of worship and greater service to their community.

Warner (s.a.:170-172) give us six stages in vision building:

- Stage one --- clear and practical biblical teaching

The Other Side of the Mountain

- Stage two --- earnest prayer by all the people
- Stage three --- gather and analyse statistical information about church and community
- Stage four --- sharing hopes and dreams
- Stage five --- present the vision publicly
- Stage six --- owning the vision

If a new greater more powerful vision is going to happen, then someone in the congregation must begin the process of vision building. Without a combined vision, the division within the congregation will remain a stumbling block to the fulfilment of the desires of both generations.

This vision building would go a long way to bridging the generation gap that I discussed in Chapter Two. The combining of the visions that have shaped both generations would bring the old and new together in such a way that the gap that has existed for many years would be gone. Malphurs (1999:41,59) says, "A vision is a clear, challenging picture of the future of the ministry as you believe that it can and must be.

Most often, however, leaders conceive a dream when they have a deep dissatisfaction with what is and a deep, pressing desire for what they know could be." In these two statements, Malphurs accurately describes the feelings of the younger generation. They have a "challenging picture of the future" of the ministry of the congregation coupled with a "dissatisfaction with what is." If the visions of the two generations come together to bridge the generation gap and overcome this spiritual mountain, together they can go forward. Vision is necessary for mission to take place. Without a clear vision of what the work of the congregation is, there can be no mission activity by any description. Mission without vision is dead mission.

The mental models that have driven the younger and older generations, though powerful on their own, must not be allowed to prevent the congregation from establishing what its vision and mission will be. At the time of this study, the mental models as discussed in Chapter Two were hindering the progress of the congregation in its endeavour to reach out to the whole community of Hout Bay. The mental models of these two generations have brought the issue of conflict and the need of conflict

The Other Side of the Mountain

management to the fore. As far as I am aware, in the congregations that I visited, none of them have a process of conflict management in place. It was also evident from the interviews of the cell members there is no conflict management process in place in their congregation.

Grange (1973:16) believes that the conflicts that come out of the visions of a congregation can be overcome. He says:

Set in the wider perspective of conflicting ontologies, the generation gap ceases to be an inevitable but minor quarrel between age groups. The gap becomes susceptible to resolution. The dilemma faced by those who would do something about the problem is the fact that both sides seem to be mutually exclusive. Either Being or Becoming; there is no room for compromise. What is required is a vision that, not cancelling out either side of the conflict, can employ their differences for the sake of a greater end: the fulfilment of man.

These conflicts are often seen in a negative light. But Kurtz (1982:112) says, "human beings are too varied in background, disposition, education, and expectation to respond in identical ways. Realistically, a measure of the health and effectiveness of a congregation would be, not the absence of conflict, but the way the congregation and its leaders handle it." According to Kurtz, conflict that is managed in an appropriate way can be beneficial to a congregation.

Cunningham (1996:17-18) says,

Conflict is always about change. It is about change in social structures, institutions, and in human relations at many levels. Those who promote one form of change enter into conflict with those whose interest is to promote another or both are resisted by those opposed to all change. In regard to conflict and change there are, therefore, always likely to be two sets of issues in any conflict: what changes shall occur at whose expense. Thus conflict is about learning and adapting to change. Conflict, therefore, involves both a cause and a consequence of change.

From the cell members' point of view, there has been little effort to resolve the conflicts that have arisen in the congregation since the formation of the cell group. Cunningham

The Other Side of the Mountain

(1996:115) says, "It is imperative that Church leaders, in fact, Christians generally, learn to deal more skillfully with conflict situations." There was no indication from the interviews or the cell meetings that anyone in a position of leadership had any conflict resolution training. While there may have been some training given to the cell members who were in supervisory positions at their workplace, there were no suggestions that that was the case or if so, that the cell members had carried it over to the conflicts in the congregation. Kurtz (1982:116) points out there are differences in issues in conflicts. He says, "Richard Walton draws a distinction between substantive and emotional issues in conflict. Substantive issues involve such disagreements as might occur over policies, practices, and role relationships—i.e., difference of opinion. Emotional issues involve negative feelings between parties such as anger, distrust, scorn, resentment, fear, and rejection." The interviews of the cell members indicated that the issues were primarily substantive although from the cell members perspective, the older congregation members also had to deal with emotional issues, such as fear and rejection. However, the interviews indicate that most of the issues of conflict within this congregation were substantive issues rather than emotional ones.

Cunningham (1996:116,168,238) offers several possible means of conflict resolution. He suggests three possible means of conflict resolution.

1. Negotiation --- Negotiation occurs when two or more persons or groups with conflicting or competing interests meet in a conscious attempt to find some solution to their differences which they will mutually commit themselves to support and implement. Negotiation is also viewed as a way of mutually redefining an old relationship that is not operating satisfactorily or of establishing a new relationship where none existed before. This involves a problem-solving approach which seeks win-win solutions through interactive communication in contrast to the traditional adversarial win-lose approach.
2. Reconciliation --- reconciliation when considered theologically is directly concerned with the proclamation of the gospel of Jesus Christ through whom God is reconciling the world to Godself (John 3:16; 2 Corinthians 5:18-21; Ephesians, 2:11-18) The Church therefore has the responsibility to exercise a reconciling ministry that includes conflict resolution through its pastoral ministry, its structures, its liturgy and its prophetic mission in the world. A theology of conflict resolution based on a theology of reconciliation will enrich the practice of negotiation and mediation by placing it within the spectrum of God's actions in the world.

The Other Side of the Mountain

3. Shared power ---- In conflict resolution strategy, the aim is not to abdicate power but to use it positively. It is through positive power that parties are empowered. The conflict resolution process therefore must enable the parties to make this paradigm shift. Parties in conflict need to discover that it is through their shared power that their conflict can be resolved. So long as the parties concerned try to use power in order to overcome the other the conflict will become destructive.

These three suggestions by Cunningham are not all of the ways in which conflict resolution can take place. They can be a starting point for the resolution of the issues of conflict that the "mental models" of the older and younger generation have brought to the congregation.

Issues of conflict within congregations point out the need for conflict resolution teams that could go to various congregations to try to work with the congregations in working through the problem issues. Perhaps what is needed is a Pentecostal Conflict Resolution Team. Strictly from the starting point of the cell meetings and the cell interviews, this team could be set up on the following basis:

- 1.) The team would need to be people who have an understanding of Pentecostal terminology. This does not mean that every team member would have to be "Pentecostal" but that a good understanding of the concepts of Pentecostalism would be necessary.
- 2.) The team would need to be made up of both older and younger members in order to facilitate communication between both generations.
- 3.) The team would need to be trained in conflict resolution mechanisms.
- 4.) The team would have to be people who were accepted in the wider Pentecostal community. The team members should be from a wide range of Pentecostal or Charismatic backgrounds, or, if not Pentecostal, be known in the Pentecostal community in general.
- 5.) The team members should be made up of both clerical and lay congregation members. This would be necessary to avoid the appearance of bias based upon a one-sided age grouping of team members.
- 6.) The team would need to be empowered by the local Pentecostal leadership so that they would be accepted into the specific congregations that needed conflict resolution. This empowerment could come from the local minister's frater-

The Other Side of the Mountain

nal or through the denominational leadership of the various Pentecostal congregations in the geographic area covered by the team.

- 7.) Once empowered, the Pentecostal Conflict Resolution Team would then be made available to all the congregations on an as needed basis.

These suggestions for a Pentecostal Conflict Resolution Team can be considered as a starting point for the development of a team that could assist congregations to overcome the conflicts that arise before major problems develop to the point that they cannot be resolved.

5.3 Vested Interests

Collins Dictionary (1988:116:1:12) defines vested interest as "a strong personal concern in a state of affairs; an existing right to the immediate or future possession and enjoyment of property; or a person or group that has such an interest." *The American Heritage Dictionary* (1991:1345:2:6) adds that vested interest is "a strong concern for something, such as an institution, from which one expects private benefit." Kenneth Macquene¹⁵, Co-Executive Director of Economic Policy Research Institute, says:

You have a vested interest in something if you have a personal claim or stake in it. An interest can be either vested or not vested. A vested interest is an interest that is fixed in the person who has the interest. For example, Mary, who owns (has legal title) property, has a vested interest in that property. Mary's interest is vested in possession as Mary has the property now. Vested interest is a term often used in law with regards to the title to goods or land. When this term was first recorded in 1818, the word vested basically referred to something being 'secured.' If a person has a present right of future enjoyment in 'something' (an asset, business, congregation, family or whatever) that 'something' is vested in interest.

¹⁵ These comments came as a result of a private interview I had with Mr. Macquene.

The Other Side of the Mountain

Ryder (1985:32) says, "The term 'vested interests' suggests capitalistic profits threatened by change, but it applies equally to the skilled worker standing guard over his way of doing things." I use the term 'vested interest' to mean someone in authority attempting to keep or guard one's position of authority without having to conform to the pressures or dictates of others. In the particular sense, I refer to those in leadership positions who hold on to the position because it gives them power and authority within the congregation. This would have reference to Macquene's "right of future enjoyment" as leadership could normally expect to "lead" the congregation forward and therefore have the "right" to the position of authority or power. In Chapter Four [4.2.1] I discussed the problem of leadership structure and the desire of the cell members to change that structure. Position and power/authority go hand in hand. It is true that there are some who hold on to positions just so they can have some form of power. Ryder (1985:33) contends, "Factories, churches, labour unions and political parties distribute income, prestige and power along an approximately age-graded continuum. Young men must wait a long time for positions of power and responsibility, and may never arrive if they display ideas and attitudes deviating from those of their seniors." This has been the experience of the cell members. They see the older generation holding on to positions of authority beyond the time they should be relinquishing them.

Carroll (1998:170) is right when he says, "Authority is legitimate power. It is the capacity to direct, influence, coordinate, or otherwise guide the thought and behaviour of others in ways that they acknowledge as right or legitimate." Here is where vested interest plays its part. It is right for the person who has been placed in the position of authority to exercise the legitimate power of that position. It is wrong for that same person to exercise that power for one's own purposes or feelings. That's vested interest. Where the church or congregation is concerned, vested interest does not have a place. When positions become permanent, then one's decisions, as quoted earlier by Ellison, are centred on our "need for security based on familiar forms" rather than on what is best for the congregation or programmes of the congregation. People tend to want to hold onto positions and authority. The concept of vested interests is applied to both generations. The older generation wants to hold on to power and au-

The Other Side of the Mountain

thority. The younger generations also have vested interests in the form of change. They want the older generation to 'come along with us.'

Vested interest highlights one of the factors of generation gaps that was discussed in Chapter Two. In a more collectivist society¹⁶, vested interest in a leadership position might not be considered wrong. In a more individualist society vested interest in a leadership position might be considered wrong. A more collectivist society tends to place people in leadership positions and accepts that person's authority based on the position. In some African cultures, the position of chief is considered to be a permanent position. With the position of chief comes the authority that is needed to govern the activities of the people of whom the person is chief. In a collectivist society, there would be little questioning of the right of the chief to govern and exercise the authority of his position. In an individualist society, one questions the right of such permanent authority that a chief would hold. An individualist society tends to make the rights and wishes of the individual of equal importance or, in some cases, of more importance than the rights and wishes of the collective. The younger generation cell members, in their questioning of the role of leadership in the congregation, shows signs of being more individualist than more collectivist. Thus one of the factors of generation gaps was evident in this conflict situation.

What will happen if vested interests continue in a congregation? There are several things that can happen. The first thing that could happen is called routinization. Ryder (1985:34) describes this process by saying, "As life takes on a steadier tempo, routinization predominates. Routines are barriers to change because they limit confrontation with the unexpected and the disturbing. Older people learn to exercise greater control over a narrower environment, and avoid risks of venturing into unstructured situations." The older leader is familiar with the structure that one helped to put in place. One is used to the functioning of the programmes the way they have been functioning for years. People often feel threatened by changes to their routines. Leaders who "exercise greater control over a narrower environment" do so because the environment, the congregation, is either getting smaller or the leader finds him/herself being pushed further and further aside with more limited authority. Ryder

¹⁶ I have explained my use of these terms in Section 1.3.6

The Other Side of the Mountain

(1985:34) points out that “consistency through time is achieved by developing a vested interest in forms to which past behaviour has again and again been oriented. To change the basic conceptions by which one has learned to assess the propriety of situations would be to make a caricature of one’s life.” Change is seen as a threat to the very fibre of one’s spiritual existence. Herein lies the major stumbling block. To relinquish the position would be to give up the authority and power of the position. One is familiar with ‘past behaviour’. One judges by ‘past behaviour.’ To change means one has to learn to assess situations on the basis of new information, new guidelines, thus breaking the routinization process. One is too content with the status quo. One is familiar with the status quo. One fears change.

A second thing that can happen is division. The cell group is well aware that division could come as a result of their initiatives. In fact, several interviewees felt that some members might leave the congregation as a result of the changes they wanted to implement. Yet they were still willing to take the chance of division in order to see the changes take place. The question has to be asked: is this the best way to promote change? There are many small so-called independent congregations and churches that have broken away from other congregations because of differences of opinions over certain issues. I have seen what amounts to a proliferation of new congregations being started but few of them have as yet grown to any significant size. These divisions are happening seemingly every week. But is that the best way for congregations or churches to respond to change? Sister P’s congregation is an example of what I mean here. The congregation split because of differences between the older and younger generation. Does that solve the problems? The problems and differences are now in more than one congregation. Crowe (1993:192) says, “There is strong evidence that ‘pathetic little struggles’ among pentecostals still continue to frustrate God’s plans for unity.” Here would be a good place for the Pentecostal Conflict Resolution Team to be brought in to help work through the problems in order that division could be avoided.

God desires for His followers to work together in unity, not division. An example of the unity that God desires is found in John 17 when Jesus prayed that the disciples might be one. Jesus prayed this prayer of unity so that “the world might be-

The Other Side of the Mountain

lieve the he was sent by the Father.” Snyder (1978:93) said the Early Church had an unusual unity and fellowship.

The first Christians knew an unusual unity, oneness of purpose, common love and mutual concern—in other words, *koinonia*. This was more than either the immediate joy of conversion or the knowledge of shared beliefs. It was an atmosphere, a spiritual environment, that grew among the first believers as they prayed, learned and worshiped together in their own homes (Acts 2:42-46; 5:42) (*italics in original*).

This unity of the disciples can be seen in the events of Acts 15 concerning the issue of circumcision of the Gentile believers. The issue of circumcision had developed to the point that it could have split the church into Jewish and Gentile branches. But at the Council in Jerusalem, the wisdom of God showed the way forward and the potential split was prevented.

A third thing that could happen is that the congregation could become a small exclusive club. By that I mean the congregation reaches only those people who are willing to become “just like us.” This would be like building high walls around the congregational community in order to preserve the special identity of the congregation. In other words, the only people who are permitted to be a part of the congregation will be those whose interests are exactly like those present members. If this were to happen, the end result would be a stagnated, one-sided approach to the gospel message. In all likelihood, the congregation would not grow but would become a congregation of dying members. The primary task of the congregation would be to attend burial services for its members. Exclusivity is not the answer. Exclusivity refuses change of any sort. Change is perceived as a serious threat to the congregation. The Book of Acts tells us that exclusivity is not a new idea. Some leaders in the Early Church thought that only Jews could become followers of Jesus Christ. No person who did not also accept the teachings of Moses and rites of Israel, such as circumcision, could be a part of the Church. Acts 15 deals with this issue of exclusivity by proclaiming that anyone could become a Christian by following Jesus Christ. The kingdom of God is

The Other Side of the Mountain

not for just a few select individuals who all understand the Word of God in exactly the same way.

Richardson (1981:98) says, "Those (Gentile) churches sent Paul and Barnabas to Jerusalem on still a second occasion to sit down with Peter, James and John and try to settle once and for all a question still vexing many Jewish believers: Must Gentile converts, in order to be saved, submit to the ordeal of circumcision and obey all points of the Law of Moses and its detailed rituals?" The Council of Jerusalem in Acts 15 paved the way for the Church to be open to all people. It was never intended to be an exclusive club. Scherer (1987:236) says, "Unity is a gift from God, and its ultimate expression is eschatological, but Christians are responsible to bring their missionary service into conformity with the will of Christ who prayed the 'they may all be one' (John 17:21)."

The Council at Jerusalem were the first "officials" to promote the concept of the inclusiveness of the Kingdom of God. This idea is contained in the Greek word *henotes* found in the writing of Paul in Ephesians 4:13, "till we all come to the unity of the faith..." *Henotes* denotes "oneness." Paul expands on this idea in several of his letters. In Romans 1:14-16 Paul writes:

I am debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am ready to preach the gospel to you who are in Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

In Romans 3:20-22, Paul writes:

Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe, For there is no difference. . . .

In Galatians 3:26-28, Paul expands on this concept of inclusiveness when he writes:

The Other Side of the Mountain

For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

These scriptures and others that could be included show clearly that the Kingdom of God is not supposed to be an exclusive club but a place where all are welcomed and all are encouraged to be in the "oneness" of the faith in Jesus Christ.

The Apostle Paul wrote in 2 Corinthians 5:18-19, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." One work that every congregation has is to work for the reconciliation of all humanity to God. Boone (1996:132-133) rightly describes the situation when he says the "... environment for Pentecostal Christian formation. . . will be a social-spiritual matrix which is permeated by the ideals, values and ethics of the kingdom of God. This means that it will be characterized by love, justice and compassion. It will be a community of reconciliation where those who have been reconciled with God live in reconciliation with one another." Here is one answer to the concept of vested interest in any congregation whether Pentecostal or not. People can live "in reconciliation with one another." It is not possible to reach out to others without being reconciled to those within one's own congregation. It cannot be done. The fulfilment of the Great Commission is to "preach the gospel to every nation." That cannot be done as long as vested interests divide local congregations. The mission of the people of God is greater than any one person's interest in position or authority.

The Other Side of the Mountain

There are some who would argue that unity may be 'theologically' essential, but not always possible – nor desirable. For instance, Inus Daneel, in his studies of the African Independent Churches in Zimbabwe, found that the occasional dividing of churches ("fission") need not necessarily be wrong. Daneel (1988:219) said, "Against the background of 'kraal-splitting', inherited traditional leadership and ecclesiastical denominationalism, the process of fission is anticipated, accepted and even condoned. Theological arguments against it are seldom heard." Daneel found that in Zimbabwe such division was culturally an accepted practice and, on occasion, encouraged as an answer to problems within church groups. In other words, unity may be theologically essential but not always possible. Thus, some division within the church could be considered as an acceptable alternative to drawn-out destructive conflict. Another person who would argue against unity at any cost would be Donald McGavran. In fact, McGavran (1990:169-170) argues that the unity of Acts 15 actually brought about a racial barrier within the Early Church.

As long as Jews could become Christians within Judaism, the church could and did grow amazingly among Jews, filling Jerusalem, Judea, and Galilee. When the gospel spread among the half-breed Samaritans, there is no reason to believe that Christian Jews started to interdine and intermarry with them. When the church began to grow in the synagogue communities around the Mediterranean, the first to become disciples of Christ were devout Hellenistic Jews who had been eagerly expecting the Messiah. These, becoming Christians within the synagogue, could do so without crossing racial and class barriers. As soon as numerous Gentiles had become Christians, however, to be a Christian often involved for a Jew leaving the Jewish people and joining a conglomerate society. Admitting Gentiles created a racial barrier for Jews. Indeed, it is a reasonable conjecture that as soon as becoming a Christian meant joining a house church full of Gentiles and sitting down to agape feasts where on occasion pork was served, would-be Jewish converts found the racial and cultural barriers too high and turned sorrowfully away. Jews have been largely resistant to the gospel ever since.

The Other Side of the Mountain

It is possible that one suggestion from McGavran would be that the congregation in Hout Bay divide along class lines. He would advocate what he called the "homogeneous unit principle." McGavran (1990:163) defines the homogeneous unit principle as "people like to become Christians without crossing racial, linguistic, or class barriers." The barrier in the Hout Bay congregation would not be racial as they are all from the same cultural group. It would not be linguistic as they all speak the same language. It could only be a class barrier that had been formed by the upward mobility of the younger generation members. This class barrier would be closely tied to the differences in individualist and collectivist societies of the older and younger generations. McGavran would argue, based on his principle, that if the congregation would divide along class line, instead of remaining one congregation, there would be two and that the probability is that both congregations would grow because they each one would reach those of similar standing. There would also be the possibility of unity as each new congregation would be fulfilling its own purpose and plan of action. McGavran (1990:166) does not see this type of congregation as having to do with exclusivity but rather that "men and women like to become Christian without crossing barriers."

I have already discussed Whitesel & Hunter's concept of a "tri-generational" church. Their concept allowed for one church body but with separate congregational meetings along generational lines or age lines. Their concept would be closely tied to McGavran's "homogeneous unit principle" in that it allows for people to worship with people like themselves without crossing certain barriers. However, Whitesel and Hunter's concept would allow for a greater possibility for inclusiveness in that it is based on age (generation) rather than cultural or linguistic forms. Unity and inclusiveness may be theologically essential but not always socially achievable.

The Other Side of the Mountain

5.4 Foundation of Faith

5.4.1 Changing Foundations

In Section 4.2.2, I discussed the younger generation's desire to reinterpret the traditions of the congregation. A statement by one interviewee stands out: "she [an older person] said if she can call the other people up (the old generation that's passed away already) then she will ask them why." One definition that Hofstede (1991:51) gives to collectivism is that it "pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty." This definition helps to understand the answer given by the older generation congregation member. She was expressing her loyalty to the members of her ingroup even though those members were now dead. Collectivist societies extend to the past as well as to the present. Every new generation is built on the backs of the previous generation. Those who have gone before lay the foundations upon which the next generation builds. Anytime that change is perceived as a threat to that foundation in a collectivist society, one will resist that change. One looks at all of life based upon the foundation that has been previously built. On the other hand, in an individualist society, change is not necessarily perceived as a threat but as something to be welcomed if the change will improve or help the individual concerned. It is true that one may change the structure one builds on the foundation but the foundation remains the same. Grenz (1993:34) calls it the "grid by which we interpret life." He says:

I would suggest that central to evangelicalism is a common vision of the faith that arises out of a common religious experience couched within a common interpretive framework consisting in theological beliefs we gain from Scriptures. As evangelicals we are persons who sense that we have encountered the living God through the gospel message of Jesus Christ. We describe this encounter by means of a set of theological categories derived from the Bible. These categories which form the cradle for this experience, in turn, constitute the grid by which we now interpret all of life.

The Other Side of the Mountain

It is these theological categories that become one's foundation of faith. All of life is deciphered through the filters of our faith. Every situation, every circumstance is measured by the principles that arise out of one's foundation of faith. To question the principles of faith is to question the foundation of faith upon which one has based one's life.

The cell group's initiatives of reinterpreting traditions brought into question the foundation of faith of the older members. It began to question the way the older members had been taught. It questioned the message of the founding pastors of the congregation. It questioned the ground of faith that the older members walked on. To the older generation, the way they worshiped and the covering of the heads of women were important identity markers as to who they were. Sister A.O. said

One sister, she wrote a letter about this case [not wearing head covering]. The brother answered, but she said she's not going to read about this. So I said that it was fine. I don't know what they wrote in there. I think the brother wants to solve the problem. I don't have a problem with this. The Lord is still speaking to the people without head covering, with jewels on, pants on, whatever they have on. I don't have a problem with it. The people feel that you can't speak to people with a trouser on, or without a head covering.

For women to wear a head covering and not to wear jewellery or trousers was therefore seen by the older generation as an essential identity marker distinguishing them as a congregation. The younger generation probably did not realise initially how strongly the older generation felt about the traditions that the younger generation wanted to change. They did, however, realize that the changes they wanted went to the very foundation of the older generation's beliefs.

Sister BM said, "We know it's their foundation. My point is we are taught to pray and read the Bible, but their perceptions, thoughts and what they accept wasn't based on the Word. It's how they received it years ago. One pastor said this and the other one came and implemented something else. So that's how they believe. Even most of

The Other Side of the Mountain

the elders that felt that we are stirring their foundation and the way they perceive it as wrong, their children were also changing and dressing differently. Also feeling like coming to church without a head covering, but because of their parents' belief, they wouldn't dare do it."

Brother JVR and Sister DVR agreed. Here is part of that interview:

Sister DVR: "If I look back and see why people can't come to terms with what the Bible says or why they are sitting or if you debate something that will open their minds, but "we weren't taught that way". We weren't taught this way. The teaching they got, that is the basis of the problem, how did people interpret the Word. . . ."

Brother JVR: "It was more culture. . . ."

Sister DVR: "the covering, yes. . . ."

Brother JVR: "They weren't taught in the Word"

Sister DVR: "The traditional beliefs that they held on to. And then you have to look deeper and look at their level of education, as well. Because that also influences the way they interpret the Word. Because they never put them, they don't have, I don't know, the desire to open the Word and then go inside. Because if they are having a problem with the head covering they don't go themselves and open the Word and say, "What does the Word say to me?" They go on what some pastor has taught them. And they hold on. That pastor could have died twenty years ago, fifty years ago. They hold on to that and say that person taught me that."

There arguments by the younger generation clearly point out some of the distinctions between the older collectivist society and the "new" younger generation individualist society. Hofstede (1991:59) points out some of these differences:

In a collectivist family children learn to take their bearings from others when it come to opinions. 'Personal opinions' do not exist: they are predetermined by the group. If a new issue comes up on which there is no established group opinion, some kind of family conference is necessary before an opinion can be given. A child who repeatedly voices opinions deviating from what is collectively

The Other Side of the Mountain

felt is considered to have a bad character. In the individualist family, on the contrary, children are expected and encouraged to develop opinions of their own, and a child who only ever reflects the opinions of others is considered to have a weak character. The behavior corresponding with a desirable character depends on the cultural environment.

Thus the arguments put forth by the younger generation are based on the influences of the society in which they have grown up. The older generation could argue, just as validly, that their understanding was also culturally correct and even contextually correct based on a collectivist society of their day. The other issue here is one of authority in society. In a collectivist society, authority rests in the group leaders and is seldom questioned. In an individualist society, as Hofstede describes it, individuals are encouraged to ask questions and express diverging opinions. It isn't necessarily who is right or wrong but rather, it can be seen more in differences in cultural understanding. Thus, in a collectivist society, authority is accepted while in an individualist society, each one can personally investigate and decide for oneself what to do or not to do, or what to accept or not to accept.

As discussed in Section 4.2.2, the older generation claims the same biblical authority for their beliefs, as does the younger generation. It is clear from the above statements, the younger generation does not believe the older generation's faith is founded on the Word of God. Two statements show this fact: "their perceptions, thoughts and what they accept wasn't based on the Word" and "they go on what some pastor has taught them. And they hold on. That pastor could have died twenty years ago, fifty years ago. They hold on to that and say that person taught me that." These statements indicate that the younger generation believe they have a better understanding and clearer interpretation of the Word of God than the older generation.

These statements also causes one to reflect on the factors contained in generation gaps as discussed in Chapter Two. From the standpoint of these younger generation cell members, the cultural dimension is a factor in the older generation not "understanding the Word of God." The characteristics of a more collectivist society in com-

The Other Side of the Mountain

parison to a more individualist society are seen here. A collectivist tendency to conformity with the acceptance of the authoritative structures in leadership is seen in contrast to an individualist tendency to desire a part of the decision making process. The older generation's desire to conform to what has been handed down to them, often without question, is perceived by the younger generation to be outdated as they have become the 'now' generation who have been enlightened by and in the way they interpret the Word of God.

Warner (s.a.:185) says, "The twenty-first-century Church needs to *live under the authority of the Bible*, for otherwise we can only offer opinions rather than revealed and absolute truth." (italics in original) Pentecostals believe in the authority of the Bible. The foundation of faith of both generations is grounded on the same Bible. It is the manner in which each generation interprets the Scripture that is called into question. The younger generation cell group do not believe that the older generation had a proper understanding of what the Bible is saying concerning the issue of traditions. The problem is this: What happens when the foundation of faith is considered to be in error? The older generation's faith is based upon the interpretation they received by the pastors at the time they came into the congregation. The cell group not only questioned the older generation's beliefs but also the beliefs of those who gave them their earlier teachings and interpretations. If the foundation is shaken, can the building remain standing?

5.4.2 Contextualization

In changing the foundations of faith, is the cell group attempting to contextualize the gospel message? What is contextualization? Ellison (1988:10) says:

Contextualization means that you are so committed to winning and nurturing people in the faith that you place that goal above your own prejudices and preferences. It means you are willing to change the way you're used to thinking about people, the way you're used to doing church, if by making changes you can, like Paul, share the gospel more effectively. It means being willing to change your church

The Other Side of the Mountain

schedule, kind of worship, type of preaching, or style of music if you can bring more people into the family of God.

From this definition, the cell group would be seen as contextualizing the gospel so that they can reach more people. As Sister SL said, "We wanted to let them [young people on the street] know, 'It's about you. It's a personal thing between you and the Lord'. Because if you come before the Lord at the end of the day, He doesn't want to know what clothes you wear. He wants to know if you're really serious in what you did for Him." They had seen people turned away at the door because the newcomers did not have the traditional head covering or were not wearing the proper kind of clothes. They wanted to be able to say to those kind of young people, "It is alright to come to the meetings just as you are." To them, they were contextualizing the gospel message. But to do so, it meant shaking the foundation of faith of the older generation. Would the Hout Bay congregation be considered a truly contextualizing congregation?

According to Jacobs (1993:241-242) a church that is seeking to contextualize the gospel embraces four assumptions:

- *A contextualized church is a church in which the basic needs of believers are met in Jesus Christ.*
- *A contextualized church is a witnessing body.*
- *The believing community will affirm those aspects of the culture which please Jesus Christ.*
- *The believing community will identify and confront those aspects of culture which are detrimental and not consistent with the gospel of Jesus Christ. (italics in original)*

On the basis of this study, the cell group would meet these four assumptions to be a truly contextual congregation. However, in their opinion, the congregation at the time this study started did not meet the same assumptions. The congregation was holding on to traditions, as discussed in Chapter Four, that were preventing the congregation from growing and reaching the community, especially the young people of the Hout Bay community. The cell group also felt that these traditions were causing the young people that grew up within the local congregational community to want to attend other churches. Contextualizing means to "confront those aspects of culture that are detri-

The Other Side of the Mountain

mental and not consistent with the gospel of Jesus Christ.” In the minds of the cell group, this is what they were doing. They felt that many of the traditions of the congregation were based more on culture than on interpretation of the gospel. With that in mind, they could challenge the congregation and especially the older generation concerning these issues with the idea of changing them.

Jacobs (1993:243) points out that “a truly contextualized gospel, by word and deed, will have the same impact today that it had when it was first lived and expressed by the disciples and apostles of Jesus Christ. It is this gospel that turns a city upside down. It is this gospel that heals and comforts. Jesus explained that his presence will act as a sword to divide peoples, but he also promised that those who would believe in him would become sons and daughters in the kingdom. The gospel, authentically lived in any culture today, will have the same effect.” The attempt by the cell group to contextualize the gospel has brought division among the congregation but, at the same time, it has begun to bring into the congregation people from the community who had not been attending the congregational services. I take up this discussion again in Section 5.7.1.1.

5.4.3 Pillars of Faith

What are the pillars upon which the foundation of faith rests? From the perspectives of the cell members, the foundation of faith rests upon three pillars: tradition, theology and experience. [See Figure 1] These three concepts can be seen in the desires expressed by the cell members in the following ways. 1.) The cell members want a change in the way tradition is viewed and accepted in the congregation. 2.) The cell members believe they have a better theological understanding of scripture by the way they are studying and interpreting scripture. 3.) The cell members see themselves as having grown spiritually by the way they have experienced the Holy Spirit.

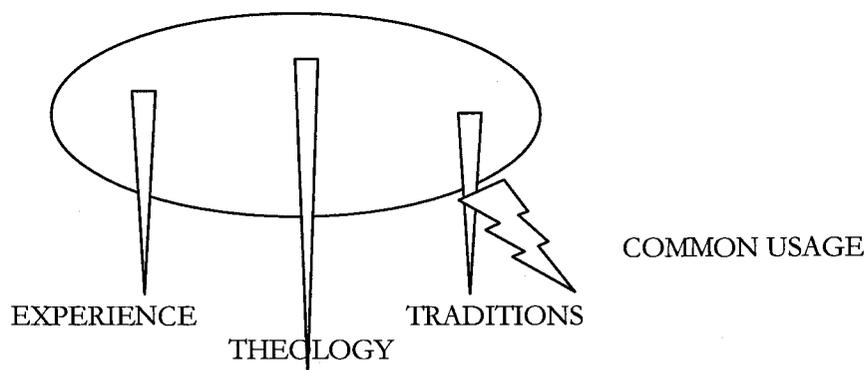
Let’s examine these three pillars in light of this study. First, let us take one more look at tradition. In the broader sense of the Christian tradition, it would date back to the beginning of the New Testament Church. During the Reformation, certain

The Other Side of the Mountain

aspects of the Catholic tradition were deliberately abandoned and a distinct Protestant tradition established. Grenz (1993:23) explains these aspects by saying, "The Reformation heritage bequeathed to evangelicalism the great *solas*: *sola scriptura*, *solus Christus*, *sola gratia*, *sola fide*. As a result, the emphases on the authority of the Bible and the sole salvific work of Christ leading to salvation by grace through faith alone have characterized evangelicalism wherever they have been found since the sixteenth century." Pentecostals are considered to be a part of the evangelical community. These *solas* remain as a strong pillar to a Christian understanding of faith. The cell group is not calling them into question in any sense. The traditions that are being challenged by the cell group are those that fall within my definition of tradition as "common usage" or commonly used traditions. I previously said the "common" definition of tradition would be "the rituals and rites that arise out of the faith system of the congregation." The foundation pillar of tradition, if used in the broader sense of tradition, would not be weakened by changes in the more "commonly used" traditions.

In the local sense, there would need to be changes in the understanding of the common traditions that arose out of the congregation's past teachings. The following diagram [Figure 1] will assist in understanding the pillars of the foundation of faith.

FIGURE 1: FOUNDATION OF FAITH



The Other Side of the Mountain

The three main pillars are experience, theology and traditions. The main circle represents faith in all of its aspects. The common usage of traditions comes out of the broader understanding of traditions and rest upon it. It is this common usage understanding of tradition that the cell group desired to change. In changing it, there would not be the loss of support for their faith but rather, from the cell group's view, a strengthening of their foundation of faith. For cell members, a better understanding of the common usage of tradition would make for a stronger congregation. According to the cell group, the removal of the common usage leg of the diagram would only serve to make the foundation more secure because it would then be resting on the stronger pillars.

The second pillar is theology. Bond (1999:138) describes Pentecostal theology by saying, "Apart from the Pentecostal teaching on the Holy Spirit baptism, their theology is much like that of any fundamentalist group. It is their instincts, their fervour and their emphases which most characterise Pentecostals and give a distinctiveness to Pentecostal theology. Among all the things believed by Pentecostals there are some which are held with such emphasis that they could be taken as characteristically (though not uniquely) Pentecostal doctrines." Pentecostals have often been seen as a movement without formalized theology. Hollenweger (1974:82) said, "As theologians have so far ignored Pentecostals, the Pentecostals, understandably enough, are not interested in theology. In any case Pentecostal theology is not carried on in rational categories but in categories of intuition and experience." Bond (1999:135) seems to agree when he says, "*Theology follows experience*. First comes the act of God, then follows the attempt to understand it. Pentecostalism was born out of experience" [italics in original].

Cox (1995:15) thinks that a theology has been developed. He said:

... while the beliefs of the fundamentalists, and of many other religious groups, are enshrined in formal theological systems, those of pentecostalism are imbedded in testimonies, ecstatic speech, and bodily movement. But it is a theology, a full-blown religious cosmos, an intricate system of symbols that respond to the perennial questions of human meaning and value. The difference is that, historically, pentecostals have felt more at home singing their theology, or putting it in pamphlets for distribution on street corners.

The Other Side of the Mountain

Many Pentecostals would have difficulty in formalizing Pentecostal theology. Most of the cell group were raised in a Pentecostal denomination yet had difficulty in defining what it is to be Pentecostal. Yet, Pentecostal theology has been developed. The cell members did not want to change what they believed. They did not want to change the "core beliefs" as Brother TO put it. Those beliefs are not negotiable. They still believe in the Holy Spirit and the work of the Holy Spirit. The initiatives of the cell group did not in any way do away with the pillar of theology. However, as important as theology is, the third pillar is the strongest by far.

The third foundation pillar of faith is experience. Cox (1995:131) points out the importance of experience to Pentecostals. He said, "I have often thought about Betty Lou's testimony. It went a long way in answering my question about how so many women win the right to preach in a church, which, at least technically, forbids it. It clearly demonstrated why pentecostals, who take the authority of the Bible very seriously but also believe in direct revelation through visions, have opened a wider space for women than most other Christian denominations have. What the Bible says is one thing, but when God speaks to you directly, that supersedes everything else." While Cox is speaking primarily about the role of women in Pentecostal churches, he also explains the importance of experience. He said, "When God speaks to you directly, that supersedes every thing else." In other words, experience is more important than theology and in some cases, the Bible itself. Cox (1995:87) showed the importance of experience when he said, "the practice of tongue speaking has persisted even though the interpretation has changed. It has persisted, I believe, because it represents the core of all pentecostal conviction: that the Spirit of God needs no mediators but is available to anyone in an intense, immediate, indeed interior way." God can be experienced. That is the key pillar to the foundation of faith.

Wood (1965:10) gives the following description of Pentecostals in the American South:

The Pentecostal religious type in the culture of the (American) South varies from the conventional and moderate. It varies according to the following psychologically significant points: (1) Pentecostalism emphasizes that Pentecostal people are different from other people in both ethical behaviour and religious experience; (2) Pentecostalism pro-

The Other Side of the Mountain

vides the adherent with hope that he is or may become truly good in the eyes of his deity: (3) Pentecostalism provides the adherent with immediate emotional satisfaction of a very intense type.

Wood is right in that Pentecostals believe they are different from others in their experience and emotional satisfaction. To have a good service is one in which the Holy Spirit is felt and emotions are allowed to have sway. The pillar of experience is the primary support for the foundation of faith. If one can experience the presence and power of the Holy Spirit, one can go forward into a new day, a new week and face whatever will happen in the future. The initiatives of the cell members do not take away this important pillar. In fact, the cell members believed that their changes would bring about a heightened sense of the spiritual. I have discussed previously that the cell members felt they were growing faster and stronger spiritually than the other members of the congregation. They believed that the changes they envisioned would make the services more powerful and more attractive to those outside the congregation.

What then, is the threat to the foundation of faith of the older generation? It is simply this. From the cell members perspective, the older generation tend to rely more upon the common usage traditions than upon the main support pillars of their foundation of faith. In the minds of the cell members, changing the leaning pillar (common usage – see Figure 1) would not cause the foundation of faith to give way. On the contrary, removing the leaning pillar would strengthen the foundation by doing away with unnecessary hindrances to the work of the Lord in and through the Hout Bay congregation. The foundation of faith would remain because the three pillars upon which it rests are strong pillars and are sufficient to take the congregation forward into this new century. The cell members have also indicated that the older generation do not want to remove that extra pillar and that they do not necessarily see the same pillars of faith as the younger generation cell group does. Can the older generation be “forced” to accept the younger generation’s perspectives of faith or should they even need to try? From the information available from the cell meetings and interviews of the cell members, it is the cell members and not the older generation in the congrega-

The Other Side of the Mountain

tion who see the common tradition as something separate from the traditions of the congregation. It is apparent from what the cell members say that the older generation see both pillars as one and the same pillar. It is this distinction by the cell members that give rise to part of the issues surrounding this foundation of faith.

Being at home in a more collectivist culture, the older generation does not distinguish between what is called common usage and traditions because to them is one faith, not broken down into various issues. They have one faith -- the faith that they were handed by their parents, who also were more collectivist in nature. It is the younger generation, being more individualist, who see divisions as pillars and distinctions in faith. The identity of the older generation is bound in their understanding of the faith that they suffered for --- the 'common usage' as defined by the younger generation. It was that common usage traditions that gave them a sense of identity distinguishing them from other forms of Christianity and groups.

One day the younger generation will be faced with similar situations when their children begin to question the "old and out-dated common usage traditions" of their parents. Who then will be right or wrong? Contextualising the gospel is an on-going process as each succeeding generation faces the society in which it finds itself. One could speak in terms of a cycle. The reinterpretations suggested by the cell group indicate that cultural reproduction from generation to generation does not result in the mere handing down of traditions and acceptance of those traditions by the next generation without questioning. The reinterpreting of traditions by the younger generation can be seen as the first step in the cycle. The second step would be the conflicts that arose as a result of that reinterpreting. The third step can be seen through the efforts of accommodation and resolution. The potential for the cycle beginning again will depend upon the way in which the younger generation's children view the traditions that they are now receiving from their parents -- the younger generation cell members.

The Other Side of the Mountain

5.5 Astigmatic Pentecostalism

Collins Dictionary (1987:57) defines astigmatism as “a defect of a lens resulting in the formation of distorted images, caused by light rays not meeting at a single focal point.” *The American Medical Association Family Medical Guide* (1982:313) broadens that definition by adding, “Astigmatism is distorted vision caused by uneven curvature of the cornea, the outside front portion of your eye. Vertical but not horizontal lines are in focus, or vice versa. Diagonal lines may also be out of focus.” Astigmatism results in distorted visions. Some people only have astigmatism in one eye. Wearing prescription lenses can solve the problem. “Astigmatic Pentecostalism” represents part of the problem of a congregation that does not have a vision. In the case of the Sentinel PH church, the younger generation believes the older generation does not have a clear vision that encompasses the full reality of the congregation. The younger generation also did not present a clear focused vision for the congregation. Each generation is seeing distorted images of the congregation. These images are based on the mental models that I discussed earlier in this chapter. The powerful visions of each generation do not within themselves focus on the full needs of the congregation but rather upon the perceptions of each generation.

5.5.1 Astigmatic Pentecostalism -- no clear vision

Astigmatic Pentecostalism does not have clear vision. What is the purpose of the local congregation in the mission and work of God? If the initiatives of the cell group were implemented, would they bring about the change in the congregation that the cell group desires? Warner (s.a:169) is right when he says, “Some churches continue from year to year without ever asking the question, ‘What’s the church for?’ In this way, our priorities are determined by the existing activities of the church. This is the most narrow and limiting way possible to determine vision.” According to the cell members, the programme of the Hout Bay congregation seems to be determined not by a clear vision of the future but by the activities of the past. Several cell members

The Other Side of the Mountain

had problems with the leadership's inability to look ahead. As mentioned earlier in Section 4.2.1.1, the cell members want leadership who will give them a sense of "strong leadership." As quoted earlier, "Please, leadership, pastor, set the parameters; tell us how many souls you want to get saved, how many souls you want to get saved in the church this year. We don't want to just go through the year, going through programmes and things like that then just going through the motions. No. We want to know where we are going. We want to follow --- give us a strong sense of leadership." Astigmatic Pentecostalism does not provide a vision of strong leadership. It relies upon the programmes and activities of the past to carry the congregation forward.

Some feel that the cell structure, or the cell church, is the answer to vision building. As Khong (1998:221) points out, "The cell group church is vision driven. It needs a strong leader to rally the people toward a God-given vision. It is also structured like the military. It calls for a strong commander to instil a sense of strict spiritual discipline needed to complete the task." The cell group structure provides the opportunity for better instruction and the instilling of the vision of the congregation. The small group structure provides the opportunity for the necessary implementation of the church's vision. Malphurs (1999:32-39) says that a vision must contain six things. Four of those six things are listed here:

- ❖ A Vision is clear
- ❖ A Vision is challenging
- ❖ A Vision is a mental picture
- ❖ A Vision is the future of the ministry

By combining these statements, one has a starting point for a definition of what a vision should be: A VISION is a clear, challenging, mental picture of the future of any ministry.

Astigmatic Pentecostalism, whether found in a cell group church or a programme based church, does not meet this type of definition. A vision must be clear so that the people of a congregation will know what direction the congregation is going. In the words of an interviewee quoted earlier, "Tell us what you want us to do." Cell

The Other Side of the Mountain

structure based on small groups have the potential to develop the vision of the congregation better because it involves only a few people at a time. Vision can be shared in such a way that the people can understand where the congregation is headed. It can also be done in a larger context of the entire congregation but it would have to be done differently. Malphurs (1999:41) says, "A vision is a clear challenging picture of the future of the ministry as you believe that it can and must be." The key to Malphurs definition is his last words, "as you believe that it can and must be." Vision depends upon the people who have the vision and on their ability to transmit that vision to others. Only when others accept it does the vision have the possibility of becoming a reality. Leaders, like Neighbour and Cho, believe the best way to transmit a vision is through the small group concept, the cell group. Again, I am not saying that a vision cannot be transmitted to larger groups at once but that small groups are able to catch the vision easier. A vision can only become clear as the people to whom it is given are able to grasp and understand it. Astigmatic Pentecostalism is a hindrance to clear vision.

The concept of "having a vision for the future" may also be another example of the differences in a collectivist older generation and an individualist younger generation. As mentioned above, the cell group felt that the older generation members of the congregation were concerned too much with the past. This concern for the past and the continuity with the present is one of the evidences of a more collectivist society. It is not a denial of the present or the future but a desire to continue the things of the past without the inherent changes that they see the younger generation desires. The younger generation, being more individualist, want a "plan for the future"; 'Tells us what you want,' 'give us goals to reach.' The very concept of cell groups fashioned on the order of the military is probably something that the older generation had never used nor considered. Thus the cell members desire for a clear vision and plan for the future may come as much from an individualist tendencies as from any spiritual source that they perceive they have.

The Other Side of the Mountain

5.5.2 Astigmatic Pentecostalism -- distorted vision

Astigmatic Pentecostalism is distorted vision. A distorted vision is based on presumptions. It is presumptuous to turn people away at the door because that person is not dressed in the same manner as others are. It is presumptuous to make the clothes one wears the deciding factor for Christian fellowship. These kinds of presumptions make for a legalistic type religion. These presumptions cause distorted vision. It is also presumptuous on the part of the younger generation to assume that anything goes. It is presumptuous to think that a bare head makes one more spiritual. It is presumptuous to think that you have the only correct interpretation of Scripture and all others are wrong. Distorted visions come from one-sided views and interpretations of Scripture. This is Astigmatic Pentecostalism. Distorted vision driven by presumptions may be one reason why many of the cell members were not able to give a comprehensive response as to what defines Pentecostalism. The cell members, all being younger generation Pentecostals, had received most of their training at the hands of older generation Pentecostals. If it is accepted that the older generation had distorted vision based upon their "incorrect" traditions, then it must also be accepted that the younger generation received "incorrect" teaching from the older generation.

Distorted vision based on incorrect teaching leads to a distorted view of the work of the congregation and its mission in the world. Distorted vision means that the congregation cannot see clearly vertically or horizontally. Vertical vision has to do with one's relationship with God. Horizontal vision has to do with one's relationship with other members of the congregation and those outside the congregation. If a person has astigmatism, vertical lines or horizontal lines cannot be seen correctly. One is seen clearly but the other is blurred, hence, distorted vision. As far as the congregation is concerned, the cell members felt that the vertical dimension (spirituality) of the older generation was lacking because they, the older generation, were only looking horizontally to see if everyone was dressing correctly. Anyone not dressing correctly was considered by the older generation as not being close to God. As Sister BM said concerning the questions asked by the older generation, "If you come with a slacks, they will ask 'Is God still good?' In a sense they are questioning your faith in the Lord."

The Other Side of the Mountain

What was seen as using only the horizontal vision, was considered to be the measure of a person's spirituality. The distorted horizontal vision of the older generation did not allow for anyone to be different from his or her particular view of spirituality. That was the reason that someone was asked to go change clothes. That was the reason that someone was not allowed into the service because that person was not fitting into the distorted horizontal vision of the older generation.

At the same time, some of the cell members thought that others cell members had gone too far in their own form of Astigmatic Pentecostalism. Sister BG said, "We used to cover our heads, but ever since the cell started they started getting rebellious. They don't want to cover their heads. They'll come with the shortest things that they can wear; they polish their nails; put nail polish on. (RG – the cell group?) The cell group members, yes. The first group, not the new group that started. The first group¹⁷. Things they didn't do before, almost like now it's coming out. Those are the things they like to do." The cell group also had distorted vision by focusing so much attention on no longer conforming to the standards of the older generation in dress and head covering. What they considered as vertical vision, spirituality, was now seen as such by other members of the cell group or by other members of the congregation.

Astigmatic Pentecostalism can be found in many forms. It is not limited to just the issues of dress and head coverings. Astigmatic Pentecostalism is the result of focusing on one issue to the detriment of all others. In considering the issues mentioned by the study cell group, several versions of Astigmatic Pentecostalism can be seen.

- ❖ Focusing on dress and head covering
- ❖ Focusing on changing dress codes and head covering
- ❖ Focusing on congregational assistance only and excluding the community
- ❖ Focusing on one form of evangelism
- ❖ Focusing on preaching without teaching

¹⁷ The reference to the "first group" is to the study cell group. Another cell group was being started in Hout Bay at the time of this interview.

The Other Side of the Mountain

- ❖ Focusing on the status quo and refusing to consider change
- ❖ Focusing on change without keeping some of the status quo

These issues indicate the importance of good lenses for clear eyesight. Astigmatic Pentecostalism can be overcome. Just as astigmatism can be corrected by being fitted with the proper eyeglasses, Astigmatic Pentecostalism can be overcome by bringing the horizontal and vertical dimensions of service to God into clear focus for the vision that God has for a congregation.

5.5.3 Strategies for Overcoming Astigmatic Pentecostalism

The use of the word 'strategies' indicates that there is no one simple solution to the problem of Astigmatic Pentecostalism. The strategies can be as varied as the problem. Astigmatism involves several areas of the eye. Astigmatic Pentecostalism involves several areas of congregational life in relationship to the vision of the congregation. This study is not an attempt to formulate a specific strategy to overcome Astigmatic Pentecostalism. There are several areas that are indicated in this study that should be considered in the formation of strategies. First, there needs to be a realization that a congregation does or does not have a vision for the future. From the cell members' point of view, the congregation does not know where it is heading and therefore does not have a vision of the future for the congregation. As long as a congregation does not see the need for having a vision or a vision statement, there can be no development of a strategy to overcome the lack of vision. Since some of the changes envisioned by the cell group involved the direction the congregation should go, it seems necessary that the remaining members of the congregation would need to recognize the need for a vision building in the congregation before any changes could be implemented.

Second, a strategy for overcoming Astigmatic Pentecostalism would include a time of assessment in order to find out just where the congregation was in terms of future

The Other Side of the Mountain

orientation. An optician or an ophthalmologist first examines the person to determine the present condition of the eyes before any plan of action is given or a prescription for new or different glasses is written. Any strategy that does not consider the present state of the congregation may be preparing a course of pre-determined failure simply because every member of the congregation was not at the same starting point. It is evident from the interviews and cell meetings, that the cell members did not see themselves at the same place in spiritual growth as the other congregation members. The cell group pointed out that they felt that the older generation did not understand the Word of God in the same manner as they, the younger generation, did. These are indicators that an assessment of this local congregation must take place before a strategy to overcome Astigmatic Pentecostalism can or should take place.

Third, a strategy for overcoming Astigmatic Pentecostalism would need to be able to bring together the visions of all the congregation members not just one segment of the congregation. Astigmatism causes one to see distortions of what is real, that is, a person standing in the garden might look more like a tree than a person. The person is real but the image the eye sees is distorted. When more than one segment of a congregation has a vision for the congregation at the same time, any strategy would need to be able to assist the congregation in determining which of the visions is the one that the congregation should follow at that particular time in its history. This part of the strategy would be to bring the distortions of the images of the congregation into focus so that the members of the congregation can see the vision. Carroll (1998:179) says, "A second leadership task is helping your congregation develop a vision for its ministry that is faithful to its understanding of God and God's purpose for it in this particular time and place and that is commensurate with its size and resources."

Fourth, a strategy to overcome Astigmatic Pentecostalism would begin with the old vision(s) in order to develop the new. Thumma (1998:198) says: "What is needed are exercises in gaining distance on a well-known reality and a willingness to deal with whatever uncomfortable issues may be unearthed in the process. Following this disciplined approach entails the adoption of a different perspective, in other words, viewing

The Other Side of the Mountain

the old with new lenses.” A strategy that begins with the new vision as a starting point, may very well encounter the same problems that an old vision had because there was no attempt to work through the old vision and its problems. The very fact that a new vision is being considered is evidence that an “old” vision was not working. There is no single strategy that will work for every congregation every time. What is important is the realization that a strategy needs to be developed in order to overcome the perceived problems of an older vision and the perceived problems of a new vision. As-tigmatic Pentecostalism can be overcome if the strategies are put in place that will help the congregation to see the way forward, as Carroll puts it, in being “faithful to its understanding of God and God’s purpose for it in this particular time and place and that is commensurate with its size and resources.”

5.6 Evangelism/Outreach

The Great Commission of Jesus Christ is a call for the Church to reach out to the community in which she lives. Boer (1961:112) comments on the Great Commission:

The Great Commission as the divine mandate to the Church to be a witnessing Church, is not only a law similar to that which was promulgated at the beginning of human history, but it is its spiritual counterpart in the new creation. It is a statement of the task of the renewed humanity as the other is a statement of the task of old humanity. The urge to witness is inborn in the Church, it is given with her nature, with her very being. She cannot not-witness. She has this being because of the Spirit that indwells her. Pentecost made the Church a witnessing Church because at Pentecost the witnessing Spirit identified Himself with the Church and made the Great Commission the law of her life.

The Church is given the option as to how she will reach out to each local community. However, Boer (1961:129) does not see the Great Commission as the ultimate test of

The Other Side of the Mountain

the church's witnessing. He says, "Pentecost made the Church a witnessing Church. Her witness was spontaneous, immediate. She did not need a basis in reflection for the discharge of her kerugmatic task, for she had been naturally constituted to be a kerugmatic community." Witnessing in this sense is the life of the congregation. In Boer's understanding it flows out of the Holy Spirit that is the life of the congregation. It is the basis of all activities of the congregation. Boer (1961:110) says, "The witness of the Spirit in the proclamation of the Church is the basis out of which all the other activities of the Spirit in the Church take their rise." Therefore, from this perspective, the church (congregation) must be involved in witness of Christ to the world. It is not just a command for the church, "GO!", but it flows out of the moving of the Holy Spirit that is the source of life for any congregation.

Newbigin points out that the Christian community faces several tensions. Newbigin (1993:5) says the church is ". . . caught in a triangular pattern of tensions. There is the pull of the traditional culture with its normally powerful religious components; there is the pull of modernization that always means involvement with the science, technology, and political ideas that the Enlightenment let loose in the world; and there is the call to faithful discipleship of Jesus Christ." How would one define faithful discipleship? It is evident from the interviews that, as far as the cell group was concerned, "faithful discipleship" meant reaching out to "souls." As Brother HM said, "What's the use of outreach if not for souls?" Newbigin points out some of the underlying factors seen in the development of generation gaps. He mentions culture, modernization, and the enlightenment. These ideas or forms of them were discussed as factors in the formation of generation gaps. These "tensions" are at work in the local congregation and must be seen as part of the process by which a congregation will form its outlook on witness, what the cell members call outreach/evangelism. Modernity and enlightenment are elements found more within individualist societies than within collectivist societies. Thus, these elements can be seen as contributing factors to generation gaps.

Spittler (1988:413) says, "More to the point, it seems likely that much Pentecostal success in mission can be laid to their drive for personal religious experience,

The Other Side of the Mountain

their evangelistic demand for decision, the experiential particularism involved in every Pentecostal baptism in the Holy Spirit.” This personal religious experience and demand for decision is a characteristic of Pentecostal evangelism/outreach. Clark & Lederle (1989:51) agree with this idea by saying, “To be Pentecostal presupposes that one is *evangelical*, in the sense that there has been an experience of personal salvation, in which the objective work of the incarnate Christ in his ministry on this earth is subjectively appropriated by faith, and one becomes a believer” (italics in original). The cell members stated this concept in many ways. Their main concern was that the situations they saw in the congregation were preventing people from being reached. The initiatives of this younger generation cell group were primarily for the purpose of being able to bring anyone into the congregation without fear of reprisals or of the new people not measuring up to the “common tradition” of the older generation. Almost every interview contained something about reaching the “lost.” It did not matter to the cell members who these “lost” people were as long as they had the opportunity to be reached with the gospel message of Jesus Christ. That is why Brother HM felt so strongly about all outreaches ending in the opportunity for the participants to receive salvation. Brother HM is not the first person nor the only person who thought that all outreach needs to end in evangelism. In the words of Clark & Lederle (1989:93), “The primary division of humanity is redeemed and unredeemed: redemption is essential from this type of oppression. The thrust of Pentecostal mission is thus directed toward the individual and not the collective, to the component and not the structure.” Personal redemption is the end goal of most Pentecostal evangelism.

Spittler (1988:418) also points out that, “Often in conjunction with downtown missions or churches, and sometimes involving homes or farms beyond city limits, these pioneer Pentecostals offered free food, shelter for unwed mothers, ‘faith homes’ for invalids and the ill, and carried out other activities that would be labelled ‘social action’ today. But in these cases the programmes were local and instrumental: they were a means to evangelism, not at all the end result of socially conceived mission agendas.” Historically, Pentecostals have used various methods of evangelism but they were seen only as means to an end -- evangelism of the people who responded to the methods of outreach the congregations used.

The Other Side of the Mountain

However, not everyone would agree with this emphasis on personal experience exclusive of anything else. Macchia warns against over-emphasis on personal redemption. Macchia (1996:40) says, "If Pentecostals believe that prophetic service is the fulfilment of conversion, there is potential in Pentecostalism for helping to nudge the people of God from being a self-centred cult of personal redemption toward being a prophetic movement for both personal and social liberation." Macchia's phrase "prophetic service" may be the key to bringing in a transformation of evangelism/outreach concepts. Should all outreach be for the sole purpose of "winning the lost"? Is it possible to reach out to a congregation's community without any ulterior motive other than being of service to the community? "Prophetic service" as fulfilment of conversion means that service to the congregation's community becomes a chief concern of the salvation experience.

How does one explain this one-sided approach to evangelism/outreach? Bond (1999:138) says, "The classical Pentecostal stance is one of withdrawal from the world ethically, religiously and politically. Involvement in social programmes and political reform is generally shunned. If anything, Pentecostals tend to theologise in favour of the 'status quo'." On the same issue, Du Plessis (1989:149) comments, "Difficult economic, social and political problems are simplistically by-passed by referring to the glorious day which will dawn when Jesus comes again." The primary goal of Pentecostals is to reach as many people as possible and bring them to the knowledge of Jesus Christ as personal Saviour. In order to do that, Pentecostals tend to ignore other issues as either not important or as minor issues. Social and economic issues are just not as important as salvation issues. Clark & Lederle (1989: 90) point out:

Pentecost is truly an apocalyptic movement, in its self-understanding and its ideology. This has implications for its relationship to societal issues. Conversion to Jesus Christ entails a break from the world and its values. The church and the world are distinctively different entities with entirely different destinations. For Pentecostals 'hope for the world' is for the redeemed to escape the coming destruction of the world and its systems. The temporal is relativised by the eternal.

The Other Side of the Mountain

It is the "soul" that gets the highest priority. That is why Pentecostals use terms like, "getting a soul saved," or "your soul is lost," or "we must be soul-oriented." To the Pentecostal, the soul is the eternal part of the human nature. It is the soul that sins; the soul that gets saved; the soul that has the potential for relationship with God. A person can be poor and still get saved. A person can be rich and not be saved. Economics do not enter into the equation of salvation.

Crowe points out the dilemma for Pentecostals. Crowe (1993:203) says, "The ultimate challenge to pentecostal common witness is a society largely preoccupied with this-worldly concerns. This familiar condition has been called secularization. Sociologist Peter Berger defined secularization as 'the process by which sectors of society and culture are removed from the domination of religious institutions and symbols'. Secular inroads into public consciousness are so pervasive that even many Christians have been subconsciously influenced by them." Pentecostals are concerned about the next world – eternity – while the majority of the population is concerned only about this world. The secularisation process can be found in most societies. From a Christian viewpoint, South African society could be described as becoming secularised as Christian symbolism gives way to other forms of expression. Alan Neely (1993:276) says, "The impact of secularization and the increasing influence of non-Christian religions on Christian theology will reveal the true significance of living in an age no longer dominated by Christian values and philosophies." Pentecostals must be able to reach into the lives of people who are concerned with social and economic issues that to them may be more important than religious issues. The poor may be more concerned with having food for the family. The homeless may be more concerned about getting a place to live. The unemployed may be more concerned about getting work. Unless the gospel message is relevant to these issues and is able to penetrate through the secularisation process, it will have difficulty in reaching into the heart of people. Kuzmic (1993:158) expresses this idea by saying, "The mission and the message of the Christian church have no credibility apart from their visibility as expressed in the quality of new life, mature and responsible relationships in the believing community, and a loving concern and sacrificial service on behalf of the needy in society."

The Other Side of the Mountain

It was evident from the interviews and the quotes previously used that most of the cell members had not thought about any type of outreach that did not involve either the preaching of the gospel or testimony to the gospel of Jesus Christ. Even when personal references were made, it was to the fact of a family member that was not attending congregational services and needed someone to go to visit them and have a "service" in the relative's home. Outreach for the purpose of helping others without gain to the local congregation had not entered their minds. It was only after questioning the possibility of outreach without preaching that any cell member thought about other types of outreach. When the idea did occur to them, they were willing to consider that it was possible to reach outside the congregation to assist others in some social way. A suggestion from one cell member was to have a health clinic on a Saturday for the people of the community. The possibility of outreach for the sake of the community is there but it lies buried under the high priority that the cell members place on the salvation of souls. In doing so, the cell members fall in line with most Pentecostals who are concerned about the eternal rather than the temporal. To many Pentecostals, evangelism and outreach are synonymous. They are not two separate entities. Evangelism is outreach. Outreach is evangelism.

One way that Pentecostals could overcome this seemingly one-sided emphasis on personal evangelism is to develop a more holistic approach to the work of God. A holistic approach would not necessarily downplay the role of personal evangelism in the community by the local congregation but it would help the local congregations to see the work of God in a much wider perspective. There are two ideas that are interacting in Pentecostal thought and action. The first is the idea that the eternal is of more importance than the temporal. The second is a somewhat limited concept of the Kingdom of God. These two ideas are interrelated and could provide a means for widening the concept of salvation into a more holistic view of the work of God in a congregation. Although a full study of Pentecostal holistic worldviews is beyond the scope of this study, I would like to suggest some possible ways that the Pentecostal worldview(s) could become more holistic using the concept of the kingdom of God. In many respects the terms "kingdom of God" and "kingdom of heaven" are used in scripture

The Other Side of the Mountain

interchangeably although there are certain aspects of the concepts that are distinct. *The International Standard Bible Encyclopaedia* (1995:Biblesoft CD-Rom) says, "It will be observed that the phrases 'the kingdom,' 'the kingdom of God,' 'the kingdom of heaven' are used interchangeably. The last of the three, 'the kingdom of heaven,' is confined to the First Gospel, which does not, however, always make use of it; and it is not certain what may have been the reason for the substitution."

When one considers the life and teachings of Jesus, one finds that His teachings included the need for personal experience with God as well as service to the community. Jesus' life can be seen in respect to His presentation of the concept of the Kingdom of God that was greater than any one component of it such as the idea of personal salvation. It included this idea of Macchia's 'prophetic service' to the community. *Nelson's Bible Dictionary* (1986:CD-Rom) says, "The entire ministry of Jesus is understood in relation to this important declaration of the presence of the kingdom. His ethical teachings, for example, cannot be understood apart from the announcement of the kingdom. They are ethics of the kingdom; the perfection to which they point makes no sense apart from the present experience of the kingdom. Participation in the new reality of the kingdom involves a follower of Jesus in a call to the highest righteousness (Matt 5:20)." The kingdom of God, as Jesus presented it, is both a here and now presence as well as a future kingdom that is "not yet." The understanding that the cell group put forth had to do more with a church-centred concept of the kingdom of God. They were concerned about the "souls" that had not been brought into the kingdom. Scherer (1987:56), in speaking about Luther's views, says, "Prayer for the kingdom is thus no perfunctory ritual but a spiritual preparation for entrance into, and participation in, the reality and power of God's kingdom. The kingdom is at one and the same time a *present* reality and a *future* expectation; a *personal* experience in the life of faith and a *public* event of cosmic dimensions..." (italics in original).

A Pentecostal holistic worldview(s) would contain the realization that the kingdom of God is both a present reality and a future hope but that there is an overlapping of the two concepts. The fullness of the kingdom is "yet to be" but one must work for

The Other Side of the Mountain

and in the kingdom that is “now.” As Clark and Lederle (1989:90) pointed out, one part of this concept when they say:

Pentecost is truly an apocalyptic movement, in its self-understanding and its ideology. This has implications for its relationship to societal issues. Conversion to Jesus Christ entails a break from the world and its values. The church and the world are distinctively different entities with entirely different destinations. For Pentecostals ‘hope for the world’ is for the redeemed to escape the coming destruction of the world and its systems. The temporal is relativised by the eternal.

If one is working to “escape the coming destruction of the world,” is there a need for working for the salvation or regeneration of the world. Pentecostals need to consider the wider implications of the use of the Greek word, *kosmos*, in the writing of John. John 3:16 reads, “And God so loved the *kosmos* that He gave His only Son. . .” *Strong’s Concordance* (1995:Biblesoft CD-Rom) defines *kosmos* as “orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]).” In this sense, the word translated world means the physical planet that also “includes the inhabitants.” A more holistic approach would be to realize that as a follower of Christ, one is to not only work for the conversion of the inhabitants of the *kosmos* but also work toward the regeneration of that same *kosmos*.

Rom 8:19-23

19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now. 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (NKJV)

A holistic Pentecostal worldview(s) would work toward both the deliverance of the inhabitants of the *kosmos* and for the deliverance of the *kosmos*.

The Other Side of the Mountain

Second, a holistic Pentecostal worldview(s) would need to consider the society in which the Pentecostal person lived. Clark and Lederle (1989:93) point out that "Pentecostal social analysis is based on redemption (New Testament) rather than on creation (Old Testament) -- hence the existence in their circles of a well-developed community ethic and the absence of all but the most tentative framework of a social ethic." As could be seen by the cell members, very little was done in the society in which the congregation belonged. What little outreach that did not include "preaching" was to their own congregation members. The broader society of Hout Bay was ignored. From the evidence of the cell meetings and the interviews, there was little attempt to reach out to the community to overcome the problems of its society. The "well-developed community ethic" of Pentecostals seems to be mainly confined to the community of the congregation and not to the community at large.

The concept of the kingdom of God is such that Jesus continually reached out to those in need around Him. He would stop his travels for a blind man on the side of the road (Matthew 20:30, Mark 10:46). He would interrupt a mission of desperation to allow a woman to touch His garments (Luke 8:43). Out of His compassion, Jesus would not allow the multitude to leave before He fed them (Matthew 15:38, John 6:10). Tucker (1983:241) uses the example of Amy Carmichael's work to show that more is needed than reaching souls. She said, "To critics who charged her emphasis on physical needs, education, and character-building was not evangelistic enough, Amy responded, ' . . . one cannot save and then pitchfork souls into heaven. . . Souls are more or less securely fastened to bodies. . . and as you cannot get the souls out and deal with them separately, you have to take them both together.'" If one uses the concept of the kingdom of God as its basis, then one must also do the work that is found in the kingdom of God. What this means in terms of a holistic Pentecostal worldview(s) is that the congregation needs to do whatever it can to reach out to the suffering humanity that is within its own community. It must be a part of the kingdom of God as a participant not just as an observer.

The Other Side of the Mountain

A holistic Pentecostal worldview(s) needs to recognize the power of the Holy Spirit to permeate and change all of society. Boone (1996:132-133) says, environment for Pentecostal Christian formation "will be a social-spiritual matrix which is permeated by the ideals, values and ethics of the kingdom of God. This means that it will be characterized by love, justice and compassion. It will be a community of reconciliation where those who have been reconciled with God live in reconciliation with one another." Clark and Lederle (1989:46) agree to Boone's idea by saying, "The Pentecostal world-view is wholistic in the sense that no area is denied access by God, whether in mind, spirit, or body/matter, and no area is exempt from the mission of Christ and the demonstration of power - although in the truly 'charismatic' sense, any activity is 'as He wills'." A holistic Pentecostal worldview(s) would be one that realizes there is no place, no situation, no area of life, that cannot be influenced by the presence of the power of the Holy Spirit. Pentecostals, in general, have not been involved in activities outside the congregation. They have seldom taken part in political activities. Du Plessis (1989:149) expresses this idea by saying, "Difficult economic, social and political problems are simplistically by-passed by referring to the glorious day which will dawn when Jesus comes again." The hope of the future is once again seen as more "glorious" than the present day situations. Without diminishing the future hope, a holistic Pentecostal worldview(s) can see how the Holy Spirit is able to change the existing situations into what the kingdom of God portrays.

Roebuck (1993:59) says, "The current ecclesial climate, as well as the incredibly changing world political situation demands that Pentecostals take on a new commitment to understanding and participating in the globalisation process." Pentecostals can no longer sit on the sidelines and not actively participate in the efforts of their congregations' communities in the political and social realms. A holistic Pentecostal worldview(s) could bring about a change in the attitudes of many Pentecostals in these areas. Kärkkäinen (2001:395) points out a Pentecostal perspective on this issue:

The otherworldliness initially encouraged by Pentecostal belief tended to distance them from the present world. This was partly the heritage of the holiness tradition out of which Pentecostals came. The idea of

The Other Side of the Mountain

the church as a pilgrim traveling through a sinful world, a sense of foreignness, and a premillennial vision of the future served to discourage the social and political involvement of Pentecostals. The evangelistic and revivalist heritage consolidated this kind of orientation. With priority being given to personal conversion, Pentecostals -- along with most Fundamentalists and many Evangelicals -- were careful not to be associated with the stigmatized 'social gospel.' Consequently, the focus of Pentecostals has been on individual change, often to the exclusion of social change.

A more holistic approach will not do away with the concept of the coming kingdom of God that the Spirit has promised would come. Du Plessis (1989:151) says, "By the Spirit a vision of the future is created in the heart of the church, resulting in a tremendous expectation that the kingdom will be established among us." The kingdom of God is here and still "not yet." But from a Pentecostal perspective, it is the Holy Spirit that is moving in the here and now and that Spirit is able to change lives and change societies. A holistic Pentecostal worldview(s) using the concept of the kingdom of God as a basis could bring change in regards to these issues. As mentioned earlier, the purpose of this study was not to give a systematic and exhaustive exposition of a holistic Pentecostal Missiology but I have responded to some dimensions of such a Missiology. This study does not allow for a complete analysis of the subject as there are many other ideas that could be added that would broaden this concept considerably. Further study on a holistic Pentecostal worldview(s) is warranted.

5.7 Missiological Implications

This study has focused on one cell group made up of younger generation Pentecostals from one local congregation of one denomination. What are the missiological implications to the local congregation and its denomination that arise from the initiatives of this cell group? Indeed, are there implications for Pentecostalism in general if these initiatives were to be spread throughout the Pentecostal movement? The answer to the first question is the subject of this section of this study.

The Other Side of the Mountain

What are the missiological implications of this cell group, for its congregation and/or its denomination as a result of the initiatives of this cell group? I discuss this issue under three headings: 1) Challenge to leadership, 2) Challenge to outreach ministries, 3) Challenge to distinctive Pentecostal identity. I use the term 'challenge' because I believe it best describes the effects of the initiatives of the cell group members. One of the definitions of challenge found in *The American Heritage Dictionary* (1981:222,Col.2:19) is "to call into question." The initiatives of the cell group members as younger generation Pentecostals have "called into question" the fundamental faith system of the older generation congregational members as well as some of the younger generation members who were not members of the cell group. These "challenges" formed part of this study. I look now at the missiological implications of these challenges to the congregation and perhaps to the denomination as well. I believe there are at least four questions that need to be considered to discover the missiological implications of this study. These questions do not cover the entire field of Missiology but are important questions for this study. Missiologists ask, "What is the problem?" "Where will the solution take one?" "Why is that the answer?" and "How will we get there?" Up to this point, I have majored on the first question, "What is/are the problem/s?" in identifying the initiatives of this younger generation Pentecostal cell group. There were occasional projections as to "Why" as well because what and why go together. Now I concentrate on the last three questions in an attempt to present the challenges for the future.

5.7.1 Challenges to Leadership

The key to the success of any organization is leadership. Unless leadership is effective in the carrying out of plans and programmes, the plan or programme will ultimately fail. It doesn't matter how brilliant the programme is, if the leadership does not have the ability to run the programme it will not succeed. Where local congregations are concerned, the strategic leader is the pastor. It is the pastor who is supposed to have the vision for the congregation. It is the pastor who is supposed to be able to

The Other Side of the Mountain

lead the congregation forward in the completion of that vision. It is the pastor who is responsible for the day-to-day running of the programmes of the congregation as well as the programmes of the denomination to which the congregation belongs. There is no one more important in the local leadership structure than the pastor. Sometimes the pastor has ultimate authority. That is, no one is allowed to question any decision of the pastor. No one is allowed to change anything that the pastor has put in place. In this type of congregation, the pastor is usually the founding pastor and remains with the congregation until retirement or death. I visited one congregation where the founding pastor had retired with a younger man appointed as pastor but the founding pastor still had a full set of keys to the building and still maintained a dominant presence in the running of the congregation. Strong leadership is needed to lead any congregation forward but this type of situation makes it extremely difficult for the new leadership.

In Section 4.2.1, I discussed the initiative of 'Reinterpreting Congregational Methodology and Ministry.' In that section, I discussed what changes the cell group felt must be made in order for the congregation to go forward. I see two challenges to leadership as a result of that reinterpreting of methods and ministry.

5.7.1.1 Dominance of men

The first challenge to leadership is the dominance of men in leadership. Venter (1995:332) said, "South African congregations also have to deal with the dominance of structures by males." My previous research (Gorman 1997) showed that the congregations surveyed were dominated by women members (70%) but were also dominated by men in leadership (72%). I find that this situation has not changed. I often look at the congregations where I attend and see a majority of women in attendance but also see leadership as comprising predominantly men. If the leadership were to change to equal the proportions of men to women, many congregations would have to change most of its leadership. That would be a radical change. One problem that immediately arises has to do with the interpretation of scripture. Many Pentecostal

The Other Side of the Mountain

pastors hold firmly to the teaching of the Apostle Paul found in 1 Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." To allow a woman into leadership positions would in their minds be allowing that woman to usurp authority from the man (the pastor) and from any other man in the congregation.

In reference to 1 Timothy 2:12, Judy Brown (1996:294) says

The one conclusion that is unacceptable is that the use of 'submission' in verse 11 establishes a male-female hierarchy in the church. This would mean that women, simply by virtue of their gender, are automatically under the authority of men, and this position does not have the support of Scripture. First, numerous godly women throughout the Bible would render this view invalid. Second, even if someone denies that the Bible teaches mutual submissiveness within marriage and, instead, claims that it teaches a hierarchical arrangement, a husband-over-wife relationship cannot be equated with or transferred into the arena of general male-female relationships. As has been noted repeatedly, doing so would put every woman under every man, an arrangement that few if any husbands would be able to accept.

It is also true that there may be the situation of selected interpretation of scripture in order to continue the status quo of male dominated leadership. Just how prevalent this kind of interpretation exists could be the basis of future study. As previously discussed, (Section 4.2.2), changes to the way the scripture is interpreted is resisted by many in leadership positions. To reinterpret scripture is to reinterpret the belief system and many people are not willing to make that kind of change.

It is interesting to note that Cho uses the head covering as a sign of his authority so that the women of his congregation can be in leadership positions. He does not indicate, however, that every woman has to wear head coverings, only those who are leading the cell groups. Women are challenging men in other places to allow them the opportunity to be in leadership. Cox tells us that in Italy Pentecostal women are beginning to look for and find places of leadership. Cox (1995:196) said, 'It is this ten-

The Other Side of the Mountain

sion between Word and Spirit, a classic one in Christianity but more explicit in pentecostalism, that women seize upon to create a new space for leadership, empowerment, and -- possibly one day -- the reconfiguration of a centuries-old cultural pattern. And there can be little doubt that, at least within the pentecostal congregations of Italy, a radical metamorphosis in how men and women understand themselves and their relations to each other is occurring.” There will have to be drastic changes in the mindsets of men in order for women to begin to take leadership roles in the congregations other than those roles that are considered to be exclusively for women.

According to the City of Cape Town's¹⁸ official website, there are more women than men in Cape Town. That will mean the future of the church will rest primarily on women. Why is it, then, that men do not want or allow women in positions of leadership, especially if it means that the women will make the decisions? I think there are several reasons. The first reason is societal. We live in a male dominated society. Women find it very difficult to break into leadership positions in all parts of society. One only has to look at the South African Parliament to see the inroads women are making in what previously could be called a male dominated enclave. While it is true that headway is being made all the time, there is still resistance to women being in positions as chairperson of the board or as C.E.O.'s. How many men have been hired to make tea for the office staff? Society to a great extent has pre-defined roles for men and women. Stereotypes exist in all parts of society. To break out of the mold that has been shaped by society is very difficult. Many women do not fight the system -- they just carry on with the status quo. Until society exerts enough pressure to force changes in the stereotypes, they will remain as the guiding lights for leadership positions.

There is also the dynamic of social change that comes from a Christian response to the issues of society. Christian faith is supposed to be able to transform cultural and social norms. Kraft (1988:79) calls it “Christian transformational change”. He says:

The Other Side of the Mountain

It uses the natural culture change process with the supernatural empowerment of the Holy Spirit to effect ends defined by, illustrated in, or at least pointed to by the Scriptures. In this way Christians, working in terms of already existent cultural patterns and processes but with God's will as their reference point and his Spirit to empower the, may have an important influence on the direction in which the culture changes.

Thus, the leadership patterns that are in existence today as a result of cultural understanding can be transformed by the Christian through the power of the Holy Spirit. This is happening in other places. In discussing the events in Latin American Pentecostalism, Sepulveda (1998:192-193) says

It is thought that when the majority of people in a given locality become Evangelical, more precisely Pentecostal, then society will improve and become more just and good. This dream cancels out any need to think of another kind of missionary influence or impact upon society. It is precisely this understanding which is at present undergoing a significant change. [The] feeling is that they represent nowadays a sector of Latin American society whose views regarding public affairs have taken on added importance. This can be described as a process of coming of age, of assuming full citizenship. Assuming full citizenship means both new rights and new responsibilities. As for rights, Pentecostals are certainly seeking a fuller social recognition of their presence. On the one hand this means pressing for a legal status equal to that of other confessions, specially that of the Roman Catholic Church. On the other this means looking for greater visibility in the cultural scene, specially in the media, as well as politics. As for the responsibilities, they can be summed up as the challenge of developing a more integral or holistic understanding of the missionary calling.

On the other hand, Bosch (1980:33) says, "Most evangelicals would, however, draw a line when it comes to the Church's direct involvement in structural changes in society. Such changes---which are often indeed regarded as desirable by evangelicals---are rather to be viewed as a possible result of evangelism. The emphasis is on evolution rather than revolution." It does not, however, negate the possibility of social and cultural change through active participation of the Christian community.

¹⁸ www.capetown.gov.za

The Other Side of the Mountain

Hofstede (1991:82-83) describes this problem of the dominance of men over women in cultural terms of masculinity and femininity. He then ranks the countries that were part of the research from strong masculinity to strong femininity.

Based on all the information about the distinctions between societies related to this dimension, it can be defined as follows; *masculinity* pertains to societies in which social gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life); *femininity* pertains to societies in which social gender roles overlap (i.e., both men and women are supposed to be modest, tender, and concerned with the quality of life (italics in original)).

Of the fifty countries Hofstede ranked, South Africa was ranked 13/14 which he describes as "moderately masculine." Hofstede (1991:95) says about the work situation that "all industrial societies over the past decades have shown a gradual increase in female participation in the work force, including professional and management jobs. This development has not been any faster in feminine rather than masculine cultures. The paradox is that in view of the traditional male dominance in the world of work, women have to be very ambitious to beat their male competitors for higher positions."

The challenge for any local congregation is how to contextualize the gospel message in such a way that the message becomes relevant to today's situations and struggles. Women in the twenty-first century are not the same as in the Old Testament days nor are they just like the first century women. In most homes, the woman and the man both work. In business, women are beginning to make headway in breaking down the barriers to leadership. How can the message of scripture be understood in light of the present situation in the world? Can congregations continue to have men only in leadership positions and remain relevant to today's society? It was very evident from the interviews of the cell group that the women were no longer willing to sit back and let the men make all the decisions. The women cell members wanted to take their places alongside the men in leadership positions even if it meant a rein-

The Other Side of the Mountain

terpretation of scripture. Pentecostal congregations will have to take a closer look at the Word of God and begin a process of contextualization that will facilitate the integration of the felt needs of all its members. Women in leadership positions will be one of the greatest areas of challenge for the church in this century.

What do I mean by contextualization? My understanding of contextualization is influenced by two concepts. The first concept comes from Charles Kraft and the second concept comes from David Hesselgrave and Edward Rommen. Kraft (1988:270-271) talks about what he calls "dynamic equivalence translation." He defines it as

...endeavouring to be faithful both to the original author and message and to the intended impact that that message was to have upon the original readers. [Translation] seeks to elicit from contemporary readers of the New Testament a response equivalent to that elicited from the original readers. . . . Due to the nonequatability of the forms of languages and cultures, these meanings will never exactly duplicate the original means in the Greek world. But they should carry an equivalent impact in English. The new understanding of what translation involves recognizes that the central aim is communication, not mere literalness for its own sake (italics in original).

Hesselgrave & Rommen (1989:200-201) give the following understanding of contextualization:

Christian contextualization can be thought of as the attempt to communicate the message of the person, works, Word, and will of God in a way that is faithful to God's revelation, especially as it is put forth in the teachings of Holy Scriptures, and that is meaningful to respondents in their respective cultural and existential contexts. Thus, the contextualizer's initial task is an interpretive one: To determine not only *what* the text says but also the *meaning* of what has been said (italics in original).

These two concepts are closely related as they have to do with understanding the meaning of Scripture when it was written and what it would mean in today's context.

The Other Side of the Mountain

Contextualization of the gospel message has to do with making it relevant to today's situations and problems. Following Kraft's concept, one would first ask what was the meaning of the text when it was first written and to what audience was it written. Once the meaning to the first audience could be understood, then an equivalent meaning could be found to today's readers. Using the thoughts of Hesselgrave and Rommen, one would have the culture of the original writers and hearers, the culture of the translator and the culture of the intended hearers. Contextualization would be the process of transferring the message from the original writers and hearers to the hearers of today. In that transferring of the message, the impact and meaning of the original message would be put into the words, signs and symbols of the hearers of today. It would be done in such a way that the impact would be as close as possible to the original impact on the original hearers. Because the culture and language is different, it would not be possible to get the exact meaning of words but as Kraft says, it is the "communicating" of the message that is important. Contextualization, then, can address prominent issues of a particular context such as are found in this study. It was with this understanding of contextualization, that I approached this study.

Another reason for the dominance of men in leadership positions has to do with changing class distinctions. Burgess (1994:65), writing about the USA, indicates "most contemporary Pentecostals are middle class, with an increasing number becoming affluent. In some cases they are highly educated and have established numerous institutions of higher education. They have entered the professions, and are beginning to engage in the political arena." What Burgess says would probably be a true indication of the Hout Bay congregation as well if the statement was applied primarily to the younger generation Pentecostal. The upward mobility of the cell members is allowing them to move from the lower class to the middle class distinction. But as one interviewee stated, the older generation Pentecostal has not had the educational advantages of his/her own children nor had the opportunity for advancement in the work place that the younger generation Pentecostal has had. As a result, the older generation Pentecostal finds him/herself with the congregation as one of the few places that one can have any power or authority. One can also call it status. In a congregational

The Other Side of the Mountain

leadership position, one has the status that one does not have in the outside world. Like other denominations, the *Constitution of the Pentecostal Holiness Church of South Africa* (2002:8-9) allows for the appointment of elders. Elders are appointed by the pastor and serve under the pastor as spiritual advisors to the pastor and congregation. The elders receive respect because of the position. Eldership has a certain amount of power and authority with it. The person who has the position of elder has the highest position except for the pastor.

It is understandable that in a situation where prestige, power and authority is beyond one's grasp in the world outside the congregation, that one would not want to give up that position inside the congregation. Change is acceptable until change affects one's own position and authority. The challenge for Pentecostals may rest with the redefining of the offices of the congregation and the authority invested in those offices. Van der Merwe (1996:47) is right when he says, "To ask a church council member to endorse a strategy that is going to exclude him/her from future participation on the church council is a tall order." To redefine or change the offices of the congregation would indeed be a challenge to any leadership. The problems arise when the prestige and authority of an office become more important than the vision of the congregation and the carrying out of that vision. It is then that a redefinition of offices might be needed. The study cell group thought the structure of the congregation needed to be changed because the needs of the younger generation were not being met. Once again the interaction between a collectivist type culture and an individualist type culture is at play here. In a collectivist culture where authority and leadership is handed down to succeeding generations --- grandfather to father to son --- the people involved might not see this issue in the same light as these cell members who show signs of being influenced by an individualist culture. The factors that were discussed in Chapter Two concerning generation gaps can be seen as underlying aspects in many of the situations discussed in this study.

Kerkhofs (in van der Merwe 1996:64) describes some of the feeling of the cell members when he said:

The Other Side of the Mountain

There are many Christians who feel themselves crushed by church structures both on the plane of ideology and that of organization: centralization, strong organization, stress on the power of the hierarchy and the ministry, maintenance of ways of life and standards which are outdated...With the growth of a certain sense of marginalization among the poor, the young and the intellectuals, this feeling has increased. In the church, too, intermediate structures, parishes, as well as organizations, are in a state of crisis. [underline mine – RG]

The desire to keep one's power or authority -- and the prestige that goes along with it -- is at the heart of what I am referring to in this section. "The power of the hierarchy and the ministry" when invested in any person on a permanent basis, as is in the case of the position of elder in many Pentecostal congregations, can be very frustrating to those coming up with the organization who also desire to hold such positions. The challenge to Pentecostals, as well as to any group, is how to change the leadership when necessary without the accompanying problems of entrenched positions. Those who will lose the power, authority and prestige will not always view the changes as necessary or be willing to give up the position.

I have discussed two reasons for the dominance of men in leadership: 1) societal – a male dominated society, and 2) changing class distinctions. I do not suggest that these two reasons are the only reasons for male dominance in leadership positions in congregations. I do suggest that they are real reasons and as such pose challenges to the leadership of local congregations.

5.7.1.2 Challenge to visionary leadership

The second challenge to leadership has to do more with style of leadership than with who is leading the congregation. As previously mentioned, the cell members are looking for leaders with a vision for the future that will include them but will also bring more people into the congregation. I have already discussed the need for having a

The Other Side of the Mountain

vision and pointed out some of the things that make up a vision. I am not going to go over that same ground again. I am saying that the type of leader that the cell members desire challenges those in leadership positions to become a visionary rather than a person content with the status quo. Malphurs points out the difference between personal and institutional visions that may lie at the heart of some of the problem of conflicts with leadership. Malphurs (1999:14) says, "Personal vision is directly related to the individual leader's unique design, which helps immensely in determining his or her future ministry direction. It comes as the result of discovering one's divine design from God. This unique design consists of spiritual gifts, natural talents, passion, temperament, leadership style, and so on. Institutional vision relates directly to the ministry of a particular Christian organization, whether a church or parachurch." Is the vision from the heart of the leader or from the offices of the director of the organization? There is a difference. No vision will succeed unless it first becomes a part of one's heart and desires. It is possible for visions from organization leadership to be from God and to be what is needed in local congregations. But it is not possible for that vision to become successful on a local basis unless it becomes the vision of the local leadership as well.

This difference between personal vision and institutional vision may be a central key to the differences of the younger and older generations. It may also lie at the heart of the loss of distinctive Pentecostal identity that I discuss later. [See Section 5.7.3] What does seem clear is that the younger generation cell members see major differences in their vision for the congregation than what they perceive is the older generation's vision for the congregation. It is not necessarily the only reason but one of the reasons. The cell group in particular is not willing to remain with the status quo. That was evident in Chapter Four when I presented the initiatives of the cell group. They very much want change and they want it now. Part of that change has to do with the vision of the congregation. Where is it going? How are they to get there? They are willing to be led, but by visionary leadership, not by leadership that they feel is stuck in the past.

The Other Side of the Mountain

In their own words, the cell group is part of the "Now Generation." They are vital to the church and they know it. They are the ones who will continue to finance the programmes of the church and they know it. Although there were no specific questions asked about the financial situation of the cell members, there were indications in some of the answers to other questions that the cell members as a group contribute significantly to the finances of the congregation. There was also no indication given that the cell members were withholding their finances in order to bring about any change in the congregation. It is significant however, that this group does hold a form of power in the area of finances. If the cell group, as a whole, were to leave the congregation, the finances of the congregation would drop drastically. Maybe that is one reason for the older members to question the cell group about starting a "church within a church" because they could see the potential of lost finances. The younger members of the congregation are the ones who will ultimately lead the church forward and they know it. They are not willing to be content without knowing where the congregation is heading and how to get there. If they are not in leadership positions, they, at the least, are wanting, even demanding, leadership that has a vision of which they can be a part.

In conjunction with visionary leadership is the situation that the leadership is made up principally of older generation members. The cell members felt it was now their turn to begin to assume leadership positions because as one cell member put it, "We are also adults like you [the older generation]." The cell members believed that the older leadership no longer had the vision of the work of the congregation in mind. The indication in the interviews was that the older generation was not willing to make the changes the cell members felt needed to be made so that the congregation could reach out to its community better and do so more effectively. This study has focused from the beginning on the differences between the younger and older generation congregational members. It was mentioned in every interview. Some of the interviewees felt that compromise was possible on some issues but others felt that there must be change and it was the older generation leaders that must make the changes. It seemed as if the younger generation was often saying that the older generation had

The Other Side of the Mountain

lost their vision for the congregation and should therefore no longer be in leadership. However, one must ask, "Can only younger generation Pentecostals have a vision for a congregation?" Visions are from the Lord and He is the one who equips His people to do His work. He gives to both young and old the vision for the congregation to go forward. The challenge for this congregation is to see where the Lord wants it to go and find ways of going there together.

Here is a prime example of the need for a Pentecostal Conflict Resolutions Team such as I have previously suggested. In this case, the conflict is over vision building. Who owns the vision for the congregation, the leadership or the congregation? The Conflict Resolution Team could, by bringing in experts in the field of management relations, help the differing visions that the cell members indicate exist in the congregation, to become a congregational vision. Carroll (1998:182) says:

Very often members differ in what they really care about in a congregation's life. Multiple visions express the ways various individual members or groups interpret what your congregation should be about in its gathered and scattered life. Sometimes the multiple visions are complementary or at least not conflicting. As long as these ministries are not seen as monopolistic or exclusive, a congregation should be able to develop a statement that encompasses these multiple visions. Difficulties arise, however when the multiple visions are not so compatible or are in open conflict.

A problem arises when a particular vision is "from the Lord." How does one get a person who has "heard" from the Lord to sit down with managerial personnel and talk about incorporating the vision into the congregation's vision? I personally know of four churches that are in existence because of conflicts of visions among leadership. Conflicts arose over who had the vision and what exactly the vision was. As a result two churches split and became four churches. This just highlights the need for a team who can assist congregations in resolving areas of conflict even if it is in the area of vision for the congregation.

The Other Side of the Mountain

Who is at work when a person receives a vision, revelation or guidance “from the Lord”? Scripture indicates that there is an interaction between God and humans. It is not something that can be split into certain percentages such as 50% God and 50% human. This kind of dichotomous view can be overcome. From a Pentecostal perspective, the work of the Holy Spirit in and through a person shows that God desires to use the human agency as much as the supernatural in accomplishing his will. It is this interrelationship between the divine and the human that is often misunderstood. For example: Phil 2:12-13 says, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which works in you both to will and to do of his good pleasure.” In verse 12, we are “to work out our salvation,” while in verse 13, God “works in us.” God works in us so that we can work. One does not cancel out the other. If one accepts that there is an interrelation between God and humans, then one can see the place of Pentecostal belief in the unique work of the Holy Spirit in one’s life. It is the Holy Spirit that both quickens the person with a “vision from the Lord” but also uses the human agency of the person’s own abilities and gifting. James 1:17 says, “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.” The very gifts and abilities that each one has are gifts from God. God then uses the imagination and the abilities of each person to bring about the vision that God has for a congregation. The vision can be both ‘from the Lord’ and through human agency.

5.7.2 Challenge to Outreach Ministries – Mission

The continuing discussion about mission and missions was highlighted at a symposium¹⁹ I recently attended when one of the speakers made the distinction between the mission of the church and missions by saying that the mission of the church was the loving work of God to bring humans to Himself through the Church. The

The Other Side of the Mountain

speaker said missions was any activity that Church is involved in for world evangelization. Bosch (1980:17-18) might agree in principle to these definitions. He said:

Mission and evangelism have both to do with that aspect of the Church's life where she crosses frontiers towards the world. Mission takes place where the Church, in her total involvement with the world and the comprehensiveness of her message, bears her testimony in word and deed in the form of a servant, with reference to unbelief, exploitation, discrimination, and violence, but also with reference to salvation, healing, liberation, reconciliation and righteousness.

Bosch's description does not mean that every single thing the Church does must have all of these components in it but that mission involves all of these things and when these things are done by the Church mission has taken place.

James Scherer, in his book *Gospel, Church and Kingdom*, discusses the concepts of missions and mission and the processes that various groups went through in attempting to understand the terms. The term *missio Dei* has gone through many changes since it first began to be used. *Missio Dei* has reference to the work of God in and to the world. The debate has been over just exactly where and what that work of God is as well as what role the church plays in accomplishing it. Scherer (1987:243) gives this definition and distinction of mission and missions (here defined using the term evangelization):

'Mission' should normally be used in the sense of the total activity of the church in preaching, teaching, healing, nurturing Christian communities, and witnessing to the kingdom, including advocacy of justice and service to humanity, while 'evangelization' (missions) will be reserved for the specific task of awakening or reawakening faith in Jesus Christ where it no longer exists or has already ceased to exist. Evangelization is a decisive part of Christian mission, but is not identical with it.

¹⁹ The symposium was conducted by Cape Theological Seminary and was entitled "Post-modernism and the Church in the Twenty-first Century" and had several speakers plus discussion. It was held on Friday 26 October 2001.

The Other Side of the Mountain

Scherer's description of mission is closely attuned to Bosch's. They both indicate that the mission of the Church (*missio Dei*) is more than just evangelization. It has to do with the Church's witness to the world in all aspects of its activities. Those activities do not necessarily end with evangelization, although as Scherer has pointed out, evangelization is a decisive part of Christian mission. I am not here making missions and evangelization synonymous. Neither do Bosch nor Scherer. It is one aspect of missions because missions stretches far beyond just evangelisation. What about the cell group and the congregation of which it is a part? How does their understanding of outreach reflect this definition and what are the challenges to missions as a result?

The cell group's outreach ministry is almost completely bound up in evangelism activity to the local community. Mission as crossing cultural, social, or geographic boundaries has not yet been given a place in their thinking except to cross boundaries that they call traditions. The only boundary the cell members seem intent to cross is the boundary as displayed by faith and unbelief, i.e., evangelism. That is their most important concern. All their efforts at reaching outside the congregation have as their focus evangelization. Nothing else matters. Yet, if we stop and consider some of the purposes of cell groups, we find one of them is supposed to be mission awareness. Van der Merwe (1996:29,90) makes two important observations about mission and cell groups, with reference to the Dutch Reformed Church:

Where cell groups exist in a local congregation, they tend to continue to endorse the institutionalizing of mission and evangelism in the local church. The cell system without a missiological rootedness can end up being just another revitalizing fad for a dying church. . . . The local church should be an integrated missiological unit/sphere. Every cell group is a micro and complete replica of this. The missiological character belongs to the essence of the church. It does not only come into existence when the church ventures into foreign mission. All the church's activities in its Jerusalem have a 'missionary-ness' to them, which is duplicated as it reaches out and crosses various boundaries to Judea/Samaria and to the ends of the earth.

The Other Side of the Mountain

At the time of this study, the Hout Bay congregation was a congregation *with* cell groups, not a cell group congregation/church as defined by Neighbour. The cell group would be more in line with van der Merwe's comments about a 'revitalizing fad' although that was not the purpose of the cell group coming into being. The cell members did not indicate that they thought the congregation was a dying congregation but that it was not doing what it could do to be the congregation God wanted it to be. Perhaps the use of the word 'stagnant' by one of the cell members is a good signal that the congregation from her point of view was not doing too well. Yet, in one sense, the use of "revitalizing" could be applied to the cell group. It was started because of the concern the cell leader had for the young couples who had moved "over the mountain" and were no longer active in the local congregation. One of the purposes of the formation of the cell group was to revitalize the relationship of the young couples to the home congregation. So, in that sense, I can use the term "revitalize." I think the use of the term, "fad", as meaning a temporary stop-gap idea that will run its course and usefulness in a short period of time, would be inappropriate for the cell group. Van der Merwe's other comments about the mission of the congregation being duplicated in the cell cannot be applied fully to this cell group as the congregation did not have many activities aimed at crossing boundaries within the community or anywhere else.

What then are some of the challenges for this congregation and cell group? Neely (1993:277) identifies one aspect of the task of the church to be the "discerning [of] where God is at work, inculcating in Christian believers a theology of mission adequate for the times, preparing them to live in an increasingly secular and pluralistic world, and motivating them to engage their culture with commitment, courage, and expectancy." What is God doing in the community where He has placed this congregation? What role does God want this congregation to play in reaching that community? In some ways, it goes back to the previous issue of visionary leadership. Does the local congregation have the vision of what God is doing in its own community? McGee (1993:51) regards this as a vital question:

When queried as to what Pentecostal missions would be like in the next century, one mission executive responded by asking, 'What will

The Other Side of the Mountain

the Holy Spirit be doing?' Without doubt, the future vitality and success of Pentecostals and charismatics in evangelization will hinge on their ability to answer that question. Nevertheless, their vigorous enthusiasm to fulfil the Great Commission, sensitivity to the work of the Holy Spirit, and potential for Christian unity must be attended by discerning theological and missiological reflection.

The Pentecostal executive's answer would be typical of many Pentecostal leaders. The Holy Spirit plays that important a role in the life of a Pentecostal congregation. That is one reason why having a vision or a plan is not considered "godly" because it seems to put aside the influence of the Holy Spirit for what some 'person' has come up with. However, mission outreach is too important to be laid to one side. The life of a congregation is bound up in its mission outreach both to its own community and ultimately to the world. It isn't an either/or situation. It is both/and. This also indicates the need for a resolutions team, or an expert in planning management, to assist in resolving this type of conflict. If training at theological institutions is being accepted, as indicated by the cell members, then maybe resolution teams might also be an acceptable method for dealing with these types of issues.

Limiting a congregation's outreach concerns just to evangelization of one's own community does not do justice to the purpose behind the biblical approach to mission, as articulated by Bosch. There is so much more included in Bosch's understanding of mission than just the attempt at reaching 'souls,' as one interviewee expressed it. Yes, reaching the 'lost' has to be of vital significance but should it be the only thing that is important, to the neglect of all the other things that Bosch's definition contains? To many Pentecostals, the answer would be, "Yes." There is nothing more important than winning 'souls' to Christ. All the other things would be considered as peripheral to the main meaning of the Great Commission – winning the world for Jesus Christ.

The Great Commission cannot be seen in isolation from a fuller meaning of witness in the Scripture. Boer (1961:161-162) sees the Holy Spirit as playing an important role in witness and mission when he says, "One hardly knows where in Acts to look for a distinction between Church and missions. Restlessly the Spirit drives the

The Other Side of the Mountain

Church to witness, and continually churches rise out of the witness. The Church is missionary Church. The Holy Spirit launched the witness of the Church at Pentecost and He continues to carry and qualify it in all its manifestations.” The witnessing church is involved in more than just looking for a “soul harvest” but is attempting to carry out the work of the Spirit that it has been given. John 20:21 says, “As the Father has sent me, so I send you” (NKJV). That carries with it a deeper meaning than just the proclamation of the gospel. Kritzinger (2002:151) identifies a limited understanding of the Great Commission as a short cut to be avoided. He says:

A final short cut that I wish to identify could be called the ‘conversionist’ option. It combines involvement, theological reflection (concentrating of Mt 28:16-20, Jn 14:6 and Acts 4:12), a narrow spirituality, and the planning of activities aimed exclusively at conversion. This approach has developed a confident theological apologetic and has strong financial backing, but the fact that it ignores (or seriously undervalues) the dimension of social analysis, makes it a short cut that lends itself more easily to an ethnocentric praxis, thus undermining holistic contextual praxis.

Kritzinger has adequately described the activities of the cell group and its congregation in that they seem to be primarily and almost exclusively concerned with conversion but not any other type of mission/outreach activity. Kritzinger (2002:161) suggests one way in which a more holistic approach to the concept of mission could be reached. He says:

We will approach world mission more in the spirit of Jesus when we base it not only on his command in Mt 28:18-20 but also on his question in Mt 16:15 (Who do you say that I am?). We should integrate the ‘Great Commission’ into a holistic biblical vision that includes the ‘Great Commandment’ of Mt 22:34-40 and the ‘Great Question’ of Mt. 16:15.

These thoughts concerning a broadening of the concept of the mission of the church and the ‘Great Commission’ could be another way of helping the formation of a more holistic Pentecostal worldview.

The Other Side of the Mountain

The challenge to Pentecostals will be to keep their fervent desire to win the lost and to change their lack of desire to touch the communities in which they are located by "being in the form of servants," as Bosch describes it. Both are needed. Both should be desired.

The challenge to missions, however, is much deeper. Can a congregation or denomination survive without being concerned for the world as well as the local community? It was very evident from the interviews that no provision for reaching out beyond Hout Bay was included in the programme. One evidence of this is found in the question concerning the cell group itself, "Are you going to be a church within a church?" The very thought that another congregation might come into being from members of the local congregation caused some members of the congregation to become defensive and possessive. The question indicates the seriousness of the lack of mission awareness within the congregation. Although on the one hand, they are wanting to "win souls," they are not quite sure as to whether they also are willing to allow their own people to become part of a new congregation.

Mission is the crossing of boundaries. For some members of the congregation the boundary of the physical mountain appeared to be too much for them to cross, let alone the many cultural, social and religious boundaries that exist in South Africa. Warner (s.a:60) said, "The mission responsibility of the Church requires that we keep pace with the rate and nature of change in the culture we seek to reach." The rate of change in South Africa is very fast --- to the point of becoming overwhelming. For some, the pace of change is too fast; they have difficulty in accepting all that is happening and cannot fathom the depth of change. As a result, they turn inward-looking to the more familiar things of the past. If the Hout Bay congregation is to become more involved in the work of the kingdom beyond their local sphere of influence, then they will need to realize that there are people on the "other side of the mountain" that need to be reached with the gospel message. They will need to be willing to make the necessary changes to meet these challenges or they may fail in their attempt to fulfil the Great Commission in its fullness.

The Other Side of the Mountain

5.7.3 Challenge to Distinctive Pentecostal Identity

“The other side of the mountain.” This phrase was first used by one of the cell members to illustrate the relationship between the cell group and the local congregation. There was a physical mountain between where the cell group lived and the location of the local congregation. I also used the phrase to describe the cultural, class and spiritual mountain that lay between the younger generation cell group and the older generation congregational members. I believe there is another “mountain” existing in Pentecostalism. On one side of the mountain there are the descriptors of *theological* Pentecostal identity and on the other side of the mountain is the *common* Pentecostal identity. Once again, I use the word ‘common.’ In doing so, I do not use it in any derogatory manner but use it to describe how ordinary Pentecostals see themselves. *Theological* Pentecostal identity would be considered as ‘proper’ Pentecostal identity. Most Pentecostals understanding of identity would be ‘common’ or ordinary. There IS a difference. Common Pentecostal Identity is how the local congregation identify themselves both on the individual and congregational level. Theological Pentecostal Identity is how the denomination identifies itself. Common Pentecostal Identity is how we identify each other. Theological Pentecostal Identity is how denominations identify each other. The same would be true of how so-called independent congregations identify themselves and others. In saying this, I do not mean that the local Pentecostal congregations do not understand theology. I am saying that local Pentecostals do not feel they need to DO theology to be Pentecostal. Let’s look at Common Pentecostal Identity more closely.

5.7.3.1 Common Pentecostal Identity

Common Pentecostal Identity [CPI] is based not on theological interpretations of the Bible but on the experiences that people have when confronted with the reality of Pentecost itself. CPI is expressed in the everyday living of that experience. It is centred on the fact that Pentecostals believe they experience God in a living and real way

The Other Side of the Mountain

and therefore base their identity on the reality of that experience. Boone (1996:137) points to some of the ways this experience has shaped their [CPI] identity. He said, "Liturgy, celebration and other modes of ritual help to shape Pentecostal identity. The activities of singing, praying, testifying and worshipping have distinctive ways of shaping Pentecostal Christians." CPI has been fashioned by these activities at the local congregational levels. The denominational headquarters may be the place that theology is written but it is at the local congregational level that it is lived out. Cox (1995:82) refers to "three dimensions of elemental spirituality" that I believe show this Common Pentecostal Identity:

. . . *primal speech*, pinpoints the spiritual import of what scholars of religion sometimes call "ecstatic utterance" or glossolalia, what the earliest pentecostals called "speaking in tongues," and what many now refer to as "praying in the Spirit.

. . . *primal piety*, touches on the resurgence in pentecostalism of trance, vision, healing, dreams, dance, and other archetypal religious expressions.

. . . . *primal hope*, points to pentecostalism's millennial outlook—its insistence that a radically new world age is about to dawn. This is the kind of hope that transcends any particular context. [italics in original.]

Let's look at each of these three dimensions in relation to Common Pentecostal Identity.

First, there is "primal speech." Cox refers here to what is normally called speaking in tongues or praying in the Spirit. One's perception of the Holy Spirit and tongues play a major role in understanding what Common Pentecostal Identity is all about. To the Pentecostal, speaking in tongues or praying in the Spirit is part of one's everyday life. It does not have to be understood theologically but it has to be experienced in reality. Speaking in tongues carries with it a special mark of spirituality because not everyone who attends a Pentecostal congregation speaks in tongues. People expect to hear someone speak in tongues. There are messages in tongues

The Other Side of the Mountain

and interpretations of those messages. God is speaking to His people. That is all there is. God has spoken. There is no more debate; no more questions; no more hesitation. God has spoken through and to His people to inform them what He wants them to do. Speaking in tongues has been one of the identifying marks of being Pentecostal. It isn't a problem that everyone does not speak in tongues. There is that possibility that everyone will. Speaking in tongues, praying in tongues, singing in tongues and interceding in tongues show that you are Pentecostal. Boone (1996:138) points out this importance by saying, "The emphasis on the manifestation of spiritual gifts (*charismata*) and speaking in 'tongues' (glossolalia) has arisen because of their significance in signalling the presence of the Spirit. From the perspective of Pentecostalism, a successful worship service is one in which the Spirit is present in an experiential way. A worship service is 'good' when the Spirit is encountered, regardless of what else happens." If the Spirit has been present in the service and manifested Himself, a person has been to "church." No articulated theological identity is needed here. Those attending the service have "experienced" the presence of God and no definition is needed. God showed up.

Cox's second dimension is primal piety. Primal piety refers to trance, visions, dreams, dance and other expressions of religious activity. Common Pentecostal Identity is expressed by its dreams and visions. Pentecostal people believe that God will reveal Himself to His people through dreams, visions and sometimes trances. Every vision or dream must be shared. Testimony time in a service is often the place where people share their dreams and visions. It does not matter whether or not a person has scriptural evidence to back up the dream or vision. What matters is this, a person has sensed that he/she has heard from God through the dream or vision and it must be shared with other believers. Do they understand the dream or vision? Not always. Do the dreams or visions make sense? Not always. Do they have to make sense or be totally understood? Not always. They only have to be from "the Spirit," that's all. Pentecostal people believe God reveals Himself to His people.

Cox's third dimension is primal hope. Pentecostal people are people of hope. There is the hope of a better world to come but also of a better world to experience

The Other Side of the Mountain

here and now. Pentecostal people believe in a heaven that transcends all this world can offer. Pentecostals believe that the God they serve not only has prepared a better world for them but that He also is able to change the circumstances of this present world for the betterment of His people. They have hope in the healing power of Christ. They have hope in the delivering power of Christ. They have hope in the power of the Word of God to meet any need they face. Their hope transcends the normal activities of the day.

One could argue that these same dimensions are found in other religious persuasions. That is true. The difference is found in the way that Pentecostal people's identity is bound up within these dimensions. Common Pentecostal Identity refers to the way in which the members of any congregation see themselves. It is true that in some cases, the theological foundation for some of these ideas is a little shaky. That is one of the reasons why it must be understood that there is a difference in *Theological Pentecostal Identity* and *Common Pentecostal Identity*. CPI is based more on experience while TPI is based more on academic understanding. While there must be a cautionary note concerning excessive dependence on experience without the theological foundations, to the Pentecostal in the pew and on the street, experience will almost always supersede written theology. One cannot just study Pentecostalism, one must DO Pentecostalism.

How does this reflect on this study? One of the surprises that came to light in this study was the feeling by several of the cell members that Pentecostal identity was not as important as I thought it would be to them. There was a clear indication that for some of the cell members distinguishing oneself as Pentecostal was not a primary issue. They had been looking around at other congregations and denominations and finding the same things happening in those congregations that were happening in their own congregation when the other congregations were not formerly Pentecostal. I, too, have experienced this recently. I had the opportunity of visiting a mainline denominational congregation that has never considered themselves to be Pentecostal, yet all the "signs" from an outward appearance were there -- type of music, hand clapping, dancing and chorus singing instead of hymns. I was very surprised to see this going on in this congregation. Does that mean that Pentecostalism is facing a chal-

The Other Side of the Mountain

lunge to retain its Common Pentecostal Identity? The answer would be yes, if one is only speaking about the rituals of Pentecostalism.

Cox (1995:262) makes an important observation about Pentecostals.

The great temptation facing pentecostals today is to forget or to minimise the circumstances of their birth, to try to blend into the religious and social atmosphere around them. But, as I have noticed time and time again, when they blend in—as they frequently do—they inevitably lose their essence, perhaps one should even say their souls. They become just one more denomination, one more creed, a slightly noisier crowd of religious hucksters trying to outshout the others. When they deny their origins they also deprive themselves of a future. They relinquish their extraordinary capacity to dig into the spiritual treasures below the religious crust. They forfeit their promise of shaping a flourishing faith that, because it once proved it could live in this fallen age without being seduced by it, might still provide a thriving spirituality for the century to come.

If Pentecostals try to blend in with the other denominations and become just one of the many, Pentecostals will lose their Common Pentecostal Identity.

This brings one almost full circle to the issue of “common” tradition. The very “traditions” that the younger generation cell members have wanted to change are considered by many as distinctive Common Pentecostal Identity characteristics. When I first arrived in Cape Town seventeen years ago, it was not difficult to distinguish between Pentecostal people going to service and non-Pentecostal people going to service. The characteristics of Pentecostals were easily identifiable: they were walking; someone carried a guitar; they all had Bibles in their hands or under their arms; all the women had their head covered. These were the things that made up Common Pentecostal Identity. Non-Pentecostals also walked but the other distinctives were not there: no head covering, wearing of make-up, type of clothes worn. If the initiatives of the cell group come into being in their entirety, the characteristics just mentioned will no longer be applied to Pentecostals. The Pentecostals will look like, act like and worship God just like everyone else. If all of these distinctive characteristics are removed, what will happen to Common Pentecostal identity, at least at the local community level?

The Other Side of the Mountain

Boone (1996:129) has two suggestions for Pentecostals. He says, "Pentecostalism is in danger of being squeezed into the very mold which it originally opposed as a reform movement. I believe that a Pentecostal revisioning of the Christian life has been transmitted primarily through two key components of the Pentecostal movement: its community and its worship. These two components must maintain their distinctively Pentecostal emphases if Pentecostalism is to continue its reformation character." "Community and worship" are done on a local level. Community has to do with the idea of the congregation being a family. Each one is a part of the other and work for the common good of all. Julie Gorman (1993:11) explains what is meant by community.

Community is not just small groups -- it is a mind-set. A mind-set that values the corporate as much as the individual. A mind-set that does not pride itself so much on individual accomplishment as on the community growth effect on all. A mind-set where greatest fulfillment is in the enabling of others. A mind-set that contributes its strength toward the good of the whole, not hoarding it for self. A mind-set where the person is comfortable with weakness because that reminds us there is a connectedness to the whole which can never be replaced with self-sufficiency.

A mind-set. The challenge to the Hout Bay congregation to keep its Common Pentecostal Identity will rest with whether or not they can re-establish the mind-set of community. The struggle by the cell group to initiate changes in the congregation has weakened the concept of community. Community occurs where "the greatest fulfillment is in the enabling of others." The struggle for change has not been a struggle to enable others but to bring others in line with one's own point of view. The initiatives of the cell group that have forced a re-evaluation of common traditions has caused, in some respects, the concept of community to become dysfunctional. That is evidenced by the fact that one group accuses the other of becoming a 'church within a church' and of no longer abiding by the 'traditions' of the elders, the founding fathers of the congregation. Gorman is right in her analysis of individual accomplishment over the growth of all. In this case, the individual accomplishments are the accomplish-

The Other Side of the Mountain

ments of an individual group [read cell group] over the accomplishments of the entire congregational community. If the Common Pentecostal Identity is to remain for the Hout Bay congregation, there must be this reestablishment of the community spirit in and by the members of the congregation.

The second aspect of Boone's suggestions concerned the area of worship. Worship used to be an important characteristic of Common Pentecostal Identity. One just knew when entering a service whether or not one was attending a Pentecostal or non-Pentecostal service. The common characteristics of Pentecostal worship were clapping of hands, dancing in the open space²⁰ and around the building, singing of hymns and old choruses. There has been a tremendous amount of change in the last five years since Boone made his observations. When speaking about Canadian Pentecostals, Kydd (1996:64) made this significant observation concerning worship.

The trend that developed in the late 1960s and 1970s was to turn to society in order to find a musical idiom in which to worship. That which was chosen was one found in soft rock, not primarily because it would be useful in evangelizing the lost, but because it was that for which many Pentecostals had developed a taste. When the same idiom was encountered in the Charismatic Renewal, the choice was reinforced. It could be argued that this process has led to a subversion of worship. It would appear that Pentecostals have become primarily concerned with what they get out of worship as opposed to what God receives.

A change took place with the style of worship. Hymns were no longer sung. New choruses by international "worship leaders" were being sung. Each congregation developed a "worship team" that would lead worship. The Common Pentecostal Identity was no longer just a Pentecostal identity but was now found in mainline and charismatic congregations as well. The distinctive forms of Pentecostal worship had been, as it were, swallowed up in the international "flavour of the month."

What happened was the loss of congregational identity. Yes, in many cases, the area of Pentecostal worship had fallen low and needed to be revised. Yes, some people "led worship" who should not have done so. Yes, Pentecostal worship needed

²⁰ The open space is an area in the front of the building that is left empty for the members of the congregation to be able to dance in the Spirit.

The Other Side of the Mountain

reviving. But did it need to become what it is now and lose its distinctive characteristics? Participating in a worship service that is led by a person who has been in touch with God and has heard from God about the music and songs to be sung, can be a rewarding experience. A well planned 'programme' can take the congregation into the presence of God. The difficulty is that too many congregations opt for a style that is not theirs and thus causes the local Pentecostal identity to become diluted into something that it is not. The Common Pentecostal Identity of worship has ceased to exist because it can be found in almost any congregation of any denomination or independent congregation. The challenge for Pentecostals, if they want to retain a distinctive identity, is to find out what makes up the Common Pentecostal Identity and in so doing it will keep its distinctiveness, its power and the presence of God.

5.7.3.2 Theological Pentecostal Identity

Theological Pentecostal Identity is different from Common Pentecostal Identity mainly because of the source from which it originates. I have stated that Common Pentecostal Identity is the identity that comes from the people themselves -- how they describe themselves. Theological Pentecostal Identity comes from either how denominations describe themselves or from how denominations describe each other. Hunt (1997:2) says there are two distinctive hallmarks of the Pentecostal movement, "charismata and second baptism." They say, "Both the charismata and the 'second baptism' had been used by Pentecostals from the beginning of the twentieth century as a self-affirming emblem of sanctity and separation." Auch (1990:50) adds that "the whole thrust of the Pentecostal movement has been the baptism of the Holy Spirit and helping people find Christ in a powerful way. When anything replaces that, we no longer serve God's purpose in His Kingdom." Clarke & Lederle (1989:50) say that "in the final analysis, what makes the ministry of any person or group distinctively Pentecostal is not the emotional content, the sensational element, the variety of entertainment on show -- it will always and only be the demonstration of the 'power of God in

The Other Side of the Mountain

Jesus'; in conversions, healings, deliverances and manifestations that are unquestionably the result of the "dunamis", the power of God's spirit, active in human persons." All of these references have to do with the presence and power of the Holy Spirit. The emphasis in each of these writings has nothing to do with most of the elements of Common Pentecostal Identity except for the presence of the Holy Spirit. Both identities share that aspect.

Theological Pentecostal Identity is concerned with the general not the specific. Theological Pentecostal Identity speaks to the whole of Pentecostalism while Common Pentecostal Identity speaks to the local. Theological Pentecostal Identity speaks in broad terms while Common Pentecostal Identity speaks in the narrowness of the present experience. Because of the rapid changes happening in Pentecostalism, some feel that Pentecostalism in general terms may lose its distinctiveness. For example, Spittler (1988:409) points out that Pentecostal spirituality is no longer limited just to "Pentecostal" churches:

The coming third millennium of the church is likely to find the majority of its adherents living in the two-thirds world in the Southern Hemisphere and practicing a Pentecostal spirituality. Pentecostal missionizing efforts reflect a spirituality that is characterized by (1) a high value placed on religious experience; (2) a preference for oral communication; (3) spontaneity in personal conduct as well as in corporate worship; (4) otherworldliness as the root of cultural pessimism, ecclesiastical separateness, belief in spirits and demons, and the eschatological urgency of the return of Christ; and (5) biblical authority, often expressed in a hermeneutic of biblical precedent. In the final analysis, Pentecostal spirituality is a lifestyle no longer limited to the Pentecostal churches.

Hunt (1997:2) seems to be agreeing when he says, "the entire Pentecostal movement is evolving so rapidly that it is not entirely clear whether these distinctive hallmarks still hold."

Theron (1989:181) says about the Apostolic Faith Mission that "it should be noted that while the majority of the respondents see the baptism in the Holy Spirit with

The Other Side of the Mountain

the speaking in tongues as important, there is also a de-emphasizing of this issue. *This is important and in the long run might change the face of Pentecostalism considerably* [italics in original]. Dayton (1988:403) also expressed concern over the loss of Theological Pentecostal Identity when he said, “. . . one of the greatest dangers that the Pentecostal traditions face is that they will assimilate into ‘evangelicalism’ in such a way as to lose the distinctive features that are their major gifts to the rest of the church.” Here is the challenge to Theological Pentecostal Identity: the experience of Pentecost has overwhelmed the theology of Pentecost. Where once the theology of Pentecostal experience was called into question, now it is “being done” by the very ones who called it into question. Theological Pentecostal Identity is in danger of being swallowed up, in the words of Boone, “by the very mold” which it tried to reform. If everyone is doing “Pentecost,” is there any longer a distinctive identity called Pentecostalism?

Walker (1997:37-39) believes that Pentecostalism will survive:

If post-modernity turns out to be a new cultural era we can expect that it will share as many continuities with the past as discontinuities so there is no doubt that Pentecostalism will survive in the future. In the Third World, for some time to come, it will no doubt continue to be thoroughly modern. But in the post-industrial societies a different religiosity is likely to abound. It will be one that will not repudiate the past. Nor will future religion always be wanting God to be doing a ‘new thing’ which late-modern Charismatics have craved. A post-modern religion will certainly look for a ‘form of life’ and a narrative of belonging but it will not trust experience to be at the heart of things. It will be one that will open up to other living traditions. It will be one that will value story over feeling, narrative over experience, icon over text, prophecy over tongues.

Walker describes here both types of Pentecostal identity. He says that what I call Common Pentecostal Identity will survive but Theological Pentecostal Identity in its present form will not survive. It is at the local level of Christian community that Pentecostal identity will remain distinctive. It is at the local level that Pentecostal identity will continue to be a driving force in Christianity. At the higher level of denominations and organizations, Theological Pentecostal Identity will struggle to survive.

The Other Side of the Mountain

What then is the challenge to distinctive Pentecostal identity? Cox (1995:312-313) best describes the challenge to Pentecostal identity:

If pentecostalism is to become a strong ally in what I have called the 'experientialist' side of the attempt to shape a spirituality for the next century, then pentecostals will have to be much clearer about what they mean by 'experience.' Otherwise, a vacuous 'cult of experience,' too much in keeping with the contemporary celebrations of 'feelings' and the endless search for new sources of arousal and exhilaration, could undermine its authenticity. Pentecostalism could disappear into the vogue of New Age self-absorption.

Pentecostal identity in the future will be determined by the experience of Pentecost. This experience of Pentecost must be defined in clear terms that do not allow it to become a "cult of experience" as Cox describes. Pentecostals need to heed the warning of Walter & Hunt (1998:220):

The yearning for ever new spiritual experience, unlike the security of dogma, is always on the move: experience that remains static becomes dull and formal. For spiritual experience to be sufficiently noteworthy to be taken as evidence of God's power acting in this world, this year's experience must cap last year's. To use charismatic jargon, 'to be at the cutting edge of where God is at' requires a constant cranking up of experience into the ever more wonderful and miraculous, a process that cannot go on forever and is in imminent danger of collapsing in on itself.

In the final analysis, Common Pentecostal Identity needs its counterpart, Theological Pentecostal Identity. CPI needs to be integrated with the firm foundation of academia. Theological Pentecostal Identity needs the freedom of the experiences of Common Pentecostal Identity. A solid theological reflection of the uniqueness of Pentecostal experiences is needed in order to preserve that uniqueness. It is not an either/or situation. They need each other or Pentecostal Identity may fall into oblivion as everyone else overruns it.

The Other Side of the Mountain

5.8 Bridging the Generation Gaps

This study has been about the differences in perspectives of younger and older generation Pentecostals. It has focused on the perceptions of a younger generation cell group and the initiatives that they envisioned for their local congregation. One of the issues that has been prominent in this study is the issue of generation gaps. The need to bridge generation gaps has been mentioned previously. I want to suggest three possible bridges to the generation gap that exists in the Sentinel PH Church congregation: 1) The Family, 2) The Body of Christ and 3) The Table of the Lord (Eucharist).

5.8.1 The Family

The congregation in Hout Bay is family. It is evident from the interviews that there is a strong tie with the congregation due to family ties. Part of the “addiction” to the congregation may very well be due to the close ties of the family. But it is also evident that the family also plays a role in this generation gap. It is the young family members who make up the cell group. It is the older family members who make up the older generation. The conflict is not only a congregational conflict but extends into the family relationship as well. Yet, the concept of family could be an important bridge for overcoming the gap that now exists in the congregation. Boer (1961:176) points out the role of the family in the work of the Spirit in the Book of Acts.

It is clearly around this divinely given social unit that the churches founded by the apostolic witness were built. Families entered the Church as units and their integrity was guarded by expressed apostolic concern. The nature of the family as a divinely instituted social unit and the large attention that is given the family as the only ‘natural unit’ in the Church forbid us to eliminate it from specifically theological and missionary reflection.

The family as “the only ‘natural unit’ in the Church” is an ideal means of becoming a bridge over generation gaps. As Boer indicates, the Spirit called families into the

The Other Side of the Mountain

kingdom of God as units, not as individuals. The work of the Holy Spirit in and through families can be one of the means of bridging generation gaps.

Whitesel and Hunter (2000:100) say, "When families live in proximity, different generations learn to get along, due to familiarity and intimacy. Nearness is the great bridge-builder across the generational chasm. But, in the later half of the twentieth century, the extended family pulled apart." Whitesel and Hunter have highlighted one of the factors in this specific general gap: the extended family pulled apart. In the case of this study, there is a physical mountain that has pulled the family apart. I am not suggesting that the cell members move back to Hout Bay as a means of bridge building. I am suggesting that if relations with the family members in Hout Bay can be strengthened even during the times of disagreement over congregational issues, then there is opportunity for the concept of family to be a bridge over a generation gap. A collectivist society could have within it the ideas that could help bridge this particular generation gap. The idea of the family as a bridge over generation gaps is associated with the second bridge, that of the Body of Christ.

5.8.2 The Body of Christ

The concept of the unity of the body of Christ can be a possible bridge over generation gaps. Paul writes in 1 Corinthians 12:

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. For in fact the body is not one member but many. But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, 'I have no need of you'; nor again the head to the feet, 'I have no need of you.'

The Other Side of the Mountain

The unity of the body of Christ can be seen here in that there is only one body, whether that body is considered the church universal or a local congregation. If Christ is the head of that body, then the members of that body need to be able to dwell together in peace and harmony. Ephesians 4:14-16 says:

For Christ Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man for the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

The bridge of the body of Christ can be built upon several factors that can be seen in these verses as well as others in the New Testament.

First, the concept of unity can be seen as an overriding factor in the body of Christ. Christ's prayer in John 17 was a prayer of unity for the disciples as an example of the kind of unity that Christ wanted for His people. *The International Standard Bible Encyclopaedia* (1996:Biblesoft CD-Rom) states:

The unity of the church was clearly recognized from the first. The intercourse between Jerusalem and Antioch (Acts 11:22; 15:2), the conference held in the former city (15:6 ff), the right hand of fellowship given by the elder apostles to Paul and Barnabas (Gal 2:9), the untiring efforts made by Paul himself to forge strong links of love and mutual service between gentile and Jewish Christians (2 Cor 8) - all these things serve to show how fully it was realized that though there were many churches, there was but one church. This truth comes to its complete expression in the epistles of Paul's imprisonment, with their vision of the church as a body of which Christ is the head, a body animated by one spirit, and having one Lord, one faith, one baptism, one God and Father of all (Eph 4:4 ff; Col 1:18; 3:11). And this unity, it is to be noticed, is conceived of as a visible unity. Jesus Himself evidently conceived it so when He prayed for His disciples that they all might be one, so that the world might believe (John 17:21).

The body of Christ is to show a "visible unity" so that the "world might believe." The cell members are not the entire congregation nor are the older generation the entire

The Other Side of the Mountain

congregation. An understanding of the broader concept that the local congregation is the body of Christ in the place that God has raised it up [Hout Bay] could begin to build a bridge over the gap that now seems to be separating these two groups.

Second, an understanding of the concept of the “wall of partition being broken down” could be the catalyst to bridging this generation gap. If the cell members and the older generation could begin to understand this part of the work of Christ on the cross, then the gap could be bridged. Paul says that Christ broke down the wall “of ordinances” to bring peace. In one way, Paul is speaking about the peace that Christ brings in reconciling humanity to God and God to humanity in all of its fullness. But it could also be applied to any situation where the people of God are not at peace with each other. The cell members clearly see the traditions as a form of “ordinances” that need to be broken and cast away. The cell members perceive the older generation as desirous of maintaining those same “ordinances.” The peace in the body of Christ has been broken and the gap needs to be bridged. This concept of the body of Christ being more than any one of its parts could go a long way in helping to restore peace and becoming one of the bridges over which the local congregation can cross.

5.8.3 The Table of the Lord

There is another model that I believe might be the key to bridging generation gaps found in Pentecostal congregations. That model is the Table of the Lord. It is also called the Lord’s Supper and the Eucharist. In most of the Western Cape Pentecostal churches that I have attended it is called the “Table of the Lord.” The scripture most commonly used is 1 Corinthians 11:23-26.

For I received from the Lord that which I also delivered to you; that the Lord Jesus on the same night in which he was betrayed took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is my body which is broken for you; do this in remembrance of me.’ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.

The Other Side of the Mountain

Concerning the Lord's Supper, *Nelson's Dictionary of the Bible* (1986:Biblesoft CD-Rom) states:

First, the Lord's Supper is a time of remembrance and Eucharist. Jesus said, "Do this in remembrance of Me" (Luke 22:19; 1 Cor 11:24-25). This is not to be so much our dwelling on the agonies of the crucifixion as it is to be our remembering the marvelous life and ministry of our Savior. The Eucharist is to be an occasion for expressing our deepest praise and appreciation for all Jesus Christ has done for us. Second, the Supper is a time of refreshing and communion. As we participate in the benefits of Jesus' death and resurrection life (Rom 5:10; 1 Cor 10:16), we are actually being nourished and empowered from the risen Christ through the Spirit. Third, the Supper is a time of recommitment and anticipation. We are to examine (literally "prove" or "test") ourselves and partake in a worthy manner (1 Cor 11:28-29). In so doing we renew our dedication to Christ and His people, in hopeful anticipation "till He comes" (1 Cor 11:26).

I will use the three ideas presented by Nelson to show how the Eucharist could be a bridge over which all generations could cross and thus reach over the gaps between them.

First, Nelson says the Lord's Table is a time to remember. The *International Standard Bible Encyclopaedia* (1996:Biblesoft CD-Rom) says, "These words make the Eucharist an efficient means for strengthening the spiritual union of the disciples with the Lord. . ." When one stands at the Lord's Table, it is a time to reflect – to consider our actions of the past and our actions of the future. It is a time to reflect on the "life and ministry of our Saviour." It is a time to remember "all Jesus has done for us." It is a time to remember that one is a part of the body of Christ and that the others standing at the Table are also part of that same body. Although Kritzinger (2002:169) is speaking about one's approach to missions, what he says is appropriate to the concept of the Lord's Table being a bridge over generation gaps. He says:

The Eucharist is the key to such a missionary spirituality because it is Christ who invites us to the Table; he does not command or threaten or bribe us to do so. And an invitation is a kind of question: 'Would

The Other Side of the Mountain

you like to join us at the table?' Around the table an open space is created, into which we are called. The basic tenor of a Table-centred spirituality is therefore the undeserved grace of God in Christ. The Eucharist also nurtures a communal spirituality, where it is quite clear that there is no private Christianity or individualist relationship with God. It also fosters a kenotic lifestyle, since the One whose death and resurrection we commemorate and celebrate is the one who washed his disciples' feet and gave himself sacrificially for the realisation of God's reign on earth.

As people stand in that 'open space,' they make themselves available for the Spirit of God to reach into their lives and to pinpoint any area that may not be in harmony with the presence of God. Pentecostals believe that every aspect of one's life is open to the working of the Spirit of God. The remembrance of Christ can foster the breakdown of those things that have caused the conflicts to which we have previously referred, such as individualism or collectivism, when those things have brought disharmony within the congregation.

The second idea Nelson suggests is that of a time of refreshing and communion. Cunningham (1996:253) says:

The Holy Communion Service is in itself a celebration of reconciliation. A thanksgiving for Jesus Christ the Mediator who reconciles all humankind to God. Reconciled to God and fellow human beings, Christians desire to receive the body and blood of Jesus Christ as a symbol of the recognition of his sacrifice for them and their willingness to take his life into theirs for the sake of others. It is the command of Jesus that no one should come to the altar with a heart unreconciled to another Christian. If this command applies to all worship, indeed, to every prayer we offer, then it applies all the more to receiving the sacrament. Dietrich Bonhoeffer saw the Lord's Supper as a celebrative occasion, in which Christians sought to find each other, confess to each other and seek forgiveness from one another and from God.

The Lord's Table can be a time of refreshing of relationships between the members of a congregation. Cunningham says that no one should "come to the altar with a heart unreconciled to another Christian." If generation gaps have caused members of a local congregation to be separated, then standing in the open ground at the Lord's Table could be the place where reconciliation could take place. How can one have com-

The Other Side of the Mountain

munion with God and not be in communion with other Christians? Is this not the essence of Jesus' statement concerning leaving the gift at the altar and being reconciled with your brother (Matthew 5:23-24)? If Bonhoeffer's idea is carried out, then the Lord's Table could be the primary bridge crossing between generation gaps reconciling the old and young around the breaking of the "body of the Lord."

Third, Nelson says the Lord's Table is a time for "recommitment and anticipation." One is to "renew one's dedication to Christ and His people" and to have "hopeful anticipation until He comes." This corresponds with the concept of the body of Christ being a means to bridging generation gaps. When Pentecostal people, in particular, stand around the Lord's Table and open themselves up to the moving of the Spirit of God, then they "anticipate" the moving of the Holy Spirit upon the people of God. Watt (1992:102), in speaking of the Assemblies of God, describes what could happen at the Lord's Table. He says:

In general it can be said that when the breaking of bread works well it could be likened to a symphony, each person an instrument playing a part, with the theme of the meeting passing from one person to another. Outsiders who attend a breaking of bread often wonder who the minister is. This is so because the minister is seated among the people and might not play a prominent role in the meeting. At times outsiders have asked who arranges the service, and who organises all the people to participate in the meeting. A genuine attempt is made to let the Holy Spirit lead and to allow a service to develop through the congregation.

The Lord's Table, the communion, can be a vital key in building bridges over generation gaps that exist in local congregations. The Lord's Table levels all playing fields before God. At His Table, it does not matter who has the better idea or who wants to change what. At His Table, all gaps can be bridged by the empowering of the believers to remember that it is Christ's body not theirs; that only the Spirit of God can bring refreshing to the spirit of humanity; that one needs to continually recommit oneself to the work and ministry of God; that one much look with anticipation to the time when "all things will be Christ's" and the body of Christ will stand together before the Eternal One

The Other Side of the Mountain

who gave himself for his people. When "beggar asks another beggar" for bread, they find it at the Lord's Table.

5.9 CONCLUSION

Ellison (1988:13,15) says that if a church wants to grow it must be open to change and it must want to grow and must have the courage to make the changes needed for that growth to take place. The cell members in this study wanted their congregation to grow. They wanted it desperately. They were willing to take whatever risk necessary in order for growth in the congregation to take place. Some of the initiatives brought the congregation to the point of division. Some of the initiatives caused conflict with the families of the congregation. Some of the initiatives caused cell members to disagree. Some of the initiatives caused the congregation to look at itself in new and different ways. One thing is certain: the congregation changed.

As discussed in Chapter One, the Hout Bay congregation would be typical of many Western Cape Pentecostal congregations. It is typical in size, under 200 members. It is typical in make-up: a mostly homogeneous congregation many of whom are related. It is typical in leadership: the pastor has a job outside the congregation. It is typical in its mix of people: older and younger generations. It is typical in outlook: they are in a building programme. It is typical in methods: evangelism is the primary effort for reaching new people. It is typical in respect to change: change isn't easy.

The central research question of this study has been: To discover the initiatives that a younger generation Pentecostal cell group brought in 1999 to its local Pentecostal congregation in Cape Town. I identified several key initiatives of the cell group that would have or already had an effect on the congregation. I discussed those initiatives under the headings of reinterpreting and resolving. The congregation was faced with the task of reinterpreting the way it looked at its traditions, its leadership structure, its evangelism/outreach and its identity. I discussed the cell group's initia-

The Other Side of the Mountain

tives in resolving the conflicts that arose as a result of the reinterpretations that were going on. Then I considered the missiological implications of those changes for the local congregation and for Pentecostalism.

No congregation should be seen in isolation from its greater church community. The changes in one local congregation can bring changes to its denomination. Changes to a denomination can bring changes to the movement of which the denomination is a part. As I mentioned previously, it is dangerous to generalize from the few to the many. It is dangerous to project from the one congregation to Pentecostalism in general. However, it is also dangerous to only concentrate on the one without looking at the larger picture to see if there is any correlating evidence in the bigger picture as well as in the small frame. There are changes happening in Pentecostalism that reflect in some ways the changes that are happening in this local congregation. One without the other is an incomplete picture. I do not believe that the initiatives of the study cell group will be considered that unique or rare. I believe that if other congregations were studied in the same way, similar initiatives would be found. The world of Pentecostalism is in a state of flux. Change therefore does not need to be considered in itself as good or bad. What matters is whether the result is good or bad.

Even then, there will not be agreement by everyone involved as to whether some changes are always good or always bad. The cell group made its decision to attempt to change its local congregation for what it felt was for the better. All the initiatives of the cell group were not welcomed. All the changes were not considered as good. Some were considered bad, very bad. It depended on the perspective of the person being changed. The local congregation in Hout Bay has been changed. It will no longer be the same. Now, the congregation must choose which direction it will go – forward or backward.

“The other side of the mountain.” The younger generation cell group has found itself on the other side of the mountain from its older generation members. The older generation have found themselves on the other side of the mountain from its younger generation members. What next? The Hout Bay congregation is not the only congregation that faces a generation gap. The congregation, young and old, will de-

The Other Side of the Mountain

cide which of the bridges suggested in this paper, or, another of their own making, they will build to cross the gap that is between them. As Pentecostals who believe in the power and influence of the Holy Spirit, there is the possibility that the Holy Spirit will remind them that at the present time they are only on "the other side of the SAME mountain."

The Other Side of the Mountain

5.10 EPILOGUE

This study began three years ago. There have been several changes in the cell group and the congregation. Not all of the changes came as a direct result of the initiatives of the cell group. Some of the changes came because of the intervention of God in the lives of His people. The study cell group is no longer the only cell group in the congregation. Every member of the congregation now belongs to a cell group. The congregation would still not fit Neighbour's definition of a cell group church. They still have the other programmes of the congregation that keep them in Neighbour's Programme Based Church. The congregation is still a "church *with* cell groups."

The leader of the cell group is no longer serving as cell leader "on this side of the mountain." In fact, he and his wife have been released by the Hout Bay congregation to pursue the ministry that God has opened for them on this side of the mountain. They have opened a coffee bar and ministry centre. They have been ministering to people who have walked in off the street. A local congregation is already well on its way to formation. Only one of the other couples of the original study cell group is working with the leader. All other cell group members have remained with the cell group under its new leadership. A younger generation member has been appointed as the cell group coordinator. The members of the original cell group that formed the basis of this study still travel across the mountain to attend the services and participate in the activities of the congregation. At the time of this writing, they remain "addicted" to their congregation.

In doing the work and mission of the church, Pentecostals ought to heed the words of Kritzinger (2002:166):

Mission is – and will always remain -- a challenge to the church. This is one of the key reasons why we need to affirm the term *missio Dei*: to remind us never to take mission for granted, since in the final analysis it is not our project. The risen Christ not only stands behind us as the one who command us to 'Go, therefore' or beside us with the

The Other Side of the Mountain

promise to be with us to the end of the age; He also stands in front of us as the one who occasionally brings us to a standstill to question our motives and methods as we dare to do mission in his name.

The Other Side of the Mountain

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The Other Side of the Mountain

APPENDIX A

The Other Side of the Mountain

INTERVIEW QUESTIONS:

- 1. HOW LONG AT CHURCH?**
- 2. WHAT DO YOU THINK IS THE PURPOSE OF CELL GROUP?**
- 3. WHY DID YOU JOIN THE CELL GROUP?**
- 4. WHAT PROBLEMS OR CONFLICTS DO YOU SEE IN YOUR LOCAL CHURCH?**
- 5. WHAT DO YOU THINK OUGHT TO BE DONE ABOUT THEM?**
- 6. WHAT IS YOUR ROLE AND/OR THE CELL GROUP=S ROLE IN SOLVING THESE PROBLEMS?**
- 7. WHAT ABOUT THE FUTURE OF THE CHURCH? PENTECOSTALISM?**
- 8. WHAT ABOUT SOCIAL ISSUES? WHAT IS THE CHURCH=S ROLE IN TOUCHING SOCIETY? EVANGELISM ONLY?**
- 9. WHAT ELSE?**
- 10. MAY I USE YOUR NAMES?**