COMMUNICATION IN CHRISTIAN GROUPS FROM MOVEMENTS TO ORGANISATIONS

By

Mike Megrove Reddy

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Promoter: Prof. Rembrandt Klopper

Abstract
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Mike Megrove Reddy

Promoter: Professor Rembrandt Klopper
Department of Communication Science
University of Zululand

This dissertation reports the results of a study made of the forms of communication employed by Judaeo-Christian religious groups when they saw themselves as movements, compared to when they had become organisations. Beginning with ancient Israel, the study documents how forms of communication become elaborated during the organisational phase of groups' existence. The forms of communication used in Christian religious groups are documented from the time of the early Christian Church, through the Reformation period, through the 17ᵗʰ century to present-day Christian groups. The dissertation also reports as a case study an empirical analysis of the forms of communication used by the Cell Church and churches with cell groups, both of which are inter-denominational and host regular informal gatherings. It is found that these gatherings display the onset phase characteristics of Christian movements.

From a theoretical point of view the research reported here provides evidence in support for the following Christian Religious Communications Hypothesis: *Christian religious groups will use a limited number of forms of communication when they perceive themselves as movements and they will expand their forms of communication, as they become organisations,* which forms special instance of Klopper (2003)'s general Theory of the Optimisation of Human Communication: *Humans optimise a variety of forms of communication within a culture, to ensure immediate direct personal survival and to maintain their culture as a long-term indirect survival strategy.* By confirming the validity of the Christian Religious Communications Hypothesis, the research findings also provide indirect validation for Klopper's general Theory of the Optimisation of Human Communication.

DECLARATION

The researcher, Mike Megrove Reddy, hereby declares that the work, on which this dissertation is based, is his own and that all sources that he has used and quoted have been indicated and acknowledged by means of complete reference.

[signature]

MIKE MEGROVE REDDY   4 March 2005

DATE

DEDICATION

The researcher dedicates this study to his parents, Mr. Perumal and Mrs. Rookumoney Reddy. He is grateful and appreciates the sacrifices that they have made so that he could have a good education.

ACKNOWLEDGMENTS

❖ To librarians of the University of Zululand, Umlazi Campus, Montford Municipal Library, Chatsworth and Moorton Municipal Library, Chatsworth.

❖ Finally, to his family, Monica, Stella, Mervyn Mandy, Odelia, Arul, Cyril, Ishara, Rob, Leon, Melanie, Lee Ann, Mark, Keeran and Megan, this is an achievement not just for him but for all of them as a family.

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FOREWORD

For his Masters degree the researcher did an empirical analysis of the forms of communication used by the Cell Church, an emerging evangelical movement against the background of the forms of communication that past Christian groups used when they were in their formative movement phases, and the forms of communication that they used when they had transformed themselves into organisations. For his doctorate the researcher will continue and expand this research theme by characterising in general the group-internal and external communication strategies that emerging Christian movements use to propagate and maintain themselves, and how those strategies change when movements become established denominations.

There are two phases to this research, namely a literature survey phase and an empirical fieldwork phase. During the first phase the researcher will analyse the forms of internal and external communication used by the reformist religious movements, namely (a) the forms of communication used by the early Christian church to differentiate itself from Judaism, and to propagate its beliefs, (b) the forms of communication used by the Protestant Reformation to differentiate itself from Roman Catholicism and to propagate itself, (c) the forms of communication used by 17th, 18th, 19th century religious movements, and (d) the forms of communication used by present-day Christian organisations in the face of large scale social change in the wake of urbanisation in the 20th century and computer mediated globalisation dating the latter half of the 20th century. The researcher is presenting his study from a reformist perspective.

HYPOTHESIS TO BE TESTED, STATEMENT OF PROBLEM, RESEARCH
METHODOLOGY, THEORETICAL FRAMEWORK AND OUTLINE OF
DISSERTATION

INTRODUCTION

In this study the researcher will give an account of the forms of
communication used by Christian religious groups when they are at the stage of
development where they characterize themselves as movements, as well as of the
forms of communication that they employ when they have become formal
organisations. He will in particularly look at how successful Christian
organisations communicate to solve the problems that they encounter to
maintain coherence as organisations, and to compete against other Christian
organisations for membership. The researcher is presenting his study from a
reformist perspective. He will conduct his research within the framework of
Klopper's theory of the *optimisation of human communication* (Klopper 2002).
Klopper's (2002:277) theory states that

Humans optimise a variety of forms of communication within a culture, to

ensure immediate direct personal survival and to maintain their culture as a

long-term indirect survival strategy.

Klopper's TOHC, focuses on the optimisation of human communication
in general. Klopper's TOHC has eleven corollaries. Theses corollaries are
mentioned in this chapter.

Klopper relates his theory of communication optimisation to the imperative for human survival. Firstly, subgroups of humans *communicate cooperatively* in order to survive within the greater human species. Secondly they communicate *competitively* with other groups to gain survival advantage over those groups. According to Klopper 2002 the above-mentioned forms of cooperative communication within groups, and competitive communication between groups, have led to the evolution of human cultures over time. Taking Toffler (1978/1991) as a point of departure, Klopper (2002:282) states, "...one can discern four conservative phases of human cultural evolution, namely the nomadic age, the pastoral age, the industrial age and the information age." He will specifically use the empirical results of his research to test the validity of Klopper's theory of the optimisation of human communication.

HYPOTHESIS TO BE TESTED

Against the background of Klopper 2002's Theory of the Optimisation of Human Communication the researcher is testing the following optimisation hypothesis:

Christian religious groups will use a limited number of forms of communication when they perceive themselves as movements and they will expand their forms of communication, as they become organisations.

The major implication of this hypothesis is that Christian religious movements at different stages of human cultural development will utilise the characteristic forms of communication available at their time of origin and that they will optimise and extend the range of forms of communication at their disposal when they develop from movements to organisations. The researcher will show how Early Christianity, Christianity during the Protestant Reformation

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era, Christianity during the 19th century and Christianity during the 21st century used very similar forms of communication when they emerged as religious movements, and how they extended their range of communication strategies in similar ways because they required an extended range of communication strategies when they had developed into Christian organisations.

STATEMENT OF PROBLEM

The present research project is a continuation of Reddy 2003, which quite narrowly focused on how the Cell Church communicates as a Christian religious group, namely what forms of intrapersonal and interpersonal communication are used in the Cell Church, what factors constrain and enable intrapersonal and interpersonal communication in the Cell Church and how the forms of communication employed by the Cell Church correspond and differ from those used during the onset phase of previous religious movements such as the early Christian Church, the Protestant Reformation and the Seventh-day Adventist Church.

The scope of the present research project has been considerably broadened by determining how Christian religious groups in general have communicated through the ages when they perceived themselves to be movements and how their forms of communication have changed when they became organisations. The specific **problem** that is being investigated relates to a lack of understanding within the discipline of communication science about *how principles of organisational communication emerge and develop in Christian religious groups when they develop from being a religious movement to being a religious organisation.*

The theoretical framework, which is being adopted for conducting the research, is Klopper's theory of the optimisation of human communication (Klopper 2002). Data obtained by means of a literature review, complemented by

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empirical research, will be used to test the validity of Klopper's theory when applied to the organisational strategies employed by Christian groups. This theory has already been summarised above, and will be expounded in greater detail in this chapter.

The empirical phase of this research project will document the forms of communication used by a number of Christian organisations in the Durban region to establish which forms of communication they employ to differentiate themselves from other religious organisations and to propagate their beliefs. It will in particular focus on communication between organisations and the congregations that are affiliated to them, as well as communication between them and their international Head Offices. The statistical program SPSS 11.5 will be used to quantify the results of the survey. Also the results of the empirical survey will be used to test the validity of Klopper's Theory of the Optimisation of Human Communication.

AIMS

The researcher has 5 aims with regard to this study:

1. To document the role of the different forms of communication used during the formation of Christian religious movements, and to document how those forms of communication change during their development from movements to structured organisations.

2. To test the validity of Klopper's theory of the optimisation of human communication (TOHC) in relation to how human writing systems have evolved from the beginning of the pastoral age 10, 000 years ago to the present-day information age;

3. To further test the validity of Klopper's theory of the optimisation of human communication (TOHC) in relation to how human forms of communication develop in religious groups between the phase when they see themselves as movements and the phase when they are maturely established organisations;

4. To characterise the stage of development of the Cell Church as a religious movement;

5. To provide information about communication processes at the level of detail that would assist Christian religious organisations in devising and implementing communication strategies to maintain and propagate themselves. This information is also intended to assist in seminary programmes with the training of prospective pastors and church leaders.

RESEARCH METHODOLOGY

The researcher will focus on a combination of qualitative and quantitative research. Collins et al (2000:89) quotes Mouton and Marais (1989:157) regarding the definition of qualitative research:

...that approach in which the procedures are formalized and explicated in a

not so strict manner, but in which the scope is less defined in nature and in

which the researcher does his or her investigation in a more philosophical

manner (translation).

Qualitative aspect will focus on the literature survey regarding the forms of communication used by the early Christian Church, the Protestant Reformation, Baptist Church, Seventh Day Baptist, Methodist Church, Seventh-

day Adventist Church, Salvation Army, Church of the Nazarene, Christian Coalition of America (Evangelicals), Cell Church as well as an attitude survey forms of communication used by the clergy and laity in the Cell Church.

Collins et al (2000:89) quotes Mouton and Marais (1989:157) regarding the definition of quantitative research:

> ... *the approach used by researchers in the social sciences that is more*
>
> *formalized in nature as well as explicitly controlled, with a more carefully*
>
> *defined scope, and that is relatively close to the approach used by researchers in*
>
> *the natural sciences (translation).*

In order for quantitative research to be authentic there are certain scientific methods and techniques, which have to be implemented. Collins et al (2000:88) mentions the various instruments that could be used in quantitative research:

> *Measuring instruments: observers, questionnaires, interviews, the analysis of*
>
> *existing documentation, or any standard method of data collection.*

In order to ensure that the results will be well represented, the researcher will design a questionnaire and select a selective sample of respondents. A quantitative analytic nature was used in the study, which contains research methodology based on sampling techniques, questionnaires and fieldwork. SPSS 11.5 is the appropriate form of statistical quantification in the analytical program. SPSS 11.5 projects the interpretation of the results in terms of parameters of significance. However, if SPSS 11.5 were to be incorrectly coded, this will result in an inaccurate analysis.

THE THEORETICAL FRAMEWORK OF RESEARCH

In this section the researcher will give the definition of theory, explain what a theoretical framework is, and will also give the theoretical framework of his research.

Definition of a theory

According to Steinberg (1999:47), "a theory is simply a creative interpretation or explanation of a phenomenon." Following Popper (1972 and 1980) and Popper in Popper & Eccles (1977), theory-formation entails that the researcher must start with a formulated hypothesis and that s/he must critically test against empirical data in order to try and disconfirm its validity. If the researcher fails to disconfirm such a hypothesis, it temporarily can be considered to form part of the theoretical framework of a discipline. No theory ever has a permanent status. Subsequent research may disconfirm the validity of a theory, particularly by showing that one or more of the assumptions that it is based on are false.

A theory is an interrelated coherent set of ideas that helps to explain and make predication of data, according to a non-authored website http://www.Uiow a.edu/~c07p075a/class2/Theories/what is a theory.htm.

Theories can be used for six reasons as mentioned by a non-authored website at the University of Toronto, at www.scar.utoronto.ca/~thompson/course/methods2/tsld008.htm, these are as follows:

❖ To form hypotheses

❖ To predict phenomena

❖ To explain phenomena

❖ To integrate knowledge

❖ To extend knowledge

❖ To increase the plausibility of hypotheses

❖ To state what a theoretical framework is.

According to Liebert and Spiegler (1970:7):

A theory should not only describe past events but it should also predict future ones. Thus, a second purpose of theory is to provide a basis for prediction of events and outcomes that have not yet been investigated. This purpose clearly implies that a theory must be testable and capable of being refuted or falsified.

The definition of the term theoretical framework is as follows according to Collins et al (2000:46) "Nevertheless, a sound theoretical framework enables the researcher to identify those factors most likely to have a bearing on the particular problem being studied." (Also see Leedy 1993:14, 15).

There are two types of theory; they are general and partial theory. A general theory has universal validity. It is valid for all humankind and holds for all cultures. It is also timeless; it is for today, tomorrow and the future. By contrast, a partial theory holds true for a certain group of individuals and for a certain time. Partial theories are often used to test the validity of one or more corollaries (assumptions) of general theories.

In the following section the researcher outline the general theory that he will utilize in his research, after which he will state the specific applied theory that he will use to assess the validity of one of the corollaries of the general theory.

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Klopper's Theory of Optimisation of Human Communication

Klopper (2002:277) theory states that:

Humans optimise a variety of forms of communication within a culture, to

ensure immediate direct personal survival and to maintain their culture as a

long-term indirect survival strategy.

The researcher will refer to the Theory of Optimisation of Human Communication in the future as TOHC. Klopper (2002:277) states the corollaries as follows:

1. On the principle of economy, no culture will evolve a system of communication that is more complex than is required for optimal communication within or between cultures.

2. Human communication contains *indexical* features as evidenced in nonverbal communication codes (such as gestures, facial expressions, locomotion posture) that are directly grounded in actual instances of communication, and *symbolic* features that, as codes, first relate to one another in complex hierarchical patterns (such as phonemes, or written symbols, that are combined to serve as symbolic labels for conflated concepts in the form of morphemes and lexemes, which in turn are combined according to predictable patterns to form sentences that can be used to refer to actual events). Only in semiosis related to other symbolic elements in the human communication codes, can any subset of codes be used to refer to entities in the human environment.

3. Specific instances of communication can be ordered along a compliance-gaining continuum that progresses from *cooperation* to *competition* to *confrontation*.

4. New forms of communication will from time to time emerge in a culture to give expression to the increasing complexification of that culture.

5. When new forms of communication emerge in a culture they never supplant existing forms, but instead absorb and relativise them as part of the new more extensive communication processes.

6. Humans use newly emerged forms of communication as survival strategies to innovate existing domains of knowledge of their culture and to create new domains of knowledge.

7. As a form of communication matures, it becomes ubiquitous.

8. Older forms of communication are employed more ubiquitously than newer ones.

9. Communicators employ ubiquitous forms of communication subconsciously.

10. Existing forms of communication could be simplified in response to catastrophic stressors that impact a culture.

11. Basic as well as simplified forms of communication could become more complex under the influence and in the direction of more complex forms of communication during cross-cultural contact if

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the users of the more basic forms of communication perceive a communication advantage in emulating the forms of communication of the more sophisticated culture.

Klopper's TOHC, focuses on the optimisation of human communication in general. This research will test the validity of Klopper's theory with regard to how Christian religious groups communicate at an initial phase when they see themselves as being movements, and how their modes of communication change when they become organised into organisations. The researcher will therefore be testing the validity of the generic theory in the more specific domain of organisation formation.

Klopper characterises his theory as an optimisation theory, and relates it to two other optimisation theories, namely Optimality Theory and another theory, unnamed by its authors, which Klopper refers to as the Framework for Optimal Global Electronic Communication (FOGEC). Klopper shows that Prince and Smolensky introduced the Optimality Theory in 1993 with regard to the optimisation of linguistic codes in the area of phonology and morphosyntax.

According to Prince and Smolensky, languages are not governed by generative rules (as envisaged in generative theories of language structure), but optimisation principles, of which some are of a general and others of a more specific nature. These principles are thought to be ordered in hierarchic patterns, with more generic principles being higher on the optimisation hierarchy than the more specific ones. According to Prince and Smolensky's theory, differences between languages can be accounted for by the different ordering of optimality principles in language-specific hierarchies.

Klopper relates his theory of communication optimisation to the imperative for human survival. Firstly, subgroups of humans communicate

cooperatively in order to survive within the greater human species. Secondly they communicate competitively with other groups to gain survival advantage over those groups. According to Klopper 2002 the above-mentioned forms of cooperative communication within groups, and competitive communication between groups, has led to the evolution of human cultures over time. Taking Toffler (1978/1991) as a point of departure, Klopper (2002:282) states, "...one can discern four conservative phases of human cultural evolution, namely the nomadic age, the pastoral age, the industrial age and the information age." In the following sections the researcher will briefly summarise these four stages of human cultural evolution.

The Nomadic Age

In the first phase, known as the nomadic phase, "which started at the dawn of modern humans, perhaps a hundred thousand years ago, most of humankind wandered on foot in small bands of hunter-gatherers after their food resources" (Klopper 2002:282). Klopper also mentions two theories that were proposed to account for the global dispersion of humans across the globe, namely the Out-of Africa Theory and the Multiregional Development Theory. These theories give different accounts of the global dispersion of the present day humans.
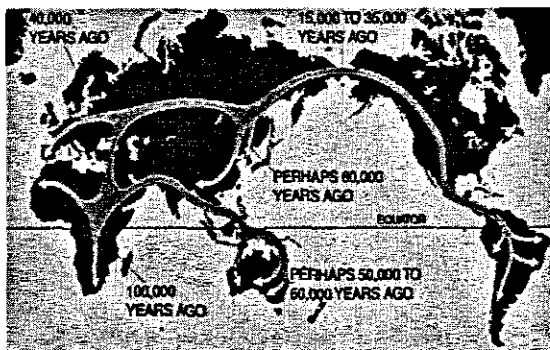
Figure 1: World map showing the dispersion routes out of Africa of modern humans over the past 100, 000 years according to Klopper 2002:283

The Out-of-Africa Theory states that anatomically present-day humans emerged from Africa as hunter-gatherer nomads during a previous ice age when sea levels dropped and land bridges appeared between Africa and Gibraltar and

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between Africa and the Arabian Peninsula. This theory states that during the ice ages there was an accumulation of ice sheets on the various continents. The need for survival led to humans migrating in search of game. They went over there temporary land bridges.

Due to the sea level dropped, which resulted in temporary land bridges, opening and this led to the separation of the continents. Therefore in the past 100 000 years humans have populated all the continents of the earth. This led to "displacing and causing the demise of other human species like Homo erectus and Neanderthal" (Klopper 2002:282).

Klopper 2002:282 states:

According to the Multiregional theory, Homo erectus emerged from Africa as

a common ancestor species of all humans about two million years ago and

populated the globe as bands of nomadic wanderers that independently and in

parallel evolved into modern humans.

Forms of communication used by our nomadic ancestors

During the Nomadic phase, humans depended greatly on small group communication, consisting of interpersonal communication, verbal and nonverbal communication. According to Oxford Junior Encyclopaedia (1961:493):

The first primitive picture-writings were rough drawings made on the walls of

caves, on animals' bones, or on stone. In primitive picture-writing the picture

represents the actual object drawn, such as a man or an animal: and a circle

might represent the sun.

About 40 000 years ago early modern humans depicted concepts by means of cave art. The ox, as shown in figure 2 below, formed a prominent theme in cave art:

Figure 2: Prehistoric drawing of an ox and other wild animals at Lascaux Caves in France, on the website: http://perso.wanadoo.fr/happyriders/Images/Les %20Deux%20Vall%E9es/lascaux%20unico m.jpg

Writing systems were not invented during this age. One such reason for this is highlighted by Diamond (1998: 236) "Writing was never developed or even adopted by hunter-gather societies, because they lacked both the institutional uses of early writing and the social and agricultural mechanism for generating the food surpluses required to feed scribes."

The Pastoral Age

With time nomads began to settle down. They chose land that was situated next to rivers, so that they could have access to water. The pastoral age is believed to have started about 10 000 years ago. Even though people depended on oral communication, writing and other forms of graphical representation emerged during this age. People wanted newer forms of communication to enhance their ability as communicators.

Knowledge was passed by word of mouth long before books were published. Even when books were published they were for the elite or the so-called upper class. Before the Reformation, only the clergy read the Bible and the laity had to accept whatever they were told. In 1452 the printing press was invented, which made knowledge more accessible. However, the clergy controlled it.

The Industrial Age

The industrial age is believed to have begun about 300 years. The Industrial Age gave rise to a community that moved away from the pastoral age of agriculture, to an age of urbanization and industry. In industrial age people's occupations changed from working on farms to working in factories. The industrial age originated in Britain. The industrial age brought transportation, which had a great impact on the various communities with regards to transporting the goods that were manufactured. The industrial age was an age of inventions and discoveries. Medical science has also made great inroads. The negative contributions of the industrial age were child labour, pollution and over crowded cities. People left their rural areas to settle in urban areas.

Towards the end of the colonial era we witness how countries invested finances into the development of electronic communications, telegraph, mass electronic forms of communication, as well as the radio and television.

The Information Age

The achievements of the industrial age established the way for the information age. The year 1970 saw the rise of the information age. During this time there was a decline in industrial production. Countries are now part of an Internet-based, integrated global knowledge driven economy. Different countries have realised that if they do not move into this new era they will remain in the industrial age. An important feature of the information age is the networking of computers.

According to Klopper (2002:287) "In the information age the knowledge that fuels market economies, increasingly resides in globally integrated information networks that are only accessible to those in command of the requisite electronic communication skills and in possession of the means of

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access to such networks." Electronic communication has provided facilities for eCommunication, eCommerce, eEntertainment, eGovernance and eLearning.

A Glimpse into the digital future

Though science and technology is moving progressively forward in many overseas countries, South Africa seems to be on the wrong side of the digital divide (Klopper 2002:288).

If Klopper's TOHC is applied to organisations, specifically religious groups that have developed from movements to organisations, the partial theory corollaries can be postulated. Klopper's THOC is a general theory, when applied to the religious group, which is partial, the focus will be on corollary number four which states that "New forms of communication will from time to time emerge in a culture to give expression to the increasing complexification of that culture."

Testing Klopper's Theory of Optimisation of Human Communication

Against the background of Klopper 2002's Theory of the Optimisation of Human Communication the researcher is testing the following optimisation hypothesis:

Christian religious groups will use a limited number of forms of

communication when they perceive themselves as movements and they will

expand their forms of communication, as they become organisations.

If the above hypothesis proves to be false, it would be an indication that Klopper's theory regarding the optimisation of human communication does not hold with regard to the optimisation of communication in developing Christian religious groups. If however, the above hypothesis is confirmed by the empirical results that the researcher presents in the course of this dissertation, Klopper's

theory can be *tentatively* considered to be valid for the development of religious forms of communication in Christian groups. The word "tentatively" *is italicised* above because in empirical research there are no theories that be reified and treated as being beyond the scope of subsequent critical analysis after initial positive findings had been made.

Modelling the development of forms of communication in Christian religious groups

Encarta World English Dictionary 1999 characterises a model as:

A simplified version of something complex used, for example, to analyze and

solve problems or make predictions.

According to the non-authored website, http://course.washington.edu/ ~hubio516/Slides?Models4slides/tsld003.htm, a model is:

- ❖ A symbolic representation of something we wish to understand.

- ❖ It imperfectly characterizes the entity it represents.

- ❖ Models are not "right" or "wrong."

- ❖ Models vary in ability to account for aspects of the phenomena they represent.

- ❖ A good model has a good fit with reality.

According to Deutsch on the website http://www.utexas.edu/coc/ journalism/Js363/lectures/lect2713/tsld006.htm, "Models 'are indispensable for understanding the more complex processes.' "

Based on of this survey, if it reveals the validity of the TOHC the researcher will construct a model that accounts for how religious groups communicate when they see themselves as movements and how those forms of communication are changed when they become organisations.

OUTLINE OF DISSERTATION

This study focuses on the forms of communication used by the Cell Church as an emerging organisation for maintenance and propagation against the background of how previous religious movements communicated for maintenance and propagation. The researcher will analyse the forms of internal and external communication used by eight reformist religious movements, namely (a) the forms of communication used by the early Christian church to differentiate itself from Judaism, and to propagate its beliefs (b) the forms of communication used by the Protestant Reformation to differentiate itself from Roman Catholicism and to propagate itself, (c) the forms of communication used by 17th, 18th and 19th century religious movements, and (d) the forms of communication used by present-day Christian organisations in the face of large scale social change in the wake of urbanisation in the first part of the 20th century and computer mediated globalisation during the latter half of the 20th century. In the present chapter he will present the hypothesis to be tested, state the problem to be analysed and the research methodology that will be used. He will also provide a brief outline of the structure of this dissertation as a road map for the reader.

In chapter 2 the researcher will highlight the various key concepts that he will use in this dissertation. Although he is following a multi-disciplinary approach by integrating knowledge from the fields of communication science and theology, he will present the key concepts in alphabetical order so that the reader can easily

return to this chapter to crosscheck the meanings of the concepts that he will employ.

In chapter 3 the researcher will give an exposition of the concept "communication" and the forms of communication that humankind employ. However, the main focus of this chapter will be on organisational communication.

In chapter 4 the researcher will look at the emergence and evolution of writing against Klopper's Theory of the Optimisation of Human Communication.

In chapter 5 the researcher will look at the development of belief systems in pastoral societies against Klopper's Theory of the Optimisation of Human Communication.

In chapter 6 the researcher will look at the forms of internal and external communication used by the reformist religious movements, namely (a) the forms of communication used by Christ as a communicator and (b) the forms of communication used by the early Christian church to differentiate itself from Judaism, and to propagate its beliefs.

In chapter 7 the researcher will look at the forms of internal and external communication used by the reformist religious movements, namely, the forms of communication used by the Protestant Reformation to differentiate itself from Roman Catholicism and to propagate itself. The researcher will be focusing on roles played by Martin Luther and John Calvin.

In chapter 8 the researcher will look at the forms of internal and external communication used by the reformist religious movements, namely, (a) the forms of communication used by 17th, 18th and 19th century religious movements, (b) the

forms of communication used by present-day Christian organisations in the face of large scale social change in the wake of urbanisation in the first part of the 20th century and computer mediated globalisation during the latter half of the 20th century and (c) the researcher will analyse the communication activities of the Cell Church that represent the church as the present-day Christian reformation

In chapter 9 the researcher will explain how he did his fieldwork and how he interpreted the results by using SPSS 11.5 as analytical instrument.

In chapter 10 the researcher will present the findings of his survey and give an account of his findings and demonstrate his findings with graphs.

In chapter 11 the researcher will conclude by providing a brief retrospective summary of this dissertation, and by making recommendations regarding the forms of internal communication to be used by emerging religious movements like the Cell Church to maintain themselves, and the forms of external communication they ought to be using to propagate their beliefs among prospective converts.

SUMMARY

In this chapter the researcher presents the hypothesis to be tested and the statement of the problem regarding his dissertation. He highlights the research methods employed. He presents the theoretical framework as well as the hypothesis that he would be testing. He rounded the chapter by giving an outline of his dissertation. In this chapter, he formulated aims, which will document the role of the different forms of communication in the formation of Christian religious movements, and their development from movements to structured organisations.

In the Chapter 2, the researcher will discuss the key concepts that will be used in this dissertation.

KEY CONCEPTS

INTRODUCTION

In the previous chapter the researcher presented the hypothesis to be tested and the statement of the problem regarding his dissertation. He highlighted the research methods that would be employed and presented the theoretical framework of his research. He rounded of the chapter by giving an outline of his dissertation.

The purpose of this chapter is to introduce the main concepts that the researcher will be working with, which will be analysed in detail in subsequent chapters. Key concepts cite some authority, as well as provide the essential concepts used and shows relevance with regards to the research. Key concepts will be given in alphabetical order. This should help the reader to establish an overall picture of the type of research that was carried out.

The researcher will pay particular attention to the digital communication at the disposal of Christian religious movements and organisations that could be used during internal communication (communication among members) and external communication (communication with prospective converts).

ADVENT

The word advent comes from the Latin word *coming* and in Christian circles refers to the coming of Christ (New Standard Encyclopedia, 1999:73). The next entry will explain the importance of this key concept.

BAPTIST CHURCH

The Baptist Church is a group of Protestants who believe that baptism should be administrated to individuals that are in an age of understanding. They therefore disapprove of infant baptism. Baptism must be by immersion. They also believe that the church and state should be separate. They also believe that the local church should have total autonomy. In Chapter 8, the researcher will analyse the forms of communication this organisation has used from the time they emerged as a movement, until they became an organisation.

CELL

The Advanced Learner's Dictionary of Current English (1987) gives five definitions of the word *cell*. Firstly, a cell is a small room for one person (especially in a prison or a monastery). Secondly, it is a compartment in a larger structure (especially in a honeycomb). Thirdly, a cell is a unit of apparatus for producing electric current by chemical action (example: of metal plates in acid, often part of a battery). Fourthly, a cell is a microscopic unit of living matter enclosing a nucleus with self-producing genes. Fifthly, a cell is a group acting as a nucleus of covert revolutionary political activities, including covert forms of communication. In the next entry the researcher will indicate which of the meanings is used in a metaphor by the Cell Church to characterize itself as a Cell Church.

CELL CHURCH

A Cell Church is a church, which is made up of small groups called *Cell Groups*. These groups meet once a week in various homes. Much emphasis is placed on these meetings. These various groups come together on Sunday for the celebration service. Cho (1981:50) gives an example of how a Cell Church Model operates, "Each week these members gather in their neighbourhood cell

meetings, where they have an opportunity to worship the Lord, pray together, to learn from the Word, to experience the working of the gifts of the Holy Spirit, to see miracles and healing and to enjoy loving relationship with their fellow Christians." In Chapter 8, the researcher will analyse the forms of communication this organisation used at the time of their formation and the forms of communication they use presently.

CELL GROUPS

According to an non-authored website, http://www.littlefalls.co.za/home page.cfm, cell groups are defined as follows, "A Cell Group (or Home Cell) is a small group of people who are committed to first of all building up one another, and secondly to fulfil the great commission in reaching out to the lost. They meet together weekly, as well as having contact with other people throughout the week. The cell group is like a larger family than just your own. It is comparable to the cells in a human body that provide protection, communication, life, sustenance etc. Likewise the cell group is there for protection, edification, acceptance, support and communication." In Chapter 8, the researcher will look in-depth at this important key concept.

CHRISTIANITY

Christianity is one of the many religions that are in existence today. The word Christianity comes from the Greek *Christos*, meaning *anointed*. According to the Larousse Dictionary of Belief and Religions (1994:98) "Christianity is a world religion centered on the life and work of Jesus of Nazareth in Israel and developing out of Judaism."

The earliest followers were Jews, who after the death and resurrection of Jesus believed Jesus to be the Messiah or Christ. The prophets highlight Christ in

the Old Testament and in unique relation to God, whose Son or *Word* (Logos) he was declared to be. The authority of the Bible is recognised by all Christians, which is read during their public worship. Christianity is one of the major religions of the world. In Chapter 8, the researcher will look at the various groups within Christianity.

CHURCH

It is interesting to note that the English word *church* comes from the Greek word *kuriakos* meaning *belonging to the Lord*. A secondary definition of the term church is "a group of people called out from the world and belonging to the Lord" (Thiessen 1996:311). Membership is a personal decision of faith in Jesus Christ. In the local sense, the word *church* is used of a group of professed believers in any one locality.

The early church was founded on the day of Pentecost. Gaebelein (ed.) (1979:478) says that in the New Testament the word church (*ekklesia*) is used flexibly and that it applies to the Christian gathering for fellowship (1 Corinthians 14:19) and the local communities (Acts 8:3). It also refers to the whole body of Christians. The Church also refers to the *Bride of Christ*. In Chapter 8, the researcher will look in-depth at this important key concept.

CHURCH OF THE NAZARENE

In 1894 eight small Holiness groups came together. In 1895 Phineas F. Bresee and Joseph P. Baldwinas as well as family and friends established the Church of the Nazarene. In 1898 they published a Manual. This Manual contained articles such as a statement of belief, as well procedures for the consecration of deaconesses, the ordination of elders and ritual (Fairbanks et al 2001:18). In October 1908 several Holiness groups merged and the Church of

the Nazarene was established in Texas, America. In Chapter 8, the researcher will analyse the forms of communication this organisation used from the time they emerged as a movement, until they became an organisation.

COMMUNICATION

Communication takes place in various ways and forms. The word *communicate* comes from the Latin *communicare*, which means *to share* or *to make common* (The New Book of Knowledge, Vol. 3, 1976:429). A communicator is an individual engaging another individual in the process of communication. In interpersonal communication individuals take turns being a communicator and recipient. Communication is seen as the vehicle through which we develop, maintain and improve human relationships. Communication may also be used to destroy and/or undermine human relationships. Communication is the sharing of meaning. However, when one person is able to transmit a thought to another that attaches meaning to the thought, communication has taken place (Forest and Olson 1981:7).

The ability to communicate effectively provides an advantage in reaching personal and occupational goals. It should be noted that through communication we establish, develop and maintain relationships and through communication we form and terminate relationships. In Chapter 3, the researcher will look at the elements in the communication process and forms of communication. In Chapter 6, 7 and 8, he analyses the various forms of communication Christian organisations used at the time of their formation.

COMMUNICATION BY OBJECTIVES

An objective is the desired end-result of communication that is measurable in terms of the achievement of a condition or an action, which will

satisfy the need or needs of the communicator (Mersham and Skinner 1999:48).
Fourie (1985) as quoted by Mersham and Skinner (1999:40) designed the system
of Communication by Objective (CBO), which is a planned communication
process that can be divided into four basic parts or stages.

The first basic part or stage is the identifying of needs. Formulating the
objective is the second stage in Communication by Objectives (CBO). Analysing
the destination is the third stage in Communication by Objectives (CBO).
Arranging for feedback and evaluation is the fourth stage in Communication by
Objective (CBO). In Chapter 3, an in-depth definition of this key concept will be
given.

COMMUNICATION CODES

Communication codes are a collection of related signs and/or symbols
and the rules that regulate their use in communication. Words, for example, are
signs or symbols and grammar is the set of rules that regulate their use (Mersham
1999:17). In Chapter 3, an in-depth definition of this key concept will be given.

COMMUNICATION NETWORKS

A communication network is the interaction among members of a small
group. According to Rogers and Agarwala-Rogers (1976:127) "communication
networks are the 'threads' that hold a system."

There are five types of communication networks namely; wheel, Y, circle,
chain and the all-channel network. The *wheel* network has a leader who is the
focus of comments from each member of the group. In the *chain* network, at
least three people can communicate with those on either side of them. The "Y"
network is similar to that of the chain. The *wheel, chain* and Y networks are

centralized with a leader. In the *circle* network, each individual can only communicate with two individuals, those on either side of him/her. The *all-channel* network is the only communication network where all lines of communication are open. In Chapter 3, an in-depth definition as well as diagrams of this key concept will be given.

COMMUNICATION PROCESS

Mersham and Skinner (1999:10) describe the communication process as follows: firstly, *communicator* or *source* is the originator of the message. The source or communicator may be an individual or several individuals working together, a committee or an organisation. Secondly, the *message* is the ideas and information that the source transmits to the recipient, usually with an intention that these are necessary to initiate, support or ensure some or other form of behaviour action.

Thirdly, messages are composed in *signs* and *symbols*. Fourthly, to *encode* is to change a meaning into a series of signs and symbols, such as language, for transmission. Fifthly, a *channel* is the means by which a message travels from a source to a recipient. Sixthly, the *recipient* is the person or persons receiving the messages. Seventhly, the communication *effects* are the changes in recipient behaviour that occurs as a result of the transmission of a message. Eighthly, *feedback* is a response, by the recipient, to the source's message. In Chapter 3, an in-depth definition of this key concept will be given.

COMMUNICATION ROLES

Certain individuals play an important role in the flow of organisational messages. There are four such communication roles namely: gatekeeper, liaison, opinion leaders and cosmopolite.

The *gatekeeper* has the ability to open or close the *gate*, through which messages passes. A *liaison* is a person connecting two or more cliques within a system without belonging to either.

The *opinion leader's* function is to facilitate informal decision making in the network. The *cosmopolite* has a high degree of communication with the system's environment. In Chapter 3, an in-depth definition of this key concept will be given.

COMMUNION

According to Schaff (1996:141) communion "was instituted by Christ on the night preceding his crucifixion. It is a memorial of Christ's atoning death and a visible token of Christian fellowship. Matthew 26:19-30, Mark 14:16-26, Luke 22:13-20, 1 Corinthians 11:23-26." The word *communion* is also known as *Eucharist* and *Lord's Supper*.

"The purpose of communication is to commune with, rather than just to persuade or command. Significantly, the words *common, commune* and *communication* have the same etymological root. Communication is the sharing of information" (Rogers and Agarwala 1976:18). Compton's Encyclopedia (1982:482) states, "The close connection between communication and community is seen in the words themselves. Both come from the Latin word *communis*, which means *in common* or *shared*." In Chapter 7, the researcher will show how some protestant reformers interpret this key concept differently.

CONTEXTS OF COMMUNICATION

The contexts offer a convenient way of organising certain ways of looking at the communication process and these contexts *do not exist on their own*

(Mersham 1999:88). In Chapter 3, an in-depth definition of this key concept will be given.

EFFECTIVE COMMUNICATION

Effective communication refers to the process of minimizing misunderstandings. In order to communicate effectively people need not only to have the ability to express themselves so that they may be understood by others but they must also have the ability to interpret correctly the messages that are sent by others.

In order to minimize misunderstanding between fellow communicators, the active communicator must ensure that s/he and the passive communicators have got the same theme in mind. Communication themes are established by using indefinite grammatical markers such as "a man came looking for you" or "there was a man who came looking for you." Forms of indefinite reference like the two examples given above help communication participants establish a new theme, thereby avoiding misunderstanding and miscommunication.

A second way of minimizing misunderstanding is to ensure that the fellow communicator is making the same assumptions about the theme under discussion. In Chapter 3, the researcher will give an in-depth definition of this key concept.

E-COMMUNICATION (ELECTRONIC COMMUNICATION)

E-Communication is a form of digital communication that metaphorically could be characterised as the central nervous system of today's organisations. According to O'Brien (1997:213) "Electronic mail, voice mail, bulletin board systems, and facsimile allow organisations to send messages in text, video, or

voice form or transmit copies of documents and do it in seconds, not hours or days." In Chapter 3, the researcher will give an in-depth definition of this key concept.

ELECTRONIC BULLETIN BOARDS SERVICE

According to O'Brien (1997:213), this is a popular information service that allows subscribing users to place messages and advertisements into the system and also scan existing messages in the system.

E-MAIL (ELECTRONIC MAIL)

According to Mersham and Skinner (1999:196) "the Internet offers an array of capabilities for communicating and retrieving information. The most popular Internet application is electronic mail or e-mail." "Electronic mail, or 'e-mail', is the most used Internet facility. It is estimated that 10 billion e-mail messages were sent per day during 2000, forecast to rise to a staggering 35 billion messages per day by 2005" (Collins 2001:19). According to O'Brien (1997:214) e-mail means, "Using telecommunication networks to transmit, store, and distribute electronic text messages among the computer workstations of end users. (May also include audio, video, and image media)." These messages may be stored and retrieved later. Christian religious encourages their members and those that visit the websites to communicate via e-mail.

FAX (FACSIMILE)

According to Watson and Hill (1989:68) "facsimile (fax) is the transmission of a printed or hand-written page or image by electronic means." They further state that majority of these faxes are carried over ordinary telephone

lines. In Chapter 3, the researcher will give an in-depth definition of this key concept.

FELLOWSHIP

The word fellowship comes from the Greek word *koinonia*, which is translated as *with one accord* by the King James Version (Reddy 2001:22). Andrew (1988:93) gives his description regarding the fellowship of the early church as follows: "the bond of fellowship among the New Testament Christians was based on a spirit of oneness, love and concern. Their relationship did not depend on meetings, organisations, programmes and activities. They helped each other with their burdens and prayed for each other."

However, Andrew (1988:93) further states, "This kind of fellowship thrived in spite of everything the Roman government did. The more bitter the opposition, the more true fellowship meant to those in the body of Christ."

GENDER COMMUNICATION

Gender communication focuses on how the accepted forms of communication disenfranchise females because it makes typical male assumptions. Gender communication also focuses on the different preferred ways when men and women communicate between gender groups and across gender groups. Such examples are when male singular pronouns he/him are used in general to refer to men and women. In Chapter 3, the researcher will give an in-depth definition of this key concept.

GRAPEVINE

The grapevine is also known as word of mouth communication. Information that is communicated through the grapevine can be verified. In Chapter 3, the researcher will give an in-depth definition of this key concept.

HEARSAY

According to the Oxford Advanced Dictionary of Current English the definition of hearsay is as follows, it is "common talk; rumour; what one has heard another person or other person say: I don't believe it; it's merely hearsay. Hearsay evidence is not accepted in law courts." Hearsay cannot be verified. The creditability of the communicated message raises doubt. However, if the communicator is an individual of creditability then the message, which s/he sends, is accepted as the truth. In Chapter 3, the researcher will give an in-depth definition of this key concept.

HOME PAGE

According to Mersham and Skinner (1999:194) "Those who offer information through the Web must first establish a home page. A home page is a text and graphical screen display that welcomes the user and provides information about the organisation that has established the page." Websites consists of numerous electronic pages that are linked. "For most organisations, the home page will lead the user to other web pages. All the pages of an organisation are collectively known as a website" (Mersham and Skinner 1999:194).

INTERCULTURAL COMMUNICATION

Intercultural communication is communication among people of different cultures. Tubbs and Moss (1978:8) quotes Samovar and Porter "Whenever the parties to a communication act bring with them different experiential backgrounds that reflect a longstanding deposit of group experience, knowledge, and values we have intercultural communication." Intercultural communication can occur in any given interpersonal context. In Chapter 3, the researcher will give an in-depth definition of this key concept.

INTERNET

Mersham and Skinner (1999:150) give the definition of Internet as such, "The Internet is an international 'network of networks.' " It allows millions of computers and other electronic devices of all kinds (cell-phones, portable computers, computer networks, pagers and video cameras), via telephone lines and satellite, to communicate with each other all around the world in an economical, easy-to-use way." In Chapter 3 and 8 the importance of this key concept will be seen in the way the Christian religious groups use it in propagating and maintaining themselves.

INTERPERSONAL COMMUNICATION

Interpersonal communication is communication, which takes place between individuals. Interpersonal communication is most often face-to-face communication. Interpersonal communication is effective when the stimulus as it was initiated and intended by the sender corresponding closely with the stimulus as it is perceived and responded to by the receiver (Tubbs and Moss 1978:8). In Chapter 3, the researcher will give an in-depth definition of this key concept.

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INTRAPERSONAL COMMUNICATION

According to Steinberg (1999:4) "intrapersonal communication occurs when you communicate with yourself. You are the only participant and the message usually involves your thoughts and feelings."

JUDAISM

According to the Larousse Dictionary of Beliefs and Religions (1994:270) "Judaism is the religion of the Jews, central to which is the belief in one God, the *transcendent creator of the world who delivered the Israelites out of their bondage in Egypt, revealed his law (Torah) to them and chose to be a light to all humankind.*" It is important that Judaism is understood because Christianity has its roots in it. The Old Testament is considered by the Jews as their sacred writings and also considered by Christians as part of their sacred writings. In Chapter 5, the researcher will give an in-depth definition of this key concept.

LEADER

There are various terms that are used to describe a leader, among them being a facilitator, trainer, etc. The leader is an individual who has the ability to influence a group. From the Christian perspective, Christ gave the guidelines of a leader. A leader should be a servant, who has the ability to lead through example. Christ washed the feet of His disciples (John 13:5). In Chapter 6, 7 and 8, the researcher will look at the influence a leader has on his/her followers.

LEADERSHIP

In their book entitled *A Dictionary of Communication and Media Studies*, Watson and Hill (1989:94) give the definition of leadership as follows, "individuals within a GROUP or organisation who have influence, who provide

focus, co-ordination and direction for the activities of the group. It may be argued that the purpose of leadership is to enable the group to function effectively and achieve its goals although in practice leadership may not always have this effect. Leadership may be and often is invested in one person but can also be shared." In chapter 3, the researcher will outline the different leadership styles that managers use during organisational communication.

MASS COMMUNICATION

Mass communication means methods of delivering information and knowledge, ideas and attitudes to a sizeable and diversified audience through a medium (e.g. magazine, newspaper, radio and television). With the assistance of modern technologies, mass media communications are able to reach more people today than they did a century ago. Mass communications are the most pervasive forms of communication. In Chapter 6, 7 and 8, the researcher will explain how the various movements used this form of communication to establish themselves.

MASLOW'S THEORY OF HIERARCHY OF HUMAN NEEDS

There are five basic human needs that motivate behaviour namely: survival, safety, social, esteem and self-actualisation. The basic needs must be met first before the fulfilment of the higher could be attempted. Small groups enable individuals to come together so that they can fulfil a variety of social, psychological and physical needs (Forrest and Olson 1996:239). In Chapter 3, the researcher will give an in-depth definition of this key concept.

METAPHOR

According to Watson and Hill (1989:108) a metaphor is "a figure of speech or a visual device, which works by transporting qualities from one plane

of reality to another: 'the camel is the ship of the desert'; 'life for Mary was a bed of roses.' Without metaphor there would be no scope for development of either visual or verbal language; it would remain clinical and colourless." Ridout and Witting as quoted by Watson and Hill (1989:108-109) "the metaphor is the life-blood of our language, for without it no new idea could be expressed, no new thing named, without the intervention of a completely fresh word." In Chapter 6, the researcher will give an in-depth definition of this key concept.

METHODIST CHURCH

According to Wikipedia on the website http://en.Wikipedia.org/wiki/Methodist, "The Methodist revival originated in England. It was started by John Wesley, his younger brother Charles and George Whitefield as a movement within the Church of England in the 18th century, focused on Bible study, and a methodical approach to scriptures." In Chapter 8, the researcher will analyse the forms of communication employed by this organisation from the time they emerged as a movement, until they became an organisation.

MODEM

According to Capron and Duffy (1989:531), "A device that converts a digital signal to an analogue signal or service or vice versa. The modem is used to transfer data or programs between computers over analogy telephone lines."

NETWORK

According to Mersham and Skinner (2001:173) it is "a number of individuals who persistently interact with one another in accordance with established patterns." When individual persons interact with one another in stable interrelationships they form a network. Members of society that interact in

this way are known as a social network. Members of a particular organisation, such as a corporation, a club or a denomination, form an organisational network. From a communication science perspective, all the above-mentioned networks actually are communication networks.

NONVERBAL COMMUNICATION

Nonverbal communication takes place through means other than the use of words, such as facial expression, gestures, body language, touching, spacing, systematic use of time, posture or general body movements. According to Forrest and Olson (1981:102):

Nonverbal messages are particularly appropriate for sharing emotions, feelings,

and attitudes.

Nonverbal communication occurs simultaneously with verbal communication in face-to-face situations. Eisenberg (1975) as quoted by van Schalkwyk (1982:2), "has listed an impressive variety of man's nonverbal behaviour which includes, besides posture, colour and odour, interesting aspects like the language of touch (haptic communication), paralanguage, eye contact, clothing, hair, baubles, bangles, beads and emotions." Nonverbal communication in a religious context is important for a preacher to interpret the nonverbal cues of his audience. S/He will be able to deduce whether his/her audience is interested or bored.

ORGANISATION

According to Rogers and Agarwala-Rogers (1976: 6), "an organisation is a stable system of individuals who work together to achieve, through a hierarchy of ranks division of labour and common goals."

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ORGANISATIONAL COMMUNICATION

Organisational communication is all forms of communication that takes place among members of organisations, either big or small. It is therefore sometimes also referred to as internal communication. Organisational communication is the necessary communication that takes place to achieve that common purpose (Mersham and Skinner 1999:4). This form of communication occurs in large co-operative networks and includes virtually all aspects of both interpersonal and group communication. Organisation communication involves; keeping records, writing notices, participating in group discussions and filling in reports, to state a few.

PERSUASION

Persuasion moves people toward the adoption of some behaviour, belief, or attitude preferred by the persuader through reasoning or emotional appeals (Reardon 1991:02). However, persuasion is a voluntary process. People are not robbed of the opportunity to choose but present a case for the adoption of a persuaded preferred mode of action, belief, or attitude. The communicator of a message is called the persuader. In Chapter 3, the researcher will give an in-depth definition of this key concept.

PROTESTANTISM

According to the World Book Encyclopedia (1993:814) 'Protestantism is the general name for hundred of Christian denominations and sects that differ slightly or greatly from one to another. Protestantism resulted chiefly from the Reformation; a religion and political movement that began in Europe in 1517. The word *protestant*, comes from the Latin word *protestans*, which means one who protests." In Chapter 7, the researcher will focus on the Protestant Reformation.

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PUBLIC COMMUNICATION

According to Mersham and Skinner (1999:173), public communication occurs where a speaker does most of the talking and the audience does most of the listening. Public communication entails; addressing a group, giving a report-back or entertaining a group, these are just a few. In Chapter 6, 7 and 8, the researcher will explain how the various Christian religious movements used this form of communication to establish themselves.

SALVATION ARMY

The Salvation Army, though it is a Christian group, is also an international social welfare organisation. They believe in not just meeting the spiritual needs of individuals but also their physical and practical needs (food and shelter). It is a Christian organisation that is run along military lines, with uniforms, bands and a distinctive flag. In Chapter 8, the researcher will analyse the forms of communication this organisation used at the time of their formation and the forms of communication they use presently as an organisation. .

SCRIBE

Schaff (1996:212) gives the definition of a scribe as follows, "in Old Testament times, he was a person that was employed in correspondence and keeping accounts. Sheva, the scribe of King David, is mentioned in 2 Sam. 20:25. His duty was to record proclamations, etc. In the New Testament times the scribe was a copyist of the law, and one who prided himself on his knowledge of it and of the traditions of the elders. Matt. 2:4; Mark 1:22)." In Chapter 4, the researcher will highlight this key concept, by showing how Ezra as a scribe was influential when the Jews returned to Jerusalem.

SEVENTH-DAY ADVENTIST CHURCH

According to Microsoft Encarta 97 Encyclopedia, "The Adventists were members of a number of related Protestant denominations that stress the doctrine of the imminent Second Coming of Christ. The Adventists were under the leadership of an American Baptist preacher, William Miller. He proclaimed that the Second Coming would occur between March 21, 1843 and March 21, 1844. The failure of this so-called prophecy/predicament resulted in what became known as the first disappointment. October 22, 1844 was another date predicted the Second Coming.

However, this date passed uneventfully. Thereafter many Adventists lost faith and returned to their former churches. The remainder split into four main bodies, which continue to flourish." In Chapter 8, the researcher will analyse the forms of communication this organisation used at the time of their formation and the forms of communication they used when they became an organisation and the forms of communication they use presently as an organisation.

SEVENTH DAY BAPTISTS

These are Baptists who believes in keeping the seventh day, the Sabbath holy. The Seventh Day Baptists believe that it is their love for God and not legalism that challenges them to keep the commandments of God. In Chapter 8, the researcher will analyse the forms of communication this organisation used from the time they emerged as a movement, until they became an organisation.

SMALL GROUP

A small group is a gathering of several people who have some common purpose. To define the term further, small group is a gathering of people who through communication contribute towards a common goal (Forrest and Olson

1996:231). To function effectively they need to have a minimum of three members, and optimum size from seven to nine and a maximum of fifteen members.

In Forrest and Olson (1981:239) they further state that the group serves a variety of functions, however most groups can be classified basically for their primary purpose: for problem solving, learning, socialization, or therapy. The common goals in small groups are accomplished through group involvement. In Chapter 8, the researcher will look at the importance of small groups in the Cell Church.

SMALL GROUP COMMUNICATION

Small group communication occurs when several people get together with a specific purpose. Forest and Olson (1981:16) states that, "a small group generally forms when meaningful interaction among members occurs because they have something in common." They (1981:242) further state that, "small group work can be accomplished more smoothly when group members express their views clearly, listen attentively to others and strive to seek a solution acceptable to all." Members may interact verbally or nonverbally.

Members occupy certain roles in relation to one another and members co-operate to achieve a certain goal or objective (Mersham and Skinner 1999:140). Small group communication consists of; brainstorming, consultation, cross-questioning, judging and conversation, these are just a few. Small group communication plays an influential role in the Cell Church because much emphasis is placed on small groups. In Chapter 3, the researcher will give an in-depth definition of this key concept.

SYNAGOGUE

The synagogue is the house of worship. The synagogue provided worship and instruction. The synagogue played a major role in the growth, and persistence of Judaism. Jews of the Diaspora established synagogues in every city of the empire where there are enough Jews to maintain one and foreign synagogues flourished in Jerusalem. The synagogue was a substitute for temple worship (Tenny 1978:93).

Jesus attended the services of the synagogue regularly. According to Acts 13:5; 15:43; 14:1; 17:1-3, 10, 17; 18:4, 8; 19:8; Paul in his travels made the synagogue of the Diaspora his first place of contact whenever he entered strange cities. At the same time he also preached the gospel and debated with the Jews and the proselytes who gathered to hear him. According to Tenny (1978:92) the influence of the nature and the order of synagogue worship upon the procedure followed by the church of the first century was fairly obvious.

TEMPLE

The temple was the main center of worship in Jerusalem. Jesus Himself and later the apostles preached and taught within these courts (Tenny 1978:92). In Chapter 6, the researcher will give an in-depth definition of this key concept.

THEORY

According to Steinberg (1999:47), "a theory is simply a creative interpretation or explanation of a phenomenon." Following Popper (1972 and 1980) and Popper in Popper & Eccles (1977), theory-formation entails that the researcher must start with a formulated hypothesis that s/he must critically test against empirical data in order to try and disconfirm its validity. If the researcher fails to disconfirm such a hypothesis it temporarily can be considered to form

part of the theoretical framework of a discipline. No theory ever has a permanent status. Subsequent research may disconfirm the validity of a theory; particularly by showing that one or more of the assumptions that it is based on are false. In Chapter 1, the researcher gave an in-depth definition of this key concept.

UPWARD, DOWNWARD AND LATERAL COMMUNICATION

Upward communication is communication, which takes place from a lower level to a higher level in an organisation. Upward communication is also known as vertical communication. Upward communication occurs less frequently than downward communication. Downward communication is when superiors disseminate information to their subordinates. However, the subordinate can only communicate with a superior when they are directed. This form of communication occurs more frequently than upward communication.

Lateral communication is communication between individuals of equal status: worker-to-worker, manager-to-manager. This form of communication occurs more frequently than vertical (upward) communication. The reason is that individuals feel more comfortable communicating with their peers than with their superiors. Lateral communication is also known as horizontal communication and is regarded as effective communication. In Chapter 3, the researcher will give an in-depth definition of this key concept.

VIDEOCONFERENCING

Videoconferencing is more advanced than teleconferencing, in that individuals are able to see and hear each other. Videoconferencing is a technique for holding conferences by using computers, cameras, and wall-size screens (Capron and Duffy 1989:535). According to Mersham and Skinner (1999:198) "Videoconferencing systems usually include the following: video cameras;

headsets that consist of a microphone and headphones; large television monitors; and a computer equipped with a device that converts analogue video images and sound waves into digital signals, and compresses them for transfer over digital telephone lines. On the receiving end, another device reconverts the digital *signals into analogue for display on the receiving computer screen.*"

VIDEOTEX

According to O'Brien (1997:216) "Videotex (not videotext) is a computer-based interactive information service provided over phone lines or cable TV to access and selectively view text and graphics."

VERBAL COMMUNICATION

Speech communication generally emphasizes verbal aspects of transmitting messages. "Verbal communication is particularly appropriate for transmitting knowledge" (Forrest and Olson 1981:102).

VISION

The word *vision* has two meanings, the everyday meaning and the religious meaning. In the everyday meaning, a person has vision if s/he is good at envisaging and planning for the future so that they can devise proper implementation strategies to meet the future growth needs of an organisation. The second meaning of the word *vision* is more specialized, relating to personal inner religious experiences.

According to most religions visions are the means that deities employed to reveal themselves and their messages to their followers. A typical example of a vision in the Old Testament context is when God revealed himself to Moses in the form of a burning bush (Exodus 3:2). In a more present-day context, in

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Chapter 8, the researcher will explain how the Seventh-day Adventists place the importance on the visions that one of their leaders, Ellen G. White, is said to have received from God.

VOICEMAIL

Voice mail is another variation of electronic mail. Voice mail is digitised voice messages that are used rather than electronic text. The number of the voice mail service needs to be dialled first. According to O'Brien (1997:215) "In some secure systems, you may be asked to enter an identification code." Once you are accepted, you dial the voice mail number of the person you wish to contact and speak your message."

WALDENSES

The Waldenses were a 12th century group of Christians that opposed the ecclesiastical establishment within Roman Catholicism. It was founded by a wealthy French merchant, Peter Waldo of the city of Lyon, in the second half of the 12th century. He is also referred to as Valdes, Valdesius, Valdensius and Waldo (Valdo). References to the movement he founded (*Waldensians, poor men of Lyon, the Leonese, the Poor of Lombardy*, or simply as *the Poor*) appear repeatedly throughout the succeeding centuries of European history (http://www.xerios.org /essays/ waldo1.htm).

Itinerant preachers and *their* simple, Bible-based preaching proved more popular than other movements of their day. However they were forbidden from preaching by the Archbishop of Lyon and later excommunicated and persecuted along with the Albigenses in southern France. The Waldenses spread through Europe, but a conspicuous group settled in secluded areas in the Cottian Alps, a range that now marks the border between France and Italy (Microsoft Encarta 97

Encyclopedia). In Chapter 6, the researcher gives an in-depth definition of this key concept.

The Waldenses distanced themselves from the splendour and privilege of the Roman Catholic priesthood, and as a lay-movement formed one of the precursors of the Protestant Reformation which actually dissented from Roman Catholicism about 400 years later.

WEBSITE

According to Read et al (2000:262) a website is a location belonging to a company or individual containing information in the form of text, graphics, sound, video and software. A website consists of a number of interlinked electronic pages on a server (a type of computer that is online 24 hours a day on the Internet). Many Christian religious organisations maintain websites on the Internet to provide information and services to existing and prospective church members. In Chapter 3 the researcher gives an in-depth definition of this key concept and in Chapter 6, the researcher highlights how this key concept is used by Christian religious groups to maintain and propagate themselves.

WORLD WIDE WEB

According to Mersham and Skinner (1999:193) "The World Wide Web has emerged as the most popular way of using the Internet. To retrieve information from a web page, all you need to do is click on a word or image with your mouse. Almost immediately, you will be transported to a computer elsewhere in the world where the information is located."

WRITTEN COMMUNICATION

Written communication requires greater facility with words and language than does verbal communication. A message is often expressed in writing because a spoken message is impossible. Often the originator of written communication has the opportunity to use dictionaries and other writing aids, and to ask others to proof read the message, before sending the message to the receiver (Forrest and Oslon 1981:13). In Chapter 3, the researcher will give an in depth definition of this key concept. In Chapter 4, 5, 6, 7 and 8 the researcher will explain how the various movements used this form of communication to establish themselves.

SUMMARY

In this chapter, the researcher has provided a list of key concepts that will clarify his discussions and arguments that he presents in the following chapters. In later chapters, he will illustrate how each of these concepts forms an essential part of the maintenance and propagation of the Cell Church as an emerging organisation.

In the next chapter, the researcher starts a discussion on communication, elements of the communication process and forms of communication.

Chapter 3

ORGANISATIONAL COMMUNICATION

INTRODUCTION

In the previous chapter the researcher gave an overview of the key concepts used in his dissertation. Among them were a number of concepts relating to the communication process on which he will focus in greater detail in this chapter. He starts this chapter with a discussion on communication and elements of the communication process.

COMMUNICATION

According to the New Standard Encyclopedia Vol. 5 (1999:496) the definition of communication, "is the conveying of information, thoughts, feelings, or opinions. People use looks, gestures, words, sounds and pictures as basic means of communicating with each other. The researcher further state that the senses used are mainly sight, hearing and touch. There is a wide range of types and methods of communication. On one side, there are two conversations, which involve either face or over a distance via telephone or Internet. On the other end, there is the one way communication of mass media such as radio, television, books, magazine and newspapers that reach a large group of people at a time."

"Communication is the lifeblood of an organisation; if we could somehow remove communication flows from an organisation we would not have an organisation" (Rogers and Agarwala-Rogers 1967:7).

ELEMENTS OF THE COMMUNICATION PROCESS

In this section the researcher will outline the fundamental aspects of the communication process.

Communication by objectives

An objective is the desired end-result of a communication that is measurable in terms of the achievement of a condition or an action, which will satisfy the need or needs of the communicator (Mersham and Skinner 1999:48). Fourie (1985), as quoted by Mersham and Skinner (1999:40) designed the system of Communication by Objective (CBO), which is a planned communication process. This can be divided into four basic parts or stages.

The first basic part or stage is *identifying needs*. According to Mersham and Skinner (1999:41) "the CBO starts from the assumption that all communication is motivated by and directed at the satisfaction of a need or more than one need." It is through communication that our needs are met either directly or indirectly. The communicator has to try precisely to isolate and describe accurately the exact communication needed in the communication situation, in order for the CBO to be achieved. Because of trying to achieve different needs during communication, miscommunications or even misunderstandings may occur.

Mersham and Skinner (1999:41) reveal the three-step process, which may facilitate the communicator's search for specific communication needs. These are as follows: *identify the area of universal needs; relate the area of universal needs to general communication needs and identify the specific communication need.* "Universal needs are needs which we all experience and which direct or motivate our behaviour" (Mersham and Skinner 1999:41).

According to Maslow's hierarchy of needs, human needs could be seen as a pyramid with their most basic needs at the bottom and their sophisticated needs at the top. The five needs are as follows: survival/physiological, safety, social, esteem and self-actualisation. Basic needs (hunger and thirst) are to be met first in order for higher needs to be achieved.

Physiological needs are related to the physical well-being and survival of an individual. Food, water and sleep make up this need. Secondly, safety needs are the need to feel safe and free from harm. "Children may communicate need for safety by seeking physical contact with a parent" (Mersham and Skinner 1999:42).

Social needs are the needs whereby people become interested in developing meaningful relationships with other individuals. Esteem needs are the need to be recognised and rewarded. Self-actualisation is becoming more satisfied with oneself. However, it is the most difficult need to be achieved. "This need is often foremost among writers, artists, performers, innovators, entrepreneurs, original thinkers and fanatics" (Mersham and Skinner 1999:43).

Formulating the objective is the second stage in Communication by Objectives (CBO). People should have their goals in mind when they plan their activities. "When we plan something, we organise activities and resources in expected circumstances in the future in such a way that a desired goal will be reached" (Mersham and Skinner 1999:49).

Verbs can be used to formulate objectives. The verbs that are used in formulated objectives points to a particular type of behaviour on which the communicator has to concentrate. To highlight a few verbs, namely: motivate, create, bring about, change, keep, improve, retard, destroy, mislead, win and donate.

Objectives need to have a time frame. Objectives could be short-term, medium-term and long-term. The time frame to achieve a particular objective should be clearly stated. "Sometimes the concepts of short-term, medium-term, and long-term objectives are used to describe an operational sequence" (Mersham and Skinner 1999:53).

Objectives need to be prioritised. Too many objectives may lead to confusion. Communicators must therefore restrict the number of objectives to a minimum. Objectives should be within reach. Finances play a major role in achieving objectives. Therefore, the decision lies with the communicator to determine whether the objective is worth the money, or whether the objective is worth the time and effort, it will require.

Analysing the destination is the third stage in Communication by Objectives (CBO). The following aspects need to be considered if one wants to analyse the destination; demographic characteristics, gender, age, nationality and ethnicity, occupation, education, geography, communication habits and media preferences. Details such as sex, age, nationality, martial status, educational level, income and/or residential area make up demographic characteristics.

Arranging for feedback and evaluation is the fourth stage in Communication by Objective (CBO). The communicator needs to arrange to get information from the recipient in order to determine whether the objectives have been realised. Mersham and Skinner (1999:81) make known the five most common methods of obtaining feedback that can be used for evaluation by the communicator, namely; direction observation, questionnaires, changes in behaviour, comments and surveys.

Communication codes

Communication codes are a collection of related signs and/or symbols and the rules that regulate their use in communication. Words, for example, are signs or symbols and grammar is the set of rules that regulate their use (Mersham 1999:17).

Verbal communication is the direct, primary form of human communication during which participants use speech sounds and forms of nonverbal communication to exchange ideas. Speech is encoded by means of speech sounds, called *phonemes* (Lass 1991). Phonemes can basically be divided into three broad categories:

Vowels, e.g. /a/ as in *half*, /e/ as in *fear*, /æ/ as in *have* and /ɛ/ as in *men*. When vowels are articulated the vocal chords are vibrating, and the vocal tract (the mouth and throat) is in its most open position, allowing the pulmonic air stream to flow relatively unimpeded via the mouth.

Semi vowels, /w/ as in *was*, /j/ as in *you* and /h/ as in *have*. The vocal tract initially is relatively open during the articulation of semi vowels, but the pulmonic air steam is subsequently terminated at the lips (/w/), behind the teeth (/j/) or at the back of the tongue (/h/).

Consonants, which are subdivided into the voiced stops /b/ as in *bad*, /d/ as in *do*, /g/ as in *rug*, the voiceless stops /p/ as in *place*, /t/ as in *hat*, /k/ as in *kick*, the voiced fricatives /v/ as in *vast* and /z/ as in *zoo* and the voiceless fricatives /f/ as in *far* and /s/ as in *sing*, the oral sonorants /r/ as in *right*, /l/ as in *fall* and the nasal sonorants /m/ as in *man*, /n/ as in *no*, and /ŋ/ as in *long*. When stops are articulated the pulmonic air stream is terminated either at the lips, by interaction of the tip of the tongue and the teeth, or by the interaction of the back of the tongue and the soft palate.

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Tone of voice, sometimes also called sentence melody, forms the bridge between phonological codes and nonverbal codes because it indicates the mood of the speaker.

Nonverbal codes are indexical signs that give a clear indication of the mood and the frame of mind of the speaker. Nonverbal codes are: facial expression (a smile that indicates friendliness, a frown that indicates disapproval), gestures (general hand and arm movements with mood-reflecting functions such as crossed arms that indicate unreceptiveness, or open hands with palms upward that indicate receptiveness), pantomimes (hand and arm movements with very specific meanings, such as a clenched fist that indicates a threatening attitude or the thumbs-up sign that indicates goal achievement), body stance (standing upright with one's arms crossed, that indicates a challenging attitude, or a crouched position that indicates submissiveness) and finally, body movement (striding to and fro that indicates restlessness or impatience).

In written communication the codes are the letters of the alphabet and other graphical representation like drawing (Allen 1968). Whereas public speakers traditionally used mainly verbal communication codes accompanied by the above mentioned nonverbal communication codes, present-day public speakers often use a combination of verbal, nonverbal and graphical codes, the latter in the form of computer-based presentations. This is due to the advances in electronic technologies.

Communication networks
A communication network is the interaction among members of small group.
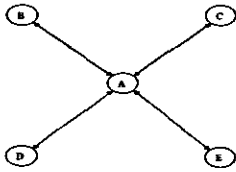
Figure 3: The wheel network

There are five types of communication networks namely; wheel, Y, circle, chain and the all-channel network. The *wheel* network has a leader who is the focus of comments from each member of the group. Being the leader of the group, s/he is in a position to communicate with anyone of the individuals. However, the other individuals of the groups can only communicate with the leader.

In the *chain* network, at least three people can communicate with those on either side of them. However, the other two can only communicate with one member of the group.
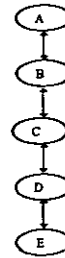
Figure 4: The chain network
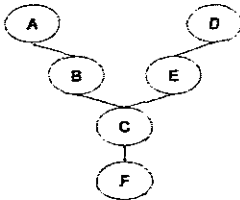
Figure 5: The "Y" network

The "Y" network is similar to that of the chain. Three of the five people can communicate with only one person. The *wheel, chain* and Y networks are centralized with a leader.

The *all-channel* network is the only communication networks where all lines of communication are open. Every individual is able to communicate with all the other members.
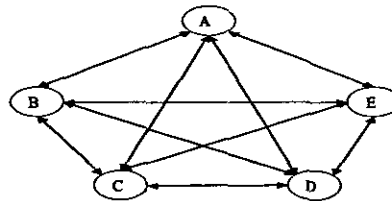
Figure 6: The all-channel network
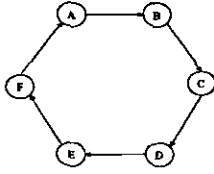
Figure 7: The circle network

In the *circle* network, each individual can only communicate with two individuals, those on either side of him/her. The circle and all-channel network is decentralized and sometimes leaderless.

The communication process

Mersham and Skinner (1999:10) describe the communication process as follows: firstly, *communicator* or *source* is the originator of the message. The source or communicator may be an individual or several individuals working together, a committee or an organisation. According to Mersham and Skinner (1999:10), "the main responsibility for preparing messages lies with the source." Secondly, the *message* is the ideas and information that the source transmits to the recipient, usually with an *intention* that these are necessary to initiate, support or ensure some or other form of behaviour action.

Thirdly, messages are composed in *signs* and *symbols*. These messages have a certain meaning. Fourthly, to *encode* is to change a meaning into a series of signs and symbols, such as language, for transmission. Fifthly, a *channel* is the means by which a message travels from a source to a recipient. The channel is the path through which the message is physically transmitted. It is interesting to note that channels may be classified into mass media or interpersonal channels.

Sixthly, the *recipient* is the person or persons receiving the messages. Seventhly, communication *effects* are the changes in recipient behaviour that occurs as a result of the transmission of a message. Therefore, effective communication refers to communication that results in those changes in the recipient behaviour that were intended by the source. There are three main types

of communication effects: *knowledge, attitudes* and *behaviour*. Thus, it can be concluded that when the intention of the source is achieved, the communication is thought to be effective.

Eighthly, *feedback*, this is a response, by the recipient, to the source's message. As a measure of the effectiveness of a communication, feedback can be used. Negative feedback informs the source that the intended effect of the message was however not accomplished. Positive feedback on the other hand, informs the source that the intended effect of a message was accomplished.

Communication roles

Certain individuals play an important role in the flow of organisational messages. There are four such communication roles namely: gatekeeper, liaison, opinion leaders and cosmopolite. In 1943 Kurt Lewin coined the term *gatekeeper*. The gatekeeper has the ability to open or close the *gate* messages. A gatekeeper is a person located in a communication structure whose function is to control the messages flowing through a given communication channel. The gatekeeper also has the authority to select or reject messages.

A *liaison* (also referred to as the *linking pin, link* or *bridge*) is a person who connects two or more cliques within a system without belonging to either. "They are positioned at the crossroads of information flows in an organisation" (Mersham and Skinner 1999:60). Their role within an organisation is to get communication messages from one subsystem to another. According to Rogers and Agarwala-Rogers (1976:135) "Liaisons have been called the 'cement' that holds the structural 'bricks' of an organisation together, when the liaisons are removed, a system tends to fall apart into isolated cliques." The function of the liaisons is to integrate and to interconnect the parts (clique) of the network.

The third communication role is *opinion leaders*. Mersham and Skinner (2001:62) "Opinion leaders have the ability informally to influence other individuals' attitude or behaviour in a desired way with relative frequency." These opinion leaders are informal leaders. The function of the opinion leader is to facilitate informal decision making in the network.

A *cosmopolite* is also referred to as a *cosmopolitan*. They have a high degree of communication with the system's environment. According to Rogers and Agarwala-Rogers (1976:135) "To an extent that an organisation has openness, it must have at least some members who are cosmopolites." The function of the cosmopolites is to relate the system to its environment by exchanging information to the environment.

Intercultural communication

Intercultural communication is communication among people of different cultures. Tubbs and Moss (1978:8) quotes Samovar and Porter "Whenever the parties to a communication act bring with them different experiential backgrounds that reflect a longstanding deposit of group experience, knowledge, and values we have intercultural communication." Intercultural communication can occur in any given interpersonal context. In the church there are many people who have come from different cultural backgrounds. South Africa is a multicultural country where congregations are becoming multiracial. Therefore, positions in denominational structures should therefore become more multicultural and more sensitive to intercultural communication.

Internet communication

Refer to Chapter 2 for the definition of the word Internet. There are various modes of communication that are used by the Internet; e-mail, voicemail, where messages are digitally recorded on a computer, compressed and attached to written e-mail messages. Information contained on websites form part of the

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process of visual communication because text and graphics including animated graphics provide information and feedback opportunity to web surfers. In addition, webcam, video and sound communication with participants were via the Internet at local telephone rates.

The statistics given below are taken from the non-authored website, http://www.seotechnologies.com/Internet_Statistics/internetusage_statistics. htm. The statistics can be seen from the figures in figure 8 below:
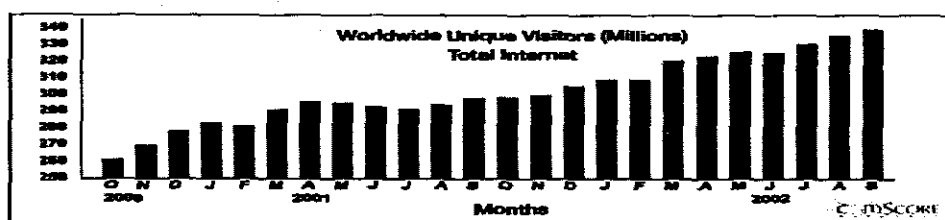
Figure 8: Worldwide Internet users, taken from website: http://www.seotechnologies.com/Internet_Statistics/internetusage_statistics.htm

The chart shows the number of individuals that visit the Internet per year. During October 2000, 260 million individuals visited the Internet. During the same time the following year (October 2001) the figure increased to 300 million individuals. October 2002 figures were not included but for September 2002 the figure increased to 340 million individuals who visited the Internet during that month. The above chart shows a growth of at least 30,000,000 Internet users per year.

The statistics mentioned below are taken from the non-authored website, http://www.seotechnologies.com/Internet_Statistics/internetusage_statisics. htm. The statistics can be seen from the figures, figure 9 below:

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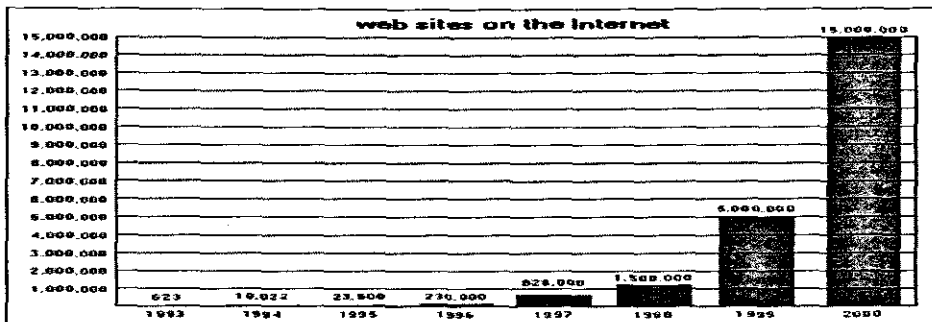
Figure 9: Websites on the Internet, taken from website: http://www.seotechnologies.com /Internet_Statistics/ internetusage_statistics.htm

According to a non-authored website http://www.seotechnologies.com/ Internet_Statistics/internetusage_statistics.htm, "Netcraft reported three years ago that the number of web sites has grown steadily, from approximately 600 in late 1993 to over 15 million by the middle of 2000. The most important part of this statistic though, was the indication that an extra 10 million sites had exploded on to the Internet in just over 12 months! Though the growth rate has slowed since the dot com crash, the number of businesses going online is expected to continue to increase." There are many Christian groups that have websites, which enable them to maintain and propagate themselves.

All denominations are using the Internet to maintain and propagate themselves. Christian Churches in general are increasingly using the Internet. To highlight a few; Jehovah's Witnesses Watchtower Society official website: http://www.watchtower.org/, Church of Jesus Christ of Latter-day Saints (Mormons) official website: http://www.mormon.org/, Adventist Church official website: http://www.adventist.org/, Seventh Day Baptist official website is http://www.seventhdaybaptist.org/. However, the Cell Church does not have an official website. However, many Cell Churches use the Internet to maintain and propagate themselves. Cell Church International which is based in South Africa has a website, whose address is: http://www.cellchurch.co.za/. The following components are required in order for one to be linked to the Internet, a computer, modem, telephone line and a service provider.

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Interpersonal communication

Interpersonal communication is communication, which takes place between individuals. Interpersonal communication is most often face-to-face communication, where individuals can see each other's body language and gestures. Interpersonal communication is effective when the stimulus as it was initiated and intended by the sender corresponds closely with the stimulus as it is perceived and responded to by the receiver (Tubbs and Moss 1978:8).

According to Tubbs and Moss (1978:13) "all interpersonal communication fulfill three conditions." Firstly, the respective parties are in close proximity. Secondly, all the respective parties send and receive messages and the outcome of interaction constantly changes because of their responses. Finally, these messages include both verbal and nonverbal stimuli. Interpersonal communication is sub divided into the following types, direct small group communication used during conversation, debating, arguing and cross-question. Interpersonal communication occurs most often during cell group meetings.

Mass communication

Mass communication is sub divided into two sections, the print media (newspapers, magazines, handbills, tracts, and pamphlets) and mass electronic communication consisting of radio and television. All forms of mass communication are characterized by the fact that there are no direct feedback loops between the recipient and the sender thereby rendering the sender unable to determine the impact of his/her message on the recipient.

Mass communication refers to technologies and social institutions (e.g. newspaper, radio and television) that are involved in the production and distribution of messages to a large audience. Mass communication is the methods of delivering information and knowledge, ideas and attitudes to a sizeable and diversified audience through a medium (e.g. magazine, newspaper,

radio and television). Mass communications are the most pervasive form of communication.

Organisational communication

Before one can understand the meaning of organisational communication, one needs to understand the meaning of the word organisation. According to Rogers and Agarwala-Rogers (1976:6), "an organisation is a stable system of individuals who work together to achieve, through a hierarchy of ranks division of labour, common goals."

Organisational communication is the necessary communication that takes place to achieve a common purpose (Mersham and Skinner 1999:4). This form of communication occurs in large cooperative networks and includes virtually all aspects of both interpersonal and group communication. Rogers and Agarwala-Rogers (1976:6) put it very precisely by saying that it is a stable system of individuals who work together to achieve, through a hierarchy of ranks and division of labour, common goals. Rogers and Agarwala-Rogers (1976:6) "Most of one's daily life is spent in organisation: schools, businesses, factories, hospitals, the military services, churches and social clubs." The necessary communication takes place to achieve that common purpose. Communication is vital to any organisation, for it gives life to an organisation.

According to Rogers and Agarwala-Rogers (1976:7) "Communication is the lifeblood of an organisation; if we could somehow remove communication flows from an organisation, we would not have an organisation." They further states that "Communication provides a means for making and executing decisions, obtaining feedback, and correcting organisational objectives and procedures as the situation demands." To go one step further, communication is the thread that holds the various interdependent parts of an organisation together. According to Hicks (1976:130) "When communication stops,

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organised activity cease to exit. Individual uncoordinated activity returns."
According to Rogers and Agarwala-Rogers (1976:26) "Organisational
communication is that which occurs within an organisation and between an
organisation and its environment." *Organisational communication involves;*
keeping records, writing notices, participating in group discussing and filling in
reports, to state a few. "There is often relatively little upward communication in
an organisation" (Rogers and Agarwala-Rogers 1976:96).

Structure in an organisation provides stability, regularity and
predictability to human communication. The function of the gatekeeper in a
communication structure is to control the messages flowing through a
communication channel. "Liaisons are positioned at the crossroads of
information flows in an organisation" (Mersham and Skinner 2001:60). The
function of a liaison in an organisation is to get communication messages from
one subsystem to another. *Many Cell Churches in South are affiliated to an*
organisation known as Cell Church International, whose chairman is pastor
Harold Weitz.

Internal communication

Internal communication is all forms of communication that take place
among members of organisations, both big and small. Organisational
communication is also known as internal communication.

Leadership styles

There are three basic styles of leadership that manager's use in the course
of organisational communication, namely an authoritarian style, the democratic
style, and the laissez-faire style. A person's style of leadership will determine
which communication network—the wheel network, the chain network, the Y
network, the circle network, the all channel network—an organisation will
employ. The three major leadership styles are:

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The authoritarian style

According to Hyden (1994:489) "The authoritarian style of leadership maintains strict control of everything that the group will do: the group's role, rules, and amount of participation." The groups that are led by authoritarians tend to make decision more quickly, therefore making fewer mistakes. The leader makes all the decisions. Due to this more work is accomplished because the leader does most of the work in the group. Managers using the authoritarian style commonly employ the wheel communication network, which effectively allows them to control the time, place and content of information transmitted to other members of the network.

The democratic style

"The democratic style of leadership produces results. The group does the primary decision making, with encouragement and assistance by the leader. Although this style takes more time, the groups feel a greater sense of participation in decision making" (Hyden 1994:489). This type of leader is more sincere and open. This type of leadership quality is achieved through time.

The laissez-faire style

According to Hyden (1994:489), "the laissez-faire style of leadership provides information and material for the group when asked. Nevertheless, the group is actually leading itself. Any praise or criticism comes from the group. The group itself determines its goals, rules and amount of participation." This type of leader, which leads the group, does not take part in the direct group decision. The challenge with this type of leadership is that the group gets very little done. Very few groups succeed using this style of leadership.

Organisational structure

Whenever individuals interact and communicate with one another on a regular basis under conditions where the different participants fulfil clearly

defined set communication roles, this is evident of an organisation. By this definition families, congregations, businesses, schools and corporations are all organisations. Organisational structure provides stability, regularity and predictability to human communication. "An organisational structure tends to affect the communication process: thus, communication from a subordinate to a superior is very different from communication between equals" (Mersham and Skinner 2001:8).

Upward, downward and lateral communication

Upward communication is communication, which takes place from a lower level to a higher level. Upward communication is also known as vertical communication. "There is often relatively little upward communication in an organisation" (Rogers and Agarwala-Rogers 1976:96). Downward communication is when the superior disseminates information to their subordinates. However, the subordinates can only communicate with their superior when they are directed to do so. Downward communication occurs more frequent than upward communication.

Lateral communication is communication between individuals of equal status; worker-to-worker, manager-to-manager. This form of communication occurs more frequently than vertical (upward) communication. The reason being is that individuals feel more comfortable communicating with their peers than with their superiors. Lateral communication is also known as horizontal communication and is regarded as effective communication.

Downward as well as lateral communication is evident in all religious organisations; these enable them to achieve their objective. However, upward communication is restricted in many Christian religious organisations. Interesting to note that upward communication is evident in the Cell Church. Lay people in the Cell Church play an important role in decision-making. When a religious

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gathering is in their movement phase lateral communication is predominant. However, when the movement forms an organisation then both upward communication as well as downward communication comes into effect.

Persuasion

According to Reardon (1991:02) persuasion involves people toward the adoption of some behaviour, belief, or attitude preferred by the persuader through reasoning or emotional appeals. However, persuasion is a voluntary process. People are not robbed of the opportunity to choose but present a case for the adoption of a persuaded-preferred mode action, action, belief, or attitude. The communicator of a message is called persuader. It is evident that persuasion is used in all religious organisations. When people become members of religious organisations it is because members of that organisation persuaded them. Preachers also use persuasive communication when they communicate from the pulpit to their congregation.

Public communication

According to Mersham and Skinner (2001:173), public communication occurs where a speaker does most of the talking and the audience does most of the listening. Public communication entails: addressing a group, giving a report-back or entertaining a group. Whenever anyone gives a speech, that is public communication. Public communication is an important form of communication, which is used by Christian religious organisations.

Small group communication

Small group communication occurs when several people get together with a specific purpose. Forest and Olson (1981:16) states that, "a small group generally forms when meaningful interaction among members occurs because they have something in common." Members may interact verbally or nonverbally.

According to Chapter 2, small group communication plays an influential role in the Cell Church because much emphasis is place on small groups. Small group communication can be seen when people come together for prayer meetings, bible studies, etc.

Written communication

Written communication requires greater facility with words and language than does verbal communication. A message is often expressed in writing because a spoken message is impossible. According to the Oxford Junior Encyclopedia (1961:492-493) "The primitive picture writings were rough drawings on walls of caves, on animals' bones, or on stone."

Often the originator of written communication has the opportunity to use dictionaries and other writing aids, and to ask others to proof read the message, before sending the message to the receiver (Forrest and Oslon 1981:13). Christian religious groups of the past and present used written communication to maintain and propagate their beliefs. In Chapter 5, 6 and 7 the researcher will explain how the various movements used this form of communication to establish themselves.

SUMMARY

In this chapter the researcher clarified the definition of communication, the elements of the communication process, forms of communication and placed special focus on organisational communication. In the next chapter, he will discuss the emergence and evolution of writing systems.

THE EMERGENCE AND EVOLUTION OF WRITING SYSTEMS

INTRODUCTION

In the previous chapter the researcher clarified the definition of communication, the elements of the communication process, forms of communication with special focus on organisational communication. In this chapter he will look at the history of writing systems against the background of Klopper's Theory of Optimisation of Human Communication.

WRITING SYSTEMS

The invention of writing is one of the greatest inventions humankind has achieved. According to Jackson (1981:14) "Only when people became less nomadic, when they learned to cultivate crops and domesticate animals, would the growth of more elaborate languages have begun." According to Diamond (1998:215) in the past people who could write saw themselves as civilized and regarded those who could not write as uncivilized. Because knowledge is power, reading and writing were restricted to certain groups of individuals. The outcome resulted in the masses being illiterate.

According to Berard on the website http://mama.essortment.com/ historyofwriterzgn.htm, around 3100 BC, the Sumerians of Mesopotamia developed a series of pictograms, which replaced the ancient system of counting-stones and drawing of animals. By developing this writing system they were able

to keep a record of weights and measures, thereby making them efficient. By 2100 BC Cuneiform had reached Egypt.

Pictographic writing

A drawing of some sort represents each concept. Syllabographic is where the picture symbols get re-analysed so that they do not refer directly to concepts as pictures, but represents syllables of the sound patterns of a language. Pictograms refer to reality via drawing and it does not involve the sound of language.

Cuneiform day

Cuneiform ewe

Cuneiform female

Cuneiform foot

Cuneiform hand

Cuneiform head

Cuneiform sheep

Figure 10: Early Cuneiform was downloaded from website: http://www.sron.nl/~jheise/akkadian/cuneiform.html

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Ϝ Akkadian female slave woman from foreign country

ⱶⱶϝ Akkadian god

ⱶⱶϝ Akkadian gods

Ⳇ Akkadian hand

Ϝ Akkadian logogram female

Ⳮ Akkadian mountain foreign country

ⱶⱶϝ Akkadian the great gods

Figure 11: Late Cuneiform downloaded from website: http://www.sron.nl/~jheise/akkadian/cuneiform.html.

Syllabographic syllables

Syllabic signs are combined to represent multi-syllabic words. You can reduce your symbols from 1000's to a few 100's by using syllabograms rather than pictograms. The Syllabographic writing system is a combination of a consonant sign and a vowel usually a diacritic.

According to Acosta on the website http://www.ayun.net/nomadik /sites/in vention/images/types.htm:

Syllabic Alphabetic comes from South Asian scripts, for example, Brahmi.

Each sign stood for a consonant and vowel, but to change the vowel, they

would add additional markings, making it somewhat Alphabetic.

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The Brahmi script appeared in India in the 5th century BC. According to a non-authored website entitled http://www.ancientscripts.com/brahmi.html, "The Brahmi script is one of the most important writing systems in the world by virtue of its time depth and influence. It represents the earliest post-Indus corpus of texts, and some of the earliest historical inscriptions found in India. Most importantly, it is the ancestor of hundreds of scripts found in South, Southeast, and East Asia." Below are the letters of the Brahmi Script.

a	ā	ba	bha	ga	gha
da	dha	ḍa	ḍha	ha	va
u	ū	o	ġa	ġha	gha
tha	ṭha	ṭa	ya	ka	la
ḷa	ma	–m̐	na	ña	ṇa
sa, śa	ṣa	ḍa	c	ai	
i	ī	pa	pha	ča	čha
kha	ra	sa	ta	*The Brahmi Script*	

Figure 12: The Brahmi Script was downloaded from website: http://www.ayun/net/nodamik/sites/invention/images/brahmi.gif

Below is an example of strokes that are added to indicate different vowels following the consonants /k/ and /l/ of the Brahmi Script.

ka   kā   kī   kī   ku   kū   ke   ko   kaṃ

la   lā   lī   lī   lu   lū   le   lo   laṃ
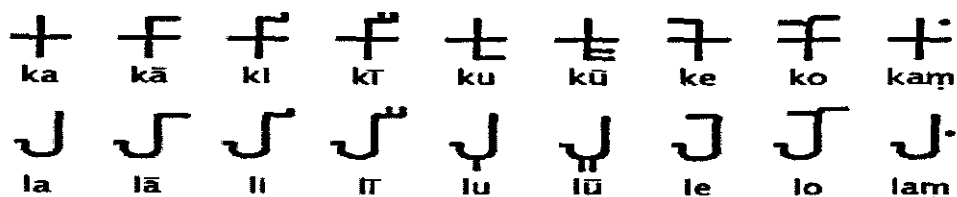
Figure. 13: Brahmi Script vowels were downloaded from website: http://www. ancientscripts.com/brahmi.html

Figure 14: Hieroglyphics was downloaded from website: http://www.oswego.org/testprep/ss5/b/ hieroglyphics.jpg

Hieroglyphics was a name given to ancient Egyptians pictorial symbols, carved or painted on their public monuments, tombs and temples. It was a name given by the Greeks. The word hieroglyphics means sacred carving. Hieroglyphic symbols were inscribed on clay, papyrus, granite and limestone. Originally the hieroglyphics used by the Egyptians were very crude. One such sign was human private parts. Left a Hieroglyphics downloaded from non-authored website: http://www.oswego .org/testprep /ss5/b /hieroglyphics.jpg.

Phonographic writing

Phonological written symbols represent sounds of a language. The word alphabet comes from the first two letters of the Greek alphabet (alpha and beta). The alphabet writing is a simplified form of syllable writing. In the English language there are twenty-six letters. According to the Oxford Junior Encyclopedia (1957:22):

An ideal alphabet would have one separate consistent letter for each sound,

and only one; but in fact each of the main alphabets of the world has only a

small number of letters, generally between twenty-two and thirty-five, which are

not enough for all the sounds used in speech.

The Latin language belongs to the Indo-European language. The Latin alphabet was adapted from the Etruscan alphabet during the 7th century BC and dates back to the 6th century BC. There were three types of Latin during the Classical period: Classical written Latin, Classical oratorical Latin and the ordinary colloquial Latin. The ordinary colloquial Latin was spoken by the common people of the day. To write Greek loan words the letters Y and Z were taken from the Greek alphabet. With time other letters were adapted for other languages. Below are the letters of the Ancient Latin alphabet.

A Λ	B ß	( )	D ◁	E ⨆	F ⨅	[G I]
a	b	c	d	e	v	z
H ⊟	I	K Ж	L ⌐	M Λ ʮ	N Γ ʮ	O
h	i	k	l	m	n	o
P ⌐ Γ	φ Q ∩	R R P ⊲	S ⟋	T	V	ⵂ
p	q	r	s	t	u	ks

Figure 15: The Ancient Latin alphabet taken from website: http://www.omniglot.com/writing /latin.html

With time the Roman letters were used for Latin. In order to write Latin the Romans used just 23 letters (A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T, V, X, Y, Z). All 23 letters were in capitals and there were no letters in the lower case. However for the writing of certain words of Greek origin the letters K, Y, and Z were used. In order to write other languages the letters J, U, and W were added to the alphabet much later.

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According to an non-authored website, http://www.omniglot.com/writ ing/latin.html, "The modern Latin alphabet consists of 52 letters, including both upper and lower case, plus 10 numerals, punctuation marks and a variety of other symbols such as &, % and @. Many languages add a variety of accents to the basic letters, and a few also use extra letters and ligatures." The expanding Roman Empire was influential in the spread of the Latin language. The Romans were of the perception that if the people learnt Latin, they would also adopt the Roman way of life. With the spread of Christianity in the 3rd century AD, Latin became the approved language of religion. After the 5th century AD other languages began to replace Latin in many places. Old writing systems find its place in new writing systems. According to an non-authored website, http://en.wikipedia.org/wiki/Latin,

It (Latin) remains the formal language of the Roman Catholic Church to this

day, which includes being the official national language of the Vatican. It is

also still used, along with Greek, to furnish the names used in the scientific

classification of living things.

An non-authored website http://www.omniglot.com/writing/latin.html, states some of the languages written with the Latin alphabet "Afaan Oromo, Afrikaans, Albanian, Aymara, Azeri, Basque, Breton, Catalan, Cheyenne, Cimbrian, Comanche, Cornish, Corsican, Croatian, Czech, Danish, Dutch, English, Esperanto, Estonian, Faroeso, Filipino, Finnish, French, Galician, German, Hausa, Hawaiian, Hungarian, Icelandic, Ido, Indonesian, Interlingua, Irish, Italian, Jèrriais, Kiribati, Kurdish, Latin, Latvian, Lingua, Franca Nova, Lithuanian, Lojban, Lombard, Luxembourgish, Malay, Maltese, Manx, Māori, Nahuatl, Navajo, Naxi, Norwegian, Occitan, Piedmontese, Polish, Portuguese, Quechua, Romanian, Scots, Scottish Gaelic, Slovak, Slovene, Slovio, Spanish,

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Swahili, Swedish, Tagalog, Tatar, Taiwanese, Turkish, Turkmen, Vietnamese, Volapük, Welsh, Yoruba, Zulu."

Present writing has a combination of Latin writing for writing words, Arabic systems for writing numbers and Greek writing systems for scientific writing. Modern writing uses Latin script, diacritics signs with Arabic numerals and Greek letters for scientific notation. The introduction of Latin letters has not supplanted the use of diacritics.

The Latin capital and lower case letters are as follows:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

a b c d e f g h i j k l m n o p q r s t u v w x y z

These symbols in the Latin alphabet are used for writing words.

The Arabic numerals are as follows:

0 1 2 3 4 5 6 7 8 9

Greek writing systems are used for scientific writing. The Greek capital and small letters are as follows:

A B X Δ E Φ Γ H I ϑ K Λ M N O Π Θ P Σ T Υ ς Ω Ξ Ψ Z

α β χ δ ε φ γ η ι φ κ λ μ ν ο π θ ρ σ τ υ ϖ ω ξ ψ ζ

Creating a writing system was not an overnight achievement, but a process that took many years. According to Diamond (1998:218):

The two indisputably independent inventions of writing were achieved by the Sumerians of Mesopotamia somewhat before 3000 B.C. and the Mexican Indians before 600 B.C.; Egyptians writings of 3000 B.C. and Chinese writing (by 1300 B.C.) may also have risen independently. Probably all other peoples who developed writing since then have borrowed, adapted or least been inspired by existing systems.

The Sumerian language is the oldest writing system. Diamond (1998:220) states the three types of signs, which made the Sumerian writing complex mixture, were logograms, phonetic signs and determinatives.

Diamond (1998:225) states the contrasting methods that may have spread the invention of writing; they are *'blueprint copying'* and *'idea diffusion.'* Blueprint copying is when something is copied or modified to establish a new product. Idea diffusion is when the basic idea of something is understood so that a much more complex product could be developed.

Between these two contrasting methods, blueprint coping is the most commonly used method. Because no two writing systems have the same set of sounds, certain challenges arises. One such example as mentioned by Diamond (1998:226) "Finnish lacks the sounds that many other Europeans languages express by the letters b, c, f, g, w, x, and z, so the Finns dropped these letters from the version of the Roman alphabet."

THE EVOLUTION OF A WRITING SYMBOL

One of the greatest achievements by humans was the invention of writing. The Bull was a very prominent figure on cave walls. Rock space was in short supply. Sometimes paintings were painted over other paintings. When

writing systems were invented they spread to other regions through conquest, relocation, religion and trade. However, these are not the only way that writing systems spread to other countries. It is interesting to note that the letter A was derived originally from the ox horn.

Ɐ   Acadian sign for *bull* (aurochs)

Ƥ   Subsequent sign for the syllable *au*

A   Capital letter A in the Latin alphabet

Figure 16. The evolution of the letter A

With the invention of new writing systems old writing systems ceased to exist because the new language systems became more popular. The Chinese invention of printing came into Europe at the end of the Middle Ages. During this time there were several forms of the Latin alphabet that were already in use in many countries. The evolution of writing systems from the Pictographic through to the Syllabographic to the Phonographic phase is an indication of how language as a symbolic phase is progressively optimised on the principle of economy.

In the Pictographic phase one needed thousands of written representation to express oneself adequately. In the Syllabographic phase one needed in the range of 100-syllabogram to express the same concept. In the Phonographic phase an individual needs only 26 letters and 10 numerals to express himself/herself adequately about scientific matters.

In order to deal with the increasing complexity resulting from the emergence and evolution of technology and science since the industrial era,

writers of specialized documents have also used certain letters from the Greek alphabet (for example A B X Δ) in scientific notation.

SUMMARY

In this chapter the researcher looked at the history of writing systems against the background of Klopper's Theory of Optimisation of Human Communication. In summary the above information is an indication that Klopper's Theory of Optimisation of Human Communication holds true for the emergence and evolution of human writing systems.

In the next chapter the researcher will look at the development of belief systems in pastoral societies against the background of Klopper's Theory of Optimisation of Human Communication.

Chapter 5

THE EVOLUTION OF THE FORMS OF COMMUNICATION OF EARLY JUDAISM AS A
PASTORAL SOCIETY

INTRODUCTION

In the previous chapter the researcher looked at the history of writing systems against the background of Klopper's Theory of Optimisation of Human Communication. In this chapter he will look at the development of belief systems in pastoral societies against the background of Klopper's Theory of Optimisation of Human Communication.

This information is provided to show the central role that written religious text played in the restoration of Israel as a nation after the Babylonian captivity.

The Babylonian captivity, which entailed the forced movement of the Jewish aristocracy to Babylon and the dispersion of large number of Jews throughout the territory of King Nebuchadnezzar, can be equated to the Jews being a movement. The return to Israel under King Cyrus (600 B.C -530 B.C.) 539 B.C. and the later re-settling of Israel can be equated to a Jewish society becoming an organisation.

THE ORAL BASIS OF EARLY JUDAIC NARRATIVES

Before writing systems were invented people depended greatly on oral communication. They used rhymes, alliteration, repetition and figurative speech as mnemonics.

THE DOCUMENTING OF RELIGIOUS BELIEF

The Jews created narratives so that they could write belief systems. Though the authorship of the Law of Moses has been ascribed to Moses, scholars are divided on this issue. According to 2 Chronicles 34:14 it is written that the priest Hiklkiah found the Book of the Law of the Lord that had been given to Moses. The question that is asked is, if Moses did write the Law of Moses, how could he document his death, which is recorded in Deuteronomy 34:5 – 8 and the verses that follows (Deuteronomy 34:9 – 12).

The Jews and Christians refer to the first five books of the Bible as the Law of Moses or the Pentateuch. Throughout the history of the Jews great emphasis has been placed on the Pentateuch. According to Deuteronomy 31:11 "when all Israel comes to appear before the Lord your God at the place he will choose, you shall read this law before them in their hearing." The King reads the Pentateuch in the temple (2 Kings 23:2). The Samaritans only accepted the Law of Moses to be their scriptures when they broke away from Judaism. Jesus refers to the Pentateuch in Matthew 12:5, Luke 10:26, John 8:5, 17.

A prophet is an individual who speaks or interprets a message from God. According to Loubser (2002:34):

> *The books of the Prophets must have been written and adopted as*
>
> *authoritative before 164 BC. From the time they were first uttered, the words*
>
> *of the prophets were considered to have authority.*

Loubser (2002:34) further states that earlier prophetic writing prophets were completed during the years 600-560 BC and the later prophetic writing were composed between 750 and 400 BC.

Ezra collection of documents

According to Mears 1966:147, in the Hebrew Bible, the books of Ezra and Nehemiah were regarded as one book. The name Ezra means *help*. Ezra was well versed in the Law (Ezra 7:6b). He taught the decrees and laws to Israel (Ezra 7:10). Traditions ascribe the book to Ezra. The book of Ezra can be divided in two parts; part one: the return of the people of God under Zerubbabel (Ezra 1 - 6) and part two: the return of the people of God under Ezra (Ezra 7 – 10)

Schaff (1996:212) gives the following definition of the term "scribe":

In Old Testament times, was a person that was employed in correspondence and keeping accounts. Sheva, the scribe of King David, is mentioned in 2 Sam. 20:25. His duty was to record proclamations, etc. In the New Testament times the scribe was a copyist of the law, and one who prided himself on his knowledge of it and of the traditions of the elders. Matthew 2:4; Mark 1:22).

In the year 537 BC the Jewish exile in Babylon was over. Persia had conquered Babylon. King Cyrus issued a decree that allowed the Jews to return to Jerusalem and rebuild the temple.

According to Ezra 1:1-4:

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In the first of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing: "This is what the Cyrus king of Persia says: "The Lord, the God of Heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the Lord, the God of Israel, the God who is in Jerusalem. And the people of any place where survivors may now be living are to provide him with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem.

Cyrus returned to Zerubbabel the golden vessels that belonged to the temple in Jerusalem, which Nebuchadnezzar had taken (Ezra 1:5-11). They were about 50 000 in total the number of people that left Babylon to go to Jerusalem. This group left the leadership of Sheshbazzar (Ezra 1:8) but was replaced by both Zerubbabel and Jeshua (Ezra 3:2). Seventy years had passed since the Jews were taken captives. It is possible that the majority of them would have been dead. Those that were there at the reign of King Cyrus were exiles. Therefore many Jews remained in Babylon because they did not want to return to a demolished city, because they had to rebuild it. The fear of being attacked on the journey of over 700 miles was strong. Could it have been that they were established or comfortable and had already built their dwelling places in Babylon. The temple was completed in 516 BC. Ezra arrived in Jerusalem about eighty years after Zerubbabel.

In the 7th year of King Artaxerxes of Persia, he issued a decree allowing Ezra to return to Jerusalem to carry out the necessary work required for which finance would be provided (Ezra 7:1, 7, 13). In his letter to Ezra (Ezra 7:13-26), any Israelite could return to Jerusalem, finances if required would be provided by the royal treasury, any individual involved in the temple building was not to be taxed and finally Ezra was to appoint magistrates and judges to administer justice throughout the land. A major challenge that Ezra faced was when leaders, officials and others married foreign women (Ezra 9:1-2). Ezra made all those who had married foreign women separate themselves from the people (Ezra 10:10-12).

According to Baxter (1965:199):

Jewish tradition, via the Talmud, has made Ezra one of the most celebrated personages in all the history of his people. Five great works are attributed to him: (1) The founding of the so-called "Great Synagogue," or synod of learned Jewish scholars...; (2) the settlement of the sacred "canon," or recognised list of authoritative Hebrew Scriptures, and its threefold arrangement into the Law, the Prophets, and the Writings: (3) the change-over from the writing of the Hebrew Scriptures in the old Hebrew script to the new, with its square Assyrian characters; (4) the compilation of the Chronicles, along with the book which now bears his own name, and the Book of Nehemiah; (5) the institution of local synagogues.

Nehemiah established the Jewish state

Nehemiah not only received permission to return to Jerusalem but he also received the necessary building material (Neh. 2:1-8) that would be required

to rebuild the walls of Jerusalem. Unlike Ezra, Nehemiah made use of the king's armed escort (Ezra 8:21-23 and Neh. 1:9). Rebuilding the wall was a real challenge to the people. People were allocated sections of the wall to build. Everyone was involved in the building of the wall (Neh. 3:1-16).

The enemies of the Jews could not attack openly because the Jews were granted permission by the king of Persia. Their enemies mocked and prepared surprised attacks on them. The Jews spent much time in prayer and they also strengthened their defences. Nehemiah became informed of the enemies' strategies and therefore he armed his workers. He created shift work so that one group would build while the other would guard.

People from the country who worked in the city did not return to their homes at night (Neh. 2:22-23). Another challenge that Nehemiah had to deal with was the financial problems that arose between the rich and poor. The poor borrowed money from the rich so that they could pay their taxes. When they could not pay back their loan they lost their property and their children were taken and sold as slaves. They in turn approached Nehemiah when their situation became unbearable. The rich knew that the state would buy back the children so they continued that trade. However, Nehemiah ordered that the people involved in practices return the children and property that they had in their possession and also to cancel all interest on the loans they had given (Neh. 5:9-13).

When the enemy became aware that the walls were near completion, they tried to kill them and when they were unsuccessful they tried to discredit Nehemiah. Despite all the challenges that Nehemiah and the Jews faced the wall was eventually completed (Neh. 6:15). The altar had been finished 90 years earlier (Neh. 8:1-8). At the request of the people Ezra together with the Levites read and explained the law to them. They realized how far they had drifted from

God; a time of joy became a time of weeping and mourning (Neh. 8:9-12). Israel leaders returned to hear more about the law of God the following day (Neh. 8:13)

The people made a new covenant promising to be faithful to God. Their promise was a written oath signed on their behalf by the leaders. This document made rules about mixed marriages (Neh. 9:30 and Exodus 34:15-16), the Sabbath day (Neh. 9:31), the sabbatical year (Exodus 23:10-11, Exodus 20:8-10), temple tax (Neh. 9:32 and Exodus 30:11-16), maintenance of the temple and its rituals (Neh. 9:33-34), offering of the first fruits and first-born (Neh. 35-36 and Numbers 18:13-18) and tithes (Neh.9:37-38 and Numbers 18:21-28).

Nehemiah returned to Persia and when he returned to Jerusalem after twelve years he discovered that the religion of the Jews had deteriorated. Eliashib the high priest allowed a member of the high priest family to marry the daughter of Sanballat (Neh. 13:28). Eliashib also allowed Tobiah to live in a temple room (13:28). Both Sanballat and Tobiah were old enemies of the Jews. When Nehemiah returned to Jerusalem he rectified those situations.

Nehemiah became aware that the people had not kept their covenanted promise. The Levites had to work in the fields because the people did not pay their tithes (Neh. 13:10-14). Nehemiah put an end to people doing business on the Sabbath day. Nehemiah also put an end to people marrying foreign women (Neh. 13:23-29). Though Nehemiah encountered many challenges he was able to achieve what he set out to achieve. He together with the people was able to build the walls of Jerusalem.

Canonization of Old Testament /Hebrew Bible

The religious documents of the Jews, known as the Torah, have since the end of the Babylonian captivity, played a central role in how members of the Jewish culture see themselves and how they identify with being Jewish, wherever

they may live on earth. Loubser (2002:33) indicates that it was a lengthy process to canonise the Old Testament, predating as well as postdating the period of the Babylonian captivity:

> *In the first phase of this process many different oral traditions were formed which had a normative value for the life and faith of Israel. These traditions were based on the experience of divine revelation. In the next phase these traditions were combined and edited to form individual authoritative books. During the third phase groups of texts were received as canonical at different stages.*

The emergence of different versions of the Jewish canon reveals how important written documents were to establish a group identity in the various pastoral communities in Israel. In the early phases of development of the Jewish national identity the different regional canons of the Old Testament that came into existence, indicate that there were a number of regional Jewish identities, but not yet an overarching national identity. A national Jewish identity was only established during the reign of King Solomon around 1015-975 B.C. The Jews separated their scriptures into three sections, the Law or Pentateuch, Prophets and the Writings.

According to the Larousse Dictionary of Beliefs and Religions (1994:270) "Judaism is the religion of the Jews, central to which is the belief in one God, the transcendent creator of the world who delivered the Israelites out of their bondage in Egypt, revealed his law (Torah) to them and chose to be a light to all humankind." It is important that Judaism is understood because Christianity is rooted in the Judaic tradition. As is the case in traditional cultures, it is difficult to

differentiate between religious, historical, cultural and literary discourses in Judaic writings.

What is clear however is that the introduction of writing subsumed an earlier oral tradition, that individual collections of such documents were kept at separate locations prior to the Babylonian captivity, and that they were collected and edited into a coherent set of scriptures subsequent to the Babylonian captivity. Essentially, the canonisation of the Law and the Prophets demonstrates how written communication subsumes oral communication in order to cope with the greater cultural complexity of pastoral existence.

Samaritan Canon

The Samaritan Canon came into existence between 500 and 300 BC when the Samaritans broke away from Judaism and only accepted the Law of Moses as the authoritative scriptures. According to a non-authored website, http://www. bible_history.com/Samaritan/SAMARITANTHE_Samaritan_Pentateuch.htm, "A manuscript of the Samaritan Pentateuch was found at Damascus in 1616. It is a popular copy of the original text and contains some 6000 variants." With different languages coming into prominence the Old Testament canon was translated into different languages.

The Hebrew Bible was translated into other languages because the Jews began to speak different languages. The ruling language of the day had an influence on the Jews and a new translation had to be made to ensure that Jews know the word of God. According to Britannica (1990:194) "later, in the mid–3rd century BC, Greek was the ruling language and Jewish scholars eventually translated the Hebrew canon into that language, in a version known as the Septuagint. Finally the spread of Christianity necessitated further translations in Coptic, Ethiopian, Gothic, and Latin."

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The Targums

After the Persian Empire became the ruling empire, Aramaic became the language of the day or commonly spoken language in Palestine. The outcome was such that the need for an Aramaic translation became eminent. The translation of the Hebrew Bible into Aramaic is known as the *Targum*.

According to an article entitle Targum on the non-authored website, http://www.1911encyclo_pedia.org/T/TA/_TARGUM.htm, the Aramaic Bible were originally designed to meet the needs of the unschooled people who could not understand the Hebrew of the Old Testament. This could not be true because certain scriptures in Daniel and Ezra are written in Aramaic.

Other translations of the Old Testament

There were other translations of the Old Testament. These were done so that people could read and understand the Scriptures. They were the Peshitta and other Syriac translations. Then came the translations of Aquila, Theodotion and Symmachus. Then the Old Latin (Vertus Latina) and the Vulgate.

Bodmer (1987:178) defends the above statement:

At an early date, Christian scholars translated the Gospels into Syriac,

Coptic, and Armenian. The Bible is the beginning of Slavonic literature, and

the translation of the New Testament by the West Gothic Bishop, Ulfilas, is

the oldest Germanic document extant. Even to-day the Christian impulse to

translate remains unabated. Our Bible Societies have carried out pioneer

work in the study of African and Polynesian dialects.

At the beginning of the history of Judaism Abraham and his clan lived as nomadic herdsmen, with no indication given that anyone had the ability to write.

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The first reported instance of writing in the Judaic tradition is the account of God writing the Ten Commandments on two tablets of stone at Mount Sinai (Exodus 20:1-17). By the time of Christ, writing had become so commonplace that He, as a carpenter, writes a message on the ground twice (John 8:6b and John 8:8)

What can be concluded from the above is that nomadic groups first had to settle down into pastoral communities before writing systems emerged to cope with the greater complexity of pastoral existence and that such written documents form the core around which an initial regional religious-cultural identity is established and subsequently extended to a national identity in the case of successful cultures.

SUMMARY

In this chapter the researcher looked at the development of belief systems in pastoral societies against the background of Klopper's Theory of Optimisation of Human Communication. The information presented in this chapter confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the development of belief systems in pastoral societies, as evidenced in how Kings David and Solomon used written texts to establish a Jewish national identity before the Babylonian captivity, and how the Medo-Persian King Cyrus used such documents to reestablish the Jewish national identity after the Babylonian captivity.

In the next chapter the researcher will look at the way in which emerging Christian groups communicate as movements, and how established Christian groups communicate as organisations.

Chapter 6

THE EVOLUTION OF THE FORMS OF COMMUNICATION EMPLOYED BY THE EARLY CHRISTIAN CHURCH

INTRODUCTION

In the previous chapter the researcher looked at the development of belief systems in pastoral societies against the background of Klopper's Theory of Optimisation of Human Communication.

In this chapter, the researcher will look at the way in which emerging Christian organisations communicate when they see themselves as movements, and how their forms of communication change when they become organisations. The researcher will present these analyses against the background of Klopper's Theory of Optimisation of Human Communication, which is summarised in chapter 1. This reference to "emerging churches" includes the emergence of the early Christian Church.

Firstly, the researcher will look at how Christ communicated with others, which resulted in His disciples establishing the early Christian church as a religious movement within Judaism. Secondly, the researcher will look at the forms of communication used by the early Christian Church to differentiate itself from Judaism and to propagate itself among Jews in Israel, the Jews in the Diaspora and gentiles in Asia Minor.

The researcher will analyse the four gospels and show that the applications of the principles of persuasive public communication and

organisation communication sheds new light on the interpretation of the gospels, the Acts of the Apostles and the letters and epistles of the early church leaders.

CHRIST AS COMMUNICATOR

The first account of Christ as communicator is when He spoke in the temple at the age of twelve (Luke 2:46-47). What is noticeable is the uncommon wisdom of Christ as communicator. Tenny (1978:218) aptly characterises the reaction of listeners to Christ's teaching as:

The people 'were astonished at his teaching: for he taught them as having

authority, and not as the scribes' (Mark1:22). There was a directness, a

freshness, and an authority in the teaching of the Lord Jesus Christ that made

Him more effective than His contemporaries.

Christ used different methods of teaching. The best-known method Jesus used was that of *parables*. His parables of the good and bad fruit trees (Matthew 7:16-20), the wise and foolish virgins (Matthew 25:1-13) and the unfaithful steward (Luke 16:1-8), are some of examples of this type of teaching. As a medium of teaching, the parable served several goals. The average hearer easily understood parables because it related to his daily life. The parables that Jesus taught were neither short nor long and could be easily remembered by those who heard them. Parables teach analogical reasoning, which is closely related to metaphoric reasoning.

Jesus used object lessons; He took a little child to illustrate humility (Matthew 18:1-6). According to Tenny (1978:221) "All the parables were implied object lessons, through the material of which Jesus spoke was not always present when He made the comparisons." Another method that Jesus used was the

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epigram - a terse, pungent statement that would remain in the mind of the hearer. The Beatitudes belong to this type of teaching (Matthew 5:3-12) or the statement: "Whoever finds his life will lose it, and whoever loses his life for my sake will find it" (Matthew 10:39). Jesus at times employed argumentation in His teaching. However, when this was done He argued from the basis of scriptural rather than from abstract premises or assumption. Matthew 22:15-45 records debates, which Jesus had with Pharisees and Sadducees. Jesus' logic was irresistible, when He engaged in debate.

The use of questions and answers was another method of teaching, which was used by Jesus. According to Tenny (1978:220) "His questions were never trivial, but they were generally related to the deepest human problems." One such example is Matthew 16:25, "What good will it be for a man if he gains the whole world, yet forfeits his soul?" The teaching of Jesus involved free discussion (John 13:31-14:24). Newmyer (2001:71) states that "Jesus used many metaphors and allegories, and some of the metaphors were allegories. Perhaps the most used by Jesus were the metaphors Tree, and Seed, and at times He used the simple reference 'tree', other times He defined what type of tree He was talking about."

As mentioned in the key concepts, according to Watson and Hill (1989:108) a metaphor is "a figure of speech or a visual device, which works by transporting qualities from one plane of reality to another: 'the camel is the ship of the desert'; 'life for Mary was a bed of roses.' Without metaphor there would be no scope for development of either visual or verbal language; it would remain clinical and colourless." In Chapter 9, there is a section entitled Metaphors used by Christ. The researcher highlights some of the metaphors used by Christ.

Jesus used a variety of forms of communication. He had the ability to make truth simple and cogent. Jesus parables remain in the memory while others

become a thing of the past. The teachings of Jesus had a moral and spiritual purpose, which was linked to His purpose on earth. According to Drane (1986:122) "An allegory is a detailed account of a subject, written in such a way that it appears to be about something altogether different." One such example of an allegory is found in John 15:1-11, when Christ speaks about the vine and branches.

Christ used every opportunity He had to communicate His message of the kingdom of God. This was a message of salvation, hope and God's love for humankind. From the various records of Him, He had to be an effective communicator to have had the crowds' attention. He was a master of persuasive communication. Individuals left their various jobs and became His disciples. Women took time off from their schedules to listen to Him speak. It was not just his effective communication; the miracles that He performed drew people to him.

According to Bennett (1998:3) "Jesus chose terms suited to his listeners, and whose associations reinforced the lessons he was trying to teach. He used images that were appropriate to the culture, appropriate to the disciples' stage in the process of leadership development, and appropriate to the particular circumstances in which he taught them."

The first recorded encounter Jesus had as a communicator in regards to his purpose was at the age of twelve. Among the many forms of communication used by Christ as a communicator, they were nonverbal communication, extra personal communication, interpersonal communication, small group communication and public communication. He used various venues to communicate, amongst them synagogues, temples, houses, hillsides and from a boat.

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EMERGING CHURCHES AS MOVEMENTS

The various churches had objectives, which they communicated in order to establish themselves as organisations.

The concept "church" pertaining to the establishment of the early Christian Church

The Church is mentioned in Matthew 16:18; "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it." When Christ used the concept *church* the disciples did not have an inkling of what He was talking about. There are two conundrums emanating from this verse. Firstly, there is a similarity that existed between Peter and the rock. Secondly, what Christ meant to the church. This conversation, which Christ had with Peter, forms part of an ongoing discussion in an attempt to free Peter from his self-limiting beliefs.

The church was something that was still to take place. Jesus did not mention the temple, nor did He mention the synagogue. These were already established. The church, which Jesus intended to build, was something new. When the apostles preached in the synagogue their message was evangelistic, calling people to repentance and faith (Thiessen 1996:310).

Thiessen (1996:310) states "According to the New Testament evidence, the nucleus from the synagogue who believed formed a local body of believers quite apart from the synagogue." Believers met initially in the temple when the church began and not in the synagogue.

The term *church* is used in two senses, the universal and the local sense. Thiessen (1996:311) mentions that in terms of the universal sense, the church consists of those who have been baptized into the body of Christ (1 Corinthians 12:13). Also mentioned earlier, in Matthew 16:18, Christ spoke about the church

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He would build and churches that He would not build. Jesus is regarded as the head of the church (Ephesians 1:22).

The Greek word *ekklesia* is used in the scriptures, which refers to a body of called-out people. Thiessen (1996:313) mentions that the English word *church* comes from the Greek word *kuriakos*, which means *belonging to the Lord*. Thiessen (1996:313) further states that this adjective occurs only twice in the New Testament, it is used of the Lord's Supper (1 Corinthians 11:20) and of the Lord's Day (Revelation 1:10). The secondary definition of the term *church* is as follows: a group of people called out from the world and belonging to the Lord.

When one reads 1 Corinthians 3:9, for we are God's fellow workers; you are God's field, God's building. It states that the church is the building of God. Apart from being the head of the Church, Christ is also the cornerstone (1 Timothy 3:15). The church is also called the body of Christ (Colossians 1:18). With this concept in mind, the church is represented as an organism.

The church is also called the bride of Christ (Ephesians 5:32). Other references that are used include the vine (John 15:1ff) and the flock (Hebrews 13:20). The church in the local sense speaks of a group of professed believers in any one locality. Reference is made to the church in Jerusalem (Acts 11:22). Thiessen (1996:312) writes, "The local churches together are to be a faithful replica of the true church, the universal church."

There are those who hold different views regarding the founding of the church. Firstly, there are those who believe that the church is the spiritual Israel of the New Testament, meaning that it is a continuation of the Old Testament Israel. Those who hold to this view believe that the church began in the Old Testament times. Then there are those who believe that the church began with

the preaching of Christ. However, the above two views have no biblical bases to support them.

There are those who hold the view that there was a church for the period of the book of Acts, which is not the church of today. Others suggest that the present Christian Church began when the Book of Acts closed. There are still others who maintain that the church began when Paul said at Antioch of Pisidia, "Behold, we are turning to the Gentiles" (Acts 13:46).

According to the Book of Acts, Chapter 2 the church (both in the local and universal sense) was founded on the day of Pentecost. Jesus repeats the promise and says that baptism of the Spirit will be fulfilled in a few days (Acts 1:5). Peter refers to Pentecost as the fulfilment (Acts 11:15-17). However, it is evident that the baptism of the Spirit occurred on the day of Pentecost. The church was founded on the day of Pentecost. In the upper room, 120 individuals were baptized with the Spirit on the day of Pentecost. They became the charter members of the church in Jerusalem.

The development of the early Christian Church from a movement to an organisation

After the death of Jesus Christ, His disciples were despondent, discouraged and isolated themselves from the rest of society for fear of experiencing the same fate as their leader. The disciples employed only interpersonal communication. Word of mouth communication, also known as the grapevine, played an important role in the formation of the early Christian Church. This can be seen in the different accounts that the gospels give of the events surrounding the resurrection of Christ.

In Matthew 28: 1-9 it is stated that on Easter Sunday Mary Magdalene and the other Mary went to the tomb and discovered that Jesus was not present. However, an angel of the Lord informed them that Jesus had risen and also told

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them to go and tell His disciples to go to Galilee. Jesus also met them and told them to tell his disciples to meet Him in Galilee. In Matthew 28:16, on hearing this news His disciples met him in Galilee.

According to Mark 16:1-8, Mary Magdalene and Mary the mother of James went to the tomb only to discover Jesus' body was not there. They met a young man who informed them that Jesus had risen and that they were to tell his disciples He would meet them in Galilee. These women were afraid and said nothing to anyone. Mark 16:9-20 is not part of the most reliable early manuscripts and other ancient witnesses. These verses state that Jesus appeared first to Mary Magdalene from whom He had driven out seven demons. She then went and informed the others that she had seen Jesus. There was a self-limiting belief of the early Christian Church with the rising Christ. This prevented them from seeing things as they really were. Christ then appeared to two others who went and informed the disciples. However, the disciples did not believe their account. Christ then appeared to the 11 disciples and rebuked them.

According to Luke 24:1-53, the women took the spices they had prepared and went to the tomb. They discovered that the body of Jesus was not there. Two men in clothes that gleamed like lighting appeared to them. These men reminded them of what Christ had communicated to them when He was alive regarding His death. They went and told the disciples but the disciples did not believe them. However, Peter went to verify what he had heard from these women.

Christ appeared to two of them as they were on a journey to Emmaus. They did not recognise Him though He spoke to them. They insisted that He stay with them because it was getting dark. When they gathered at the table and only after He had given thanks and broken the bread and given it to them did they recognise Him. At once they returned to Jerusalem and informed the

disciples of what had taken place. Christ then appeared to the disciples. The first instance of public communication is seen in the last verse of the gospel of Luke.

According to John 20-21:25, Mary Magdalene went to the tomb and discovered that Jesus' body was missing. She went and told the disciples which in turn led them to go and verify this for themselves. When the disciples discovered that it was just as Mary Magdalene had told them they went to their homes. Mary remained and the two angels asked her why she was crying. As she answered them she did not realise that Jesus was there. She mistook Him for the gardener. But eventually she recognised Him and also went and told the disciples that she had seen Jesus. Jesus appeared to His disciples when they were together on the first day of the week. John's gospel makes no reference of the ascension of Christ.

There is a lack of sources regarding the direct preaching and faith of the primitive church. The beginning of the Christian Church, which is recorded in the Book of Acts, was only recorded half a century after the events. The Holy Spirit plays a major role in the lives of Christians. The Holy Spirit gave them the boldness, which enabled them to propagate the gospel. Intrapersonal communication of members of the early Christian Church are recorded in Acts 10:3-5, 10:11-16, Acts 7-10 and Acts 16:9. Interpersonal small group communication of members of the early Christian Church is recorded in Acts 16:32. References to the grapevine are made in Acts 12:17 and Acts 11:22. The first reference to written communication is recorded in Acts 9:2, but these letters were used against the Christians. Other instances of written communication are recorded in Acts 11:23 and Acts 23:25.

Public communication of members of the early Christian Church are recorded in Acts 1:15, 2:6, 2:14, 2:29, 8:4, 9:20, 12:19, 14:1, 15:35, 17:1-4, 17:11 and 17:17. Organisational communication in regard to the early Christian are

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recorded in Acts 6:5, 15:19 and 21:18-19. The believers had a definite doctrinal standard including, the apostles teachings, fellowship with one another, observing the ordinances of baptism and the Lord's Supper, meeting for public worship, and contributing to the support of the needy (Acts 2: 43-47). According to Thiessen (1996:313) these are surely the marks of an organised local church, even if organisation was only a loose structure then.

Other churches arose in Judea (Galatians 1:22). There was a church in the city of Samaria (Acts 8:1 –24) and also in many villages in Samaria (Acts 8:25). There was a church that started in Antioch in Syria (Acts 11:20 – 30), which became the home base for Paul's missionary journeys (Acts 13:1 – 3). According to Kuiper (1982:5) "Official missionaries, such as Paul, brought the Gospel too many pagan communities. Unofficial missionaries, the early converts, were themselves enthusiastic witnesses." It is believed that the unofficial missionaries established the Church in Rome. Those who were converts of the apostles also communicated the gospel.

Thiessen (1996:318) mentions that, "the local church sprang up in a most simple way. At first there was no organisation, but merely a simple bond of love, fellowship, doctrine and co-operation." Hearsay is mentioned by the Apostle Paul, "For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures, and that He appeared to Peter, then to the twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of who are still living, though some have fallen asleep. Then He appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born." In 1 Corinthians 15:3-8 Paul enumerates all the people known to him who have seen the resurrected One.

About 20 years after Christ's death the Apostle Paul in 1 Corinthians 15:6 seeks to clarify the hearsay nature of the early accounts of Christ's resurrection by stating that He appeared to "more than five hundred brethren." The primitive community at first had no fixed order or organisation. However later in Acts 11:30, we read about the *elders* in the Jerusalem community. From this, we see that the Jerusalem community was establishing itself. The peculiar self-understanding of the primitive community, which was establishing itself over Judaism, is shown in the role played by *the twelve* and *the apostles* in the primitive community. The twelve played the role of witnesses to the resurrection and the earthly life of Jesus as well. According to Ladd (1974:349):

> *However, certain distinctive Christian elements are evident, the first of which*
>
> *is 'the apostles teaching' or 'didache.' This included the meaning of life, death,*
>
> *and exaltation of Jesus, his enthronement as messianic King and Lord*
>
> *inaugurating the messianic age of blessing, and the future eschatological*
>
> *consummation.*

According to Tenny (1987:94) the many close resemblances between the usages of the synagogue and those of the church may doubtless be accounted for by the fact that the latter absorbed or followed to some degree the procedure of the former. According to Acts 9:1 the early Christians were called *The Way*. They conceived of themselves as a movement. The term *The Way* is based on a conceptual metaphor *to believe is to move*. When the believers were in the movement stage they were encouraging and motivating each other. When they started getting to an organisation, then what used to be only support for maintenance becomes more complex. It becomes moral support as well as maintaining the integrity of the organisation.

Acts 6:5 documents the beginning of the early Christian Church as an organisation. They were dividing the functional roles in the early Christian Church as an organisation by planting the first seeds of what would become an organisation. In Acts 11:26 the disciples were for the first time called Christian in Antioch. From the name *The Way*, a movement metaphor, the believers were named after their leader. It becomes another indicator of a movement changing to an organisation. In Acts 15:1-21, though this church had prophets and teachers it saw the need of counsel with the Jerusalem church with regard to the criteria by which the Gentiles might be received into fellowship. This is another inkling of the early Christian Church becoming an organisation. Luke documented the Book of Acts at the end of the movement stage when the church was an organisation.

The early Christian Church started documenting the values and beliefs

With the establishment of the Christian Church came the doctrine that guides the Christians. The New Testament was written much later in order to document events about what had taken place regarding the Messiah and at the same time advising Christians on how they are to go forward in their faith. Each gospel, epistle and personal letter had a given purpose. They were written at a specific time, to a specific individual/group of people. The four gospels, each of these writers from a communication science of view had a certain constituency in order to persuade them to accept and live by the principles of Christianity. In all of these narratives Christ is the central figure and the divinity of Christ is the central issue. The researcher is analysing the fact that they were written according to research on biblical hermeneutics.

In the previous chapter the researcher mentioned gender communication; however from the New Testament it is clear that the preaching and the writing of

the gospel, letters and epistles were exclusively the responsibility of the male gender.

Due to the young church's deep need for spiritual guidance we can uncover the real explanation for the origin of the extensive correspondence in the New Testament. The letters and epistles were written to build up these young believers. The early Christians re-interpreted the Old Testament. The apostles preached from synagogue to synagogue. The New Testament letters were written to certain individuals. However churches sent individuals to copy them. At the beginning, a layman movement was dependent on oral communication. Written communication includes the writings of among others Matthew, Mark, Luke, John, Peter, James, and Paul. Correspondence through letter writing by government officials and ordinary people was evident in the Roman Empire. According to du Toit (1985:2) "There can be no doubt that the letters were a handy medium of communication in the early church and were frequently employed."

Almost twenty years after the ascension of Christ, the first books of the New Testament were written. In a space of sixty years, all twenty-seven books were written. James is believed to be the earliest, around AD 49. The latest is the book of Revelation around AD 95. The early Christians had the Old Testament as their Bible. New Testament letters and epistles were written to meet specific congregational needs and also to address certain situations that challenge Christians. According to 2 Corinthians 11:28 Paul had an anxious concern for all the churches. This motivated the New Testament writers to write the letters. We find in these letters pastoral care and congregational edification.

Paul's letters were written in good Greek. Paul dictated to an amanuensis or secretary, (one such individual was Tertius, Romans 16:22). However, Paul penned the final part of his letters (Colossians 4:18, Galatians 6:11). These letters

were carried along the great Roman highways and over sea routes. According to du Toit (1985:53) "Paul's correspondence with the church in Corinth is one of the most absorbing chapters in the history of the early church."

According to the New Jerome Bible Handbook (1993:325) "There is a difference between a 'letter' and an 'epistle'." The New Jerome Bible Handbook (1993:325) gives the difference as follows, "a letter is something non-literary, a means of communication between persons in its nature, although in style, tone and form it can be frank and familiar as conversation. An epistle is an artistic, literary form and is written for a wide audience." These writings were composed for a particular occasion. These were often written in haste. These writings were composed mostly in complete independence of each other.

Philemon is a personal letter written to the bearer. Galatians was a letter, which was written to a group of local churches. These churches were Paul's converts. The same goes for 1 Corinthians, 1 Thessalonians, Philippians, which are letters dealing with concrete issues in the churches. According to the New Jerome Bible Handbook (1993:236), "Of the genuine letters of Paul, Romans come close to being an epistle sent to a church that Paul had not yet evangelised; it might best be called an essay-letter."

The New Jerome Bible Handbook (1993:238) mentions the four ways of letter writing which were used in ancient times:

❖ To write oneself.

❖ To dictate word for word, syllable for syllable.

❖ To dictate the sense, leaving the formulation to a secretary.

❖ To have someone write in one's name, without indicating the contents.

Ancient writers mostly used the first and the third methods, which were also the methods used by Paul. According to Romans 16:22 Paul dictated to Tertius. According to 1 Corinthians 16:21, Paul only wrote the greetings, which implies that someone else completed the letter. According to verse 19 in Philemon, Paul wrote the complete letter. According to 1 Peter 5:12, the writer of the epistle may have been Silvanus.

At a superficial reading, one is likely to gain the impression that the Gospels of Matthew, Mark and Luke are mere duplications. We will however soon discover that this is far from the truth. All three authors wrote at different times and to different audiences, with different needs. At the same time it is also important to note that even though the authors may have differed in style, etc. they all focussed on one and the same person, Jesus of Nazareth. The New Testament consists of twenty-seven books. They were written for maintenance and propagation.

FORMS OF COMMUNICATION EMPLOYED BY THE LEADERS OF THE EARLY CHRISTIAN CHURCH

Christ used *small group verbal* and *public communication*. Christ not only used *co-operative communication* but on occasions also engaged in *seditious communication*. In this form of communication you undermine the authority of a person or a group (e.g. His parables). These parables were open to double interpretation. He also engaged in *confrontational communication* (e.g. the cleansing of the temple). Christ also engaged in *small group interpersonal communication* (Mary Magdalene and the apostles). After the resurrection of Christ *small group communication* and communication via the *grapevine* were used. The day of Pentecost was the first

indication of public communication. The crowds that heard the early Christians were amazed at their speech. Though early Christians spoke in their own language the crowds heard them in their respective languages. As the early Christians were fleeing their homes due to persecution, they publicly communicated the gospel.

According to Acts 8:1-3 Paul persecuted the Christians. He was first Saul the persecutor who changed after his encounter with Christ and thereafter became known as Paul the preacher of the gospel of Jesus Christ. Paul had an encounter with the risen Christ on the road to Damascus, on the street called Straight (Acts 9:1-8). When the church was in its movement stage they used *verbal communication*, *small group communication* and *public communication*. However, when they moved into the organisational stage they started to document their values and beliefs. This form of communication, which the early Christians engaged in, was *written communication*.

At the early stage of the Christian movement epistles were written to the young Christians who were maturing and becoming an organisation. The epistles and letters emerged before the gospels. There were two types of letters. A personal letter, written from one person to another is Philemon. *Interpersonal communication* is used. The second type of letter is from one person to a group (Ephesians), *public communication* is used. Luke is regarded as a gospel but takes the form of *interpersonal communication*. By inference one can conclude that this gospel is a letter because it is addressed to Theophilus (Luke 1:3), he then decides to make it a gospel for *public communication*. Though Luke wrote with one purpose in mind the gospel of Luke had eventually a greater purpose than he could have anticipated.

The council of Jerusalem (Acts 15:1-21) is evidence the Christianity progressed from being a movement to becoming an organisation. The Jews

wanted the gentiles to be circumcised. It was eventually decided at the council of Jerusalem that letters should be written to the gentiles advising them to stay away from food offerings polluted by idols, sexual immorality, and from the meat of strangled animals and from blood (Acts 15:20). Originally there was a failure on the part of Christ's disciples to understand His mission. They were looking for a political saviour. After the crucifixion they were a demoralised group, whose hopes and dreams were dashed to such an extent that when Mary reports that the grave is empty, they do not believe her. They think that His body must have been stolen. The early days after the crucifixion can be characterised as the paralyses of Christianity because of self-limiting belief. They see Him but do not believe Him because they know that He is dead. Thomas says that not only seeing Him is enough, he needs to feel Him in order to believe that He as risen.

The instance when the group scatters due to persecution they become a coherence again. Then only do they become a movement. Saul (later known as Paul) persecutes the Christians. During the writing of the letters and epistles, they became an organisation, which was not another Jewish sect. They were a whole new organisation with a global mandate.

SUMMARY OF THE FORMS OF COMMUNICATION EMPLOYED BY THE LEADERS OF THE EARLY CHRISTIAN CHURCH

In the above section the researcher looked at the forms of communication used by the leaders of the early Christian Church against the background of Klopper's Theory of Optimisation of Human Communication. The early church originally only had the Old Testament as their religious text. The teaching of Christ was propagated through oral communication during the movement phase of Christianity. During the movement phase the church used verbal communication, small group communication and public communication.

However, when they moved into the organisational stage they started to document their values and beliefs.

When Christianity became an organisation religious beliefs began to be documented. According to Acts 15:1-21 which deals with the council of Jerusalem it is evident that Christianity progressed from being a movement to becoming an organisation. Two types of letters were written. Paul's letter to Philemon used interpersonal communication. Paul's letter to the Galatians used public communication. When the early Christians were fleeing their homes due to persecution, they publicly communicated the gospel. Public communication was frequently used during this period.

During the writing of the letters and epistles, they became an organisation, which was not another Jewish sect. They were a whole new organisation with a global mandate. This information confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment the early Christian Church.

In the next chapter the researcher will deal with the forms of communication employed by the leaders of the Protestant Reformation. The researcher also looks at the impact the pre-reformers had on the Church.

Chapter 7

THE FORMS OF COMMUNICATION EMPLOYED BY THE PROTESTANT REFORMATION

INTRODUCTION

In this chapter the researcher will deal with the forms of communication employed by the leaders of the Protestant Reformation to differentiate itself from Roman Catholicism and to propagate itself among the Catholic populace of Europe. Many individuals protested against the teachings of the Roman Catholic Church. While recognising that there were dozens of reformers in Western Europe the researcher will focus on case studies of Martin Luther and John Calvin. At the same time, though the contributions made by Martin Luther and John Calvin are considered important, one cannot ignore the contributions made by other individuals such as the Pre-Reformers.

THE PRE-REFORMERS

There were eight "heretical" groups of pre-reformers in various European regions between the 12th and 15th centuries as outlined by McCallum on the website http://www.xerios.org/essays/waldo1.htm;

❖ According to McCallum, "In 1259 the Flagellants appeared. By a kind of mass contagion men, women, and children bewailed their sins and many of them marched through the streets, naked except for loincloths, crying to God for mercy, and scourging themselves until blood ran out. They proclaimed complete certainty of salvation to all who should persevere in flagellation for thirty-

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three days. Scourging was the one necessary sacrament. They were condemned in 1349."

❖ According to McCallum, "the Beguines comprised a variety of lay groups, which seem not to have been confined to any specific set of forms and to have displayed variety." Deanesly says they were, "the followers of Lambert le Begue, (the Stammerer) . . . devout but unlettered lay people, who set great store on the use of vernacular scriptures. Lambert's followers were called from his surname, in Dutch, Beghards, (whence the English word *beggar*) in Latin Beguini or Beguinae. She claims that the early Waldensians joined forces with groups of Beguinae. "

❖ According to McCallum, "Tanchelm began to preach in the diocese of Utrecht. Early in the twelfth century, his views had wide currency in the Low Countries and the Rhine Valley. He attacked the entire structure of the Catholic Church, denied the authority of the Church and of the Pope, and held that at least some of the sacraments were valueless."

❖ According to McCallum, "Early in the twelfth century, Peter of Bruys, himself following a strictly ascetic way of life, rejected the christening of infants, the Eucharist, church buildings, ecclesiastical ceremonies, and prayers for the dead, and the veneration of the cross. The Petrobrusians baptized (completely immersed in water) those who joined them, profaned churches, burned crosses, and overthrew altars."

❖ According to McCallum, "Sometimes classed with Peter of Bruys, but perhaps mistakenly so, was Henry of Lausanne. Like the

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former, he preached in what is now France in the first half of the twelfth century. Before his death in 1145, he is said to have attracted a wide following, called Henricians. He taught that the sacraments were valid only when administered by priests who led a life of asceticism and poverty. He condemned the clergy of the day for their love of wealth and power."

❖ According to McCallum, "The Adamists conducted their worship in the nude." They engaged in socially unacceptable behaviour.

❖ According to McCallum, "Arnold of Brescia…was earnestly eager to see the Church conform fully to the Christian ideal. Believing that this could not be as long as its leaders compromised with the world, he attacked the bishops for their cupidity, dishonest gains, and frequent irregularity of life and urged that the clergy renounce all property and political and physical power…in 1155 he was hanged, his body was burned, and his ashes were thrown into the Tiber…"

❖ According to McCallum "in Northern Italy …the 'Pataria' had some years earlier grown up spontaneously in reaction to an increasing corrupt and politically oriented clergy. They were apparently the descendants of the Bogomils, who in turn grew out of dualistic Paulicians. In addition to this, Dennis McCallum states that there were numerous lesser movements that were opposed to the self-indulgent practices by the ecclesiastical establishment within the Roman Catholic Church. All these so-called "heretical" groups were the precursor to the reformation."

Another group of pre-reformers, not mentioned by McCallum in his list of 8 "heretical" movements, is the Waldensians, a group of Christians that opposed the self-indulgence and self-entitlement practice by ecclesiastical establishment in the Roman Catholic Church of the 12th century. Founded by a wealthy French merchant, Peter Waldo of the city of Lyon, he is also referred to as Valdes, Valdesius, Valdensius and Waldo (Valdo).

On the non-authored website http://www.xerios.org/essays/waldo1. htm, reference to the movement he founded (*Waldensians, poor men of Lyon, the Leonese, the Poor of Lombardy*, or simply as *the Poor*) appears repeatedly throughout the succeeding centuries of European history. Kuiper (1984: 141) mentions that Peter Waldo believed that the Bible and especially the New Testament should be the only rule of faith and life for Christians.

On the non-authored website http://www.valdese.com/whywaldensians .htm, "Like all so-called *heretical* movements, it was soon repressed and persecuted by the civil and religious authorities." In an article entitled *The Waldensians Movement From Waldo to the Reformation* on the website http://www.xerios.org /essays/waldo1.htm, McCallum states that the actions and views of Waldo are shrouded in shadow, because neither he, nor contemporaries in his movement ever chronicled their lives. McCallum, further states that no existing documents speak of the exact year of Waldo's birth, of his youth, or even of the last years of his life. This shows the lack of written communication on the part of the Waldensians as a group of believers.

In the 12th century other individuals also opposed the teaching of the Roman Catholic Church. McCallum quotes Latourette (1975:454), "Europe was aflame with new religious movements reacting to such things as the struggle of the Papacy for supremacy, the corrupt practices of local clergy, and the currents of thought that were flowing into the area as a result of the Crusades."

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A crusade against Waldensians in Dauphiné and Savoy (both now part of France) took place in 1487, organised by Pope Innocent VIII. Many Waldensians took refuge in Switzerland and Germany and they gradually merged with the Bohemian Brethren. This group became openly Calvinistic during the Reformation. In 1535 they paid for the publication in Switzerland of the first French Protestant version of the Bible, prepared by a French Calvinist scholar, Pierre Robert Olivétan (Microsoft Encarta 97 Encyclopedia).

Itinerant preachers and their simple, Bible-based preaching proved more popular than other movements of their day. However, they were forbidden from preaching by the archbishop of Lyon and later excommunicated and persecuted along with the Albigenses in southern France.

The Waldenses spread throughout Europe, but a conspicuous group settled in secluded areas in the Cottian Alps, a range that now marks the border between France and Italy (Microsoft Encarta 97 Encyclopedia). Today these areas are still known as the Waldensian Valleys. Waldenses became the victims of the Inquisition in France after the Albigenses were crushed.

Persecution was renewed in Piedmont in the middle of the 17th century, and the Waldenses did not achieve full civil and religious liberty in Italy until 1848, under the Sardinian king Charles Albert (Microsoft Encarta 97 Encyclopedia). They established a theological school in 1855 in Torre Pellice, which is in the province of Turin. However in 1860 this school moved to Florence and in 1922 moved to Rome in Italy.

The Waldenses have about 120 organised churches throughout Italy with some 29,000 members. In South America about 14,000 Waldenses are organised into churches in Argentina and Uruguay, and Waldensian congregations exist in the United States (Microsoft Encarta 97 Encyclopedia).

In order to appreciate the work of the reformation the contributions of certain individuals need to be recognised. Firstly, John Wycliffe, who was born in 1320 in England. According to Kuiper (1982:143) "He (Wycliffe) said that wealth and political power had so corrupted the church that a radical reform was necessary." Wycliffe also said that the Pope is the antichrist (Kuiper 1982: 143). Calvin said that the Bible should be the rule of faith and not the church. In order for the people to read the Bible, John Wycliffe translated the Bible into English. Wycliffe wanted the masses to read the Bible. His followers were known as *Lollards*. Many of Wycliffe's disciples died a martyr's death. "But many Lollardism lingered on in secret to the time of the Reformation" (Kuiper 1982:144).

Secondly, John Huss was born around 1369. According to Hodges on the website (http://www.newgenevacenter.org/west/reformation.htm), "Wycliff's teaching reached Bohemin after his death and were picked up by John Huss at the University of Pague, in the early 1400s. Huss translated Wycliff's work into Czech and gave life to the reform ideals for the people. This stirred fear in the hearts of the church officialdom." He became acquainted with the writings of Wycliffe. Wycliffe's writings are known as written communication. Wycliffe documented his beliefs so that they could be communicated to those who read them. The outcome of Wycliff's writing was such that John Huss began to preach with boldness against the corruption of the clergy.

Though at first he was a strong believer in indulgences, he eventually condemned the selling of indulgences as an abominable practice. This he viewed as contrary to the teaching of the Bible. This resulted in Pope John excommunicating Huss. Huss spent eight months in prison and was not given an opportunity to defend himself. On July 6, 1415 he died a martyr's death.

Thirdly, there was another movement around 1350 known as the Brethren of the Common Life. One such individual from this group was John of Wessel, who attacked indulgences. According to Kuiper (1982:151), John of Wessel taught the doctrine of justification by faith alone. He also did not accept the Roman Catholic doctrine of transubstantiation (belief that when the priest pronounces the sacramental words, the bread and wine are changed into the actual body and blood of Christ).

Luther later said, "If I had read the works of Wessel beforehand, it might well have seemed that I derived all my ideas from him" (Kuiper 1982:151). Another pupil of the Brethren of the Common Life was Erasmus. He never joined Luther in the great Reformation movement. It was said that Erasmus laid the egg (of the Reformation) and that Luther hatched it (Kuiper 1982:151). Many of the individuals who protested against the Roman Catholic Church documented their beliefs.

THE REFORMATION IN GERMANY

In this section the researcher will highlight the forms of communication that Martin Luther used as the main force behind the Protestant Reformation in Germany and the rest of Europe.

The pivotal role of Martin Luther (1483-1546)

Martin Luther was born in Eisleben in the province of Saxony on November 10, 1483. Luther received a bachelor's degree from the University of Erfurt in 1502 and a master's degree in 1505. Complying with his father's wishes he studied law. However, in 1505 he abandoned his legal studies and entered the Augustinian monastery in Erfurt. Luther made his profession as a monk in the autumn of 1506, and his superior selected him for the priesthood and he was

ordained in 1507. In 1509 Luther received his bachelor's degree in theology and his doctorate from Wittenberg in 1512.

Although trained to the highest level in ecclesiastical matters, Luther however increasingly had misgivings about the role of Roman Catholic dogma and the practices of his fellow clergymen. His misgivings culminated on October 31, 1517 when he nailed his manifesto of ninety-five theses to the cathedral door (that served as the University bulletin board) in Wittenberg. It was these ninety-five theses, a splendid example of dialectical written communication, which ensured him a prominent place in ecclesiastical history. Luther was challenging any doctor of theology to debate with him publicly on the value of indulgences. According to World Book Encyclopedia (1991:199) "The theses were a series of statements that attacked the sale of indulgences (pardon from some of the penalties for sins). Luther later criticized what he considered other abuses in the church."

Luther's ninety-five theses were well read. By being placed on the church door many people read them because the day after it was nailed on the door was All Saints Day. Those that read Luther's theses communicated the contents of the document with others that were not present. Because printing had already been invented and put to good use, Luther's theses soon became public knowledge. The theses, which were written in Latin, were translated into many other languages for the benefit of those who could not read the Latin language.

According to Dean (no date: 146) "in a fortnight they (theses) were in every part of Germany, and in a month they found their way to Rome. Somewhat later they were translated into Dutch and Spanish, and a traveller sold them in Jerusalem. Many were delighted with them, and monks in their cells, and peasants in their cottages, rejoiced that they had heard the voice of truth." As indicated, a copy of Luther's theses also found its way to Pope Leo X in Rome.

The Pope first used confrontational communication then he used diplomatic channels. The written form of communication began to play an important role during this era. A Roman clergyman with the name Tetzel, with the assistance of an unknown fellow priest, published a set of theses defending the sale of indulgences. Mazzolini, a Dominican monk, who criticized the conclusion of Martin Luther, also wrote a book in defence of the sale of indulgences. A theological professor by the name of John Eck, answered Luther in a pamphlet.

Luther's answer in turn was also published in a pamphlet. When Luther returned to Wittenberg from the Augustinian Order, held in Heidelberg, he wrote a general answer to all his opponents. Luther was not the first to protest and raise the alarm against indulgences. Huss and Wycliff also protested against indulgences. The Pope received an immense income from the sale of indulgences. Kuiper (1982:166) states, "the Roman Catholic Church held that only the priest could administer the sacraments, and without the sacrament of penance, without absolution and indulgences, there was no salvation." Therefore by questioning the issue of indulgences, Luther questioned the way in which the church functioned.

There were four fundamental teachings, which the leaders of the reformation movement held. Firstly, they went back to the New Testament Church, to discover their spirit and practice, as they believed that they (early church) should operate. They republished the writings of the early church fathers: that of Jerome, Cyprian, Origen and Athanasius. The writing was of immense benefit to these leaders. The Reformers favoured the writing of the 5th century church father, St. Augustine. From his writing they were able to learn the simple character of the early church. The reformers stressed the preaching of the Word as the Gospel of salvation by grace alone. Secondly, they stressed the priesthood of all believers. The reformers saw all men as priests. They therefore

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did not need the church to be their mediator. Thirdly, they taught that the Church was the community of believers and not a hierarchy. They taught that the Church was not just an organisation of officials but rather an organism consisting of a living body to which every believer belonged. Fourthly, they urged the distribution of the Bible to the common people.

Wycliffe translated portions of the Vulgate into English. However, the Roman Catholic Church opposed all translations that were unofficial. The Bible was regarded as the final authority pertaining to the question of faith and morals. Luther translated the whole Bible. Lefevre translated the New Testament into French, as did John Calvin. People began to search the scriptures. Luther's conversation at meal times was written down by admiring students and later published as *Luther's Table Talk*. Heresy was taken seriously in Rome at the time and had Luther gone to Rome it would have certainly resulted in his death. According to Kuiper (1982:170) "A heretic deserved death by fire." Luther's friend the elector Frederick had forbidden Tetzel to peddle indulgences in Saxony.

A delegate of the Pope called Cajetan, received a letter from the pope, empowering him to order Luther to appear before him in Augsburg, whereby Cajetan was to hear him and demand that he recant. Cajetan was further ordered to place Luther and his followers under the ban in the event that he failed to arrest him. Initially the Pope merely suspected Luther guilty of heresy. Now however the Pope declared him a notorious heretic.

Luther's return to Augsburg was only possible because of a safe-conduct that was issued by the emperor Maximallian at the request of Luther's friend the elector Frederick. Luther had three interviews with Cajetan in October 1518. Although Luther received encouragement from close friends to settle things peaceably by giving in, Luther's refusal to recant resulted in the discussions

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between him and Cajetan been furious at times. Cajetan's failure to handle the situation resulted in the Pope issuing a bull in which he declared, without mentioning names, that indulgences were heretical. As a result, Luther could no longer claim those questions, had not been officially decided by the church. From these events, it is evident that Cajetan failed to silence Luther.

Pope Leo decided that it was not possible to arrest Luther without the co-operation of Luther's close friend, elector Frederick. Hence the introduction of Charles Von Miltitz, an emissary that the Pope thought would be most acceptable to Frederick. Besides being a close acquaintance of the elector's private secretary, Charles was also Frederick's own agent at the papal court in Rome. Von Miltitz spoke with Luther before presenting his credentials to Frederick. The outcome was that Luther promised not to speak about indulgences any more and to write a submissive letter to the pope. The Pope responded with a very friendly letter to Luther on March 29, 1519. In the letter the Pope offered Luther an all paid expense trip to Rome to make his confession. It was concluded that Von Miltitz was more successful than Cajetan.

If Von Miltitz had received support from the Pope and if both sides had remained quiet subsequently, there is no telling how far the reconciliation between Luther and the Roman Church might have gone. In January 1519, with the death of Emperor Maximilian, the pope's mind became entirely occupied with the election campaign, excluding everything else, including his differences with Luther. For fourteen months, the charge of heresy against Luther remained dormant. In the meanwhile, Andreas Carlstadt, one of Luther's fellow professors of theology, came out with a set of theses against Eck. His theses were written to counter Eck's written pamphlet against Luther's ninety-five theses. Written communication had played a major influence for people to make known their values and beliefs.

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Eck retaliated with counter theses, advancing an extreme view of papal supremacy. Therefore Luther took up the cudgels and published twelve theses. Luther declared in the twelfth theses that the claim of the Roman Church to supremacy rested only on weak papal decrees of the last four hundred years. He further stated that no such supremacy existed in the eleven years previously. Such an attack on the authority of the Pope caused a sensation.

Another form of communication employed by the Protestant reformers is that of debate. Thereafter Eck challenged Luther to a debate with him regarding the supremacy of the pope, a topic that had previously been one of Luther's earliest and most cherished beliefs. Luther spent nine months in hard study for the preparation of his debate with Eck in July 1519. He plunged into a study of church history and canon law. Canon law consists of the *decretals* or decisions of popes and general councils. To his dismay, Luther discovered many *decretals* to be forgeries.

Armed burgers stood guard at the duke's palace where the disputation was to be held. The learning and speaking ability of the two opponents on the July 4th 1519 rendered the debate just about a tie. Eck however out-manoeuvred Luther by driving him into a corner and getting him to say that the Council of Constance had unjustly condemned some of the teachings of Huss. Eck achieved his purpose by getting Luther to stand openly on the side of a man officially condemned by the church as a heretic.

Luther's arguments had been historical, calling to mind that the Eastern Greek Church is a part of the Church of Christ and that it had never acknowledged the supremacy of the bishop of Rome. The Leipzig debate resulted in the strengthening of Luther's cause among his followers. Among the many new followers of Luther was a man named Martin Bucer, who became an important leader of the Reformation and who helped shape the views of John

Calvin. From this statement, it is evident that persuasive communication is pivotal for one to indoctrinate another.

Although the debate itself did little to change each individual's views, it did much to clarify Luther's ideas for himself. The debate also proved to be an important stage in the Reformation movement because it made clear to everybody that reconciliation between Luther and the Roman Catholic Church was impossible.

Luther's break with the Roman hierarchical system was now complete with his rejection of the supremacy of the Pope and the infallibility of councils. Soon after the debate, Eck requested that Pope Leo issue a bull excommunicating Luther. The first thing that Luther did however was to publish an account of the Leipzig incident. According to Barnes (1993:50) "While it is true that Luther excelled in the area of oral communication, it is also true that he accomplished even more as a writer." Pamphlets and letters followed in great abundance including his publication of a pamphlet in May 1520 entitled *On Good Works.*

In this little book, which had a far-reaching effect, Luther applied to practical everyday life his newly won conviction that man is saved by faith alone. One of Luther's most important and fundamental teachings became one of the most distinctive traits of Protestant Christianity. According to Barnes (1991:51), "Besides the use of oral and written communication to educate the masses, Luther also invested time and energy in the use of institutions and schools, to complete his mission."

When an author documents his/her values and beliefs in pamphlets, letters, books or any other documented forms, s/he is using persuasive communication to relay a certain message. The outcome was such that the reader has the opportunity to agree or disagree with the contents of such documents.

On June 15, 1520 Pope Leo signed the bull excommunicating Luther. The bull began with quotations from the Psalms and the Song of Solomon. It contained forty-one propositions, claimed to be Luther's, and which was condemned as "heretical or scandalous or false or offensive to pious ears, or seducing to simple minds, and standing in the way of the Catholic Faith" (Kuiper 1982:174).

The papal bull called for all faithful people to burn Luther's books, forbidding Luther to preach and calling on Luther and his followers to recant publicly within sixty days. It called for the burning of Luther's literature, for the Pope realised the influence this literature had in propagating Luther's values and beliefs. They forbade Luther from verbalising his communication of such beliefs. In addition, a time frame was given for Luther and his followers publicly to recant or face excommunication. If Luther and his followers complied, then it would indirectly have made null and void what Luther communicated to his followers, verbally as well as in writing.

Luther used the press as a means of moulding public opinion. There were no newspapers in his day so he published scores of booklets and pamphlets, very much like present-day newspaper editorials and magazine articles. According to Barnes (1991:54) "It is extremely doubtful that anyone could have matched him in terms of communicating theological truths. As for his production of pamphlets, Bagchi suggest that Luther was responsible for 94% of all pamphlets expounding Reformation theology published between 1518 and 1520." His books circulated everywhere and all Germany eagerly bought and read them. The press was Luther's chief means of gaining the support of a vast number of followers. Luther published three works in the latter half of the year 1520, namely, *To the Christian Nobility of Germany*, *The Babylonian Captivity of the Church* and *The Liberty of a Christian Man* (Kuiper 1982:175). These are known as *The Three Great Reformation Treatises*.

Soon Luther was no longer content with merely polemically writing against Rome, so he vowed to burn the pope's writings should the Pope order his writings to be burned. On December 10, 1520 Luther stacked a pile of Roman Catholic ecclesiastical writings, such as books of canon law (church law) outside the walls of the city of Wittenberg. On top of the pyre these Luther placed a copy of the bull directed against him, while solemnly uttering the words, "As thou hast wasted the Holy One of God, so may the external flames waste thee" (Kuiper 1982:176).

Afterwards hundreds of students remained behind, singing funeral dirges in honour of the burnt papal decretals and bull. The burning of the ecclesiastical documents and the papal bull was an act of communication on par with speaking or writing, because with that Luther symbolically declared Roman Catholicism dead.

Pope Leo had exhausted all diplomatic and ecclesiastical means to get Luther to recant. Hence, he turned to the highest secular authority, the emperor, for help. Charles, king of Spain was elected emperor during the days of the Leipzig debate. He was known as Charles V in history and ruled over the Netherlands, a large part of Italy, and parts of America. Now he was elected emperor of Germany, making him ruler over a larger territory than Charlemagne. Pope Leo appealed to Charles V, who was a Catholic himself, to summon Luther before the Diet of Worms, the council of German rulers.

Luther started for Worms on April 2, 1521 under the safe conduct of the emperor. From a conversation that Luther had with one of his colleagues, Melanchthon, it is clear that he thought that he was going to his death. His parting words to his friend were, "My dear brother, if I do not come back, if my enemies put me to death, you will go on teaching and standing fast in the truth; if you live, my death will matter little" (Kuiper 1982:177).

Wherever Luther went crowds lined the roads and streets to see the man who had dared to stand up for Germany against the Pope, and whom they believed was going to his death as a result of his faith. His journey through the streets was like a victory parade. Luther appeared before the Diet of Worms on April 17, 1521 and it was the very first time that Luther and Charles V saw each other. Luther requested more time to think about the answers he was required to give, pertaining to questions put to him by a member of the council. He explained that given more time to answer the questions, he would not cause injury to the Word of God and peril to his soul. After a short consultation with members of the Diet, the emperor granted Luther twenty-four hours in which to answer the questions.

Though brief and simple, Luther's first appearance before the Diet had great historical significance. During the preceding two hundred years, the papacy had suffered many severe defeats in its struggle with the secular powers. Pope Leo X tried to kill two birds with one stone. Firstly, he referred Luther's case to the Diet of Worms to be handled in such a way so that the spiritual (papal) authority's superiority over the secular (royal and imperial) would be recognized. The Pope envisioned manipulating the case to such an extent that the suppression of heresy by the Diet would elevate papal authority above imperial authority by using the emperor to condemn and punish Luther as a heretic. According to Kuiper (1982:178) the Pope would have preferred the emperor to condemn Luther outright without giving him a hearing. However, the fact that the emperor gave Luther an opportunity to recant, and more time to think about it, shows that the Pope did not get his way.

Luther appeared before the Diet for the second time on April 18, 1521. Unfortunately, there is not a single complete account of Luther's actual address except summaries. Luther was told to answer plainly, as to whether or not he

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would recant and he replied, "If the emperor desires a plain answer, I will give it to him. It is impossible for me to recant unless I am proved to be wrong by the testimony of Scripture. My conscience is bound to the Word of God. It is neither safe nor honest to act against one's conscience. Here I stand. God help me. I cannot do otherwise" (Kuiper 1982:179). Although several conferences were held with Luther during the next few days, it was impossible for a decision to be reached.

The emperor forbade Luther to preach. He was ordered to leave Worms and return to Wittenberg. The idea was that after the safe-conduct expired, Luther would be seized and put to death as a pestilent heretic. Many viewed Luther's departure from Worms on the night of April 26 as his disappearance from the public scene. His enemies rejoiced, and his friends were concerned. Speculation arose that Luther had been slain by the Pope and his priests. Excitement ran high at Worms. The imperial court was in uproar and Alexander, the papal nuncio, was threatened with murder.

On May 1st, Luther reached Hersfeld, where he preached again in spite of the ban that had been placed on him. Thereafter on each of his journeys he preached. After preaching at an open-air meeting on May 4th, during his journey, he was abducted by five masked riders. This was undertaken by the elector Frederick the Wise, to ensure Luther's safety. According to Kuiper (1982:181), had it not been for the protection of Frederick the Wise, Luther would have been burned at the stake like many suspected heretics before him. Luther stayed ten months in the safety of Frederick's castle, the Wartburg. Luther did most of his writing during this time. Kuiper (1982:181) further states that Luther was like a volcano whose eruptions from 1517 to 1521 caused the quakes that convulsed the church, first in Germany, and also in many other countries of Western Europe.

The events discussed above were things that led up to and paved the way for the Reformation. The Reformation consisted of changes for the betterment of the Church. These changes had to do with church doctrine, certain forms of government, worship and life. The Reformation brought about changes inside as well as outside the church. Because the church deals with fundamental issues, men carry their religious convictions with them, which is reflected in every phase of life. Consequently, Reformation within the Church also wrought changes in the political, economic, social and cultural life of the nations, which accepted its principles. The result can be seen presently in the vast differences between the Catholic and Protestant nations in almost every way.

Kuiper (1982:182) characterises Luther as a man of contrasts, for being very radical and very conservative at the same time. His decision at first to make only a few changes to the reorganisation of the church shows great wisdom and tact on his part. Unfortunately, many radical changes made by some of his followers in Wittenberg led to confusion, conflict and disorder. Luther was compelled to leave his place of safety and return to Wittenberg, against the advice of Frederick the Wise, and in spite the fact that he was under sentence of death. Once in Wittenberg Luther preached for eight successive days and thereby restored order.

According to Kuiper (1982:183) the following important changes were introduced; the papacy was rejected, the distinction between clergy and laity was discarded. Luther stated, "All believers are priests." Luther claimed that there were two and not seven sacraments and that the sacraments are not indispensable to salvation. According to Kuiper (1982: 183) Luther attacked the very heart of the Roman system, "He broke the yoke of Rome under which believers had groaned for centuries, and established Christian liberty."

The following things were done away with; prayer to the saints and Mary, worship of images, the veneration of relics, pilgrimages, religious processions, holy water, outward asceticism, monasticism, prayers for the dead and belief in purgatory. On the other hand, Luther's conservative nature also led him to adopt the principle that everything in the old Church, which was not directly forbidden in the Bible, should be retained. For instance, although the side altars and images were removed, the Lutheran Church still kept the main altar with candles and the picture of Christ.

The Roman Catholic Church teaches that the Lord's Supper is a sacrifice and that a priest is required when a sacrifice is offered. It teaches further that when the priest pronounces the sacramental words then the bread and wine are *miraculously changed into the actual body and blood of Christ. This is what is* known as the doctrine of transubstantiation (a change in substance). The laity was allowed to receive only the bread and the priests only the wine. There was a fear that the laity might spill some of it and thereby shed Christ's precious blood anew.

Luther taught that Christ was offered for all as a sacrifice upon the cross. Therefore, there was no place in the church for priests. From that time on Protestant churches have had ministers of the Word, rather than priests, and both laity and clergy partake of the bread and the wine. Despite Luther's denial that the bread is changed into the body of Christ, he still maintains that Christ's body is present in the Lord's Supper because, since Christ's ascension, His body, like His godhead, is present everywhere.

The form of Church organisation was not one of Luther's chief concerns. However, the form of government, which Luther did adopt, was not based on the teachings of Scripture. Instead it was developed to meet the conditions within the Church at that time. A system of Church visitors introduced by

Luther discovered the following; an urgent need for reformation, the Roman clergy had shamefully neglected its duties and both laity and clergy were unbelievably ignorant of religious truth. Because of the findings from the Church visitors, a set of regulations was drawn up for the guidance of Church life.

The Lutheran Church does not have bishops; instead they have officers who are called superintendents who carry out the same functions as bishops. Regarding church government, the congregation is the basic unit of the Lutheran Church while a Church council, consisting of the pastor and a number of elected officers, attend to its administration. The most characteristic feature of Lutheran Church government is that Luther adopted the principle that the state should be above the Church. This act of Luther's could have been influenced by his circumstances at the time. After all Luther owed his personal safety to his friend the prince, the Elector of Saxony.

The Protestant Church also only existed in those German lands that were ruled by princes who had accepted Protestantism. Under these circumstances, Luther gave Protestant princes a great deal of authority in the affairs of the Church. The Church in the course of the sixteenth century was reformed in the Scandinavian countries of Denmark, Norway and Sweden, in various ways and under varying circumstances. The Church adopted the Lutheran type of Reformation in these countries.

While in hiding for ten months at Wartburg (from May 4, 1521 to March 3, 1522), Luther translated the Bible into the language of his people, German. Previously in the Roman Catholic Church, the only people who studied the Bible were the Church leaders and scholars. Luther however maintained that every man has the right as well as the duty to read and study the Bible for himself. German replaced Latin in Church services.

Luther also laboured tirelessly for the establishment of schools everywhere, to enable children to become thoroughly grounded in evangelical doctrine. Luther's Shorter Catechism was one of his most important works. Although just a small book, Shorter Catechism was the doctrinal dish on which generations of Lutheran children were reared. One of the most remarkable things about Luther was not at the age of forty, he blossomed forth as a poet and made many contributions to the hymn book for the new Church. He achieved all this while in the midst of his combat with Rome.

One particular poem of Luther's that will live on forever is "Ein feste Burg ist unser Gott," translated "A Mighty Fortress Is Our God" (Kuiper 1982:184). In the year 1530, the Diet of Augsburg received an official statement from the Lutheran Church declaring its faith. This statement has also become known as the Augsburg Confession, and it did not replace the creeds of the ancient Church. The Augsburg Confession not only included but also enlarged and expanded on the doctrines of the ancient Church as formulated in the Apostle's Creed, and in the Creeds of Nicaea and Chaledon. According to the World Book Encyclopaedia (1991:531) "Luther's role in the composing of music is almost as significant as his contributions to German literature and the German language. His hymns opened a new era in music. Luther's best-known hymn was *A Mighty Fortress Is Our God.*

Luther's most helpful co-worker was Philipp Melanchthon, who was a professor of Greek in Wittenberg University. Melanchthon published the first systematic presentation of Luther's ideas under the title of Loci Communes. This quiet reformer exercised a moderating influence on late Lutheranism. Another valuable assistant to Luther was Spalatin, the private secretary of the Elector of Saxony. Spalatin acted as intermediary between Luther and the Elector of Saxony, Prince Frederick. Luther's marriage to Catherine von Borg, a former

nun, resulted in many monks and nuns following their example. This was yet another blow to the Roman Catholic Church, which did not permit their priests, monks and nuns to marry but to follow a practice of celibacy. Luther emerged from the darkness of medievalism. The medieval Church influenced his education in scholastic theology.

THE REFORMATION IN SWITZERLAND

In this section, although the researcher will focus on the forms of communication used by John Calvin, he will also look at how Guillaume Farel challenged Calvin, which led him to be effective in propagating the Protestant Reformation in Switzerland.

John Calvin (1509-1546)

According to Green (1975:166) "Calvinism crystallised the reformation." John Calvin turned out to be the most prominent Protestant Reformer in Switzerland as well as continental Europe. Under his father's influence, John Calvin was appointed as a Chaplain at the age of eleven. It was a common custom to appoint a boy to a church office. Calvin's upbringing in the household of a nobleman resulted in the refined manners of the aristocracy.

The Roman Catholic Church had been in turmoil for many years. Even before the work done by Luther before 1512, Professor Lefevre published a Latin translation and commentary on the Epistles of Paul. Lefevre believed that it is God who saves *by grace alone* and not the good deeds done by the living on behalf of the dead to save them from purgatory. Guillaume Farel, a pupil of the Lefevre understood, supported and started propagating Lefevre's message. Among the many converts to the Protestant message was Margaret, the sister of the King of France. The spread of this new faith raised fierce opposition from the Roman

Catholic Church. Lefevre's writings, along with Luther's and a little book by Margaret, were condemned in 1525.

This is the situation that prevailed in France when John Calvin appeared on the scene in 1523. Calvin mastered his studies in the classical languages, logic and the writings of the Church Fathers and law. In each French city that Calvin went he gained influential friends, Nicolas Cop in Paris, Wolmar in Orleans and Theodore Beza in Bourges. Cop's All Saints Day address in 1533 is rumoured to have sounded like the ideas of Erasmus and Luther. Therefore, both had to flee for their lives.

Calvin's ideas came from his family, his Greek teacher Wolmar and many others. While Calvin was on the run, he used assumed names such as Charlse of Esperville or Martianus Lucanius. He taught small groups in secret places wherever he went. Protestants were unsafe throughout France. Although Zwingli's influence was considerable in Switzerland and southern Germany, his death in 1531 resulted in the Protestants in these regions including more towards Calvin.

Some time during 1535, Calvin's wanderings ceased and he spent some time formulating his particular understanding of the dogmas of the Protestant Reformation. He published his *Institutes of the Christian Religion in the spring* of 1536, a work which is considered to be the greatest exposition of evangelical truth produced during the Protestant Reformation. The Institutes were written initially as a catechism, an explanation of the fundamental teachings of the Protestant movement. They were initially written in classical Latin and later translated into elegant French. It became known as the leading statement of the evangelical faith. According to the World Book Encyclopaedia (1956:200) "This book (Institutes of the Christian Religion) achieved immediate recognition for Calvin and he expanded it throughout his life." The Institutes of the Christian

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Religion is even today widely recognised as one of the ablest expositions of the teaching of Scripture.

In a letter to the King of France (see Calvin's Institutes, volume 1) Calvin explained to the King of France that the people being persecuted in France were not radicals or revolutionaries, but firm believers in the Bible and they were worthy of better treatment. According to Hodges on the website http://www.newgenevacenter.org/west/reformation.htm, Calvin failed to convince the King of France and sooner rather than later had to flee for his life. In spite of the hardships that followed Calvin was soon portrayed as a voice of religious dissent, and not recognised as a religious and social reformer in France.

Calvin continues the Protestant Reformation in Switzerland along with Guillaume Farel

In October 1532 evangelical preacher Guillaume Farel made his visit to Geneva. Many people accepted the principles of the Reformation as a result of Farel's visit to a synod of the Waldenses. Although the Catholics were still in the majority, Farel's fiery preaching turned the tide in favour of the Reformation.

In 1535 Farel served the Church of La Madeleine, and the Cathedral of St. Peter. Acts of destruction now swept the city, images were demolished in all the churches, the mass was abolished, and the monks and nuns were driven out. The General Assembly of the citizens voted in favour of the Reformation and made Protestantism the official religion in Geneva.

After Calvin fled from France he settled in Geneva in Switzerland in 1536, where a Protestant theologian named Farel soon enlisted his help in establishing the work of the Reformation more firmly in Geneva. Political and religious turmoil was running high in Geneva. Calvin himself knew very little of the situation in Geneva at the time and was even more surprised by Farel's visit.

Farel knew about Calvin from his book Institutes. The publication of Institutes made Calvin renowned in Europe.

Calvin tried to use his youth, his inexperience in practical affairs, his general unfitness for the work, and his need for more study to deny Farel's request. Farel's fiery response "May God curse your studies if now in her time of need you refuse to lend your aid to His church" struck terror in Calvin, which made him yield to Farel's pleadings (Kuiper 1982:193-194).

This is an interesting instance of confrontation communication among co-workers in the Protestant Reformation. There also is an interesting parallel between Paul's enlistment by Barnabas (Acts 9:27-28) and Calvin's enlistment by Farel. According to Green (1975:166) "Calvin could at least rest secure in the knowledge that he had created one of the most significant religious and political movements in world history.

Calvin started as an assistant to Farel and the next year he was appointed as one of the preachers. Calvin and Farel laid before the city council three proposals formulated by Calvin. Firstly, the Lord's Supper should be administered monthly, and people guilty of not leading a good Christian life should be disciplined and if necessary excommunicated. Secondly, a Catechism composed by Calvin should be adopted and thirdly, every citizen should subscribe to a recommended creed possibly drawn up by Farel.

It looked as if Calvin would be expelled from Geneva due to the bitter opposition, which arose against the strict discipline of the Church over the moral life of its members. Theodore Beza, Calvin's right-hand man, was called to be the first rector of the Academy. Beza pastored the Geneva Reformed Church for forty years after Calvin died. The third and final edition of the Institutes was published in 1559 and was five times larger than the first edition in 1536. Calvin's

influence extended into Italy, Hungary, Poland and Western Germany through his writings, foremost among which were his Institutes, his Bible commentaries and his correspondence with leading men in all European countries.

Despite suffering exceedingly from a combination of painful diseases, Calvin triumphed over all difficulties and obstacles because of Christ working with him. Calvin died on May 27, 1564 worn out by difficulties and extensive labors. According to Kuiper (1982:200), "His (Calvin's) motto was: 'Cor meum tibi offere Domine prompte et sincere.' " Kuiper (1982:200) further states, "Freely translated this means: 'My heart for thy cause I offer thee, Lord, promptly and sincerely.' "

SIMILARITIES AND DIFFERENCES BETWEEN LUTHER AND CALVIN

There also are interesting parallels and differences between Calvin's work in Switzerland, and Luther's work in Germany. Soon Geneva became known as the city of Calvin, just as Wittenberg was known as the city of Luther. One major difference between Luther and Calvin is the roles that they foresaw for the relationship between church and state. Calvin attempted to make of Geneva a model community, a *city of God and to secure the freedom of the Church from the State*. Luther on the other had allowed the German territorial princes a great deal of power in the affairs of the Church

The two reformers also differed in other ways. While Luther retained as much as possible of the Roman Church form of worship, Calvin departed as far as possible from it. Calvin's ideal was a Church free and independent from the State. Calvin only permitted that which was commanded by the Bible. However, both made the sermon the main focus of liturgy during the church service.

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While both men provided for congregational singing, Luther leaned towards hymns and Calvin leaned toward the Psalms. Overall, both men agreed that everyone had the right as well as the duty to read and study the Bible for themselves. To this end Luther translated the Bible into German and Calvin into French. In the process Luther proved to be a linguist of note, because the German of his day was not standardised, as was the case with French. Germany in fact was ruled by at least a dozen feuding regional leaders, none of them willing to accept the dialect of the others as the medium for translating the Bible. To resolve the problem Luther combined the different dialects of German in such a way that people from the different regions could recognise enough of their way of speaking that they assumed that their dialect formed the basis for the new translation.

The third and final edition of Calvin's Institutes was published in 1559 and was five times larger than the first edition of 1536. By then Calvin's influence extended into Italy, Hungary, Poland and Western Germany through his writings: foremost among which were his Institutes, his Bible commentaries and his correspondence with leading men in all European countries. According to World Book Encyclopedia (1991:200) "Calvin's *Ecclesiastical Ordinances* (1541) established the structure of a *Presbyterian* form of church government in which a council of elders rules each church."

The establishment of the Geneva Academy was a great achievement in the final years of Calvin's life. The realization of the need for an educated ministry dawned on Calvin. Through his studies, Calvin also realized that the way men deal with each other is a concern to God. Therefore, government workers, doctors, lawyers and all others needed a training that recognized and honoured God. The University was built by the sacrificial giving of the common people of Geneva instead of a fortune given by a king.

Calvin differed from Luther in the following ways. On the academic front, Luther was firstly a professor at Wittenberg University and later he became a preacher. Calvin on the other hand was a minister and preacher first and later became a professor in the University of Geneva, of which he was the founder. Each wrote catechisms to train church members in becoming thoroughly grounded in doctrine. Calvin differed from both Luther and Zwingli in the doctrine of the Lord's Supper. For instance he taught that Christ is actually and really present in the bread and wine and is by faith partaken of by the communicant not bodily but spiritually. Luther believed that salvation by faith alone was the doctrine with which the Church stands or falls, while Calvin viewed predestination as the heart of the Church.

Ultimately, Luther and Calvin were both men of faith. Luther was a bold leader whose dangerous work of reform started the Reformation. It may be argued that much had been done before his day to prepare the way for his work. Nevertheless Protestantism praised him on the one hand but he received the condemnation of Catholicism for his leadership of the reforming movement on the other. As shown above Calvin's work and leadership differed markedly in nature from Luther's. Nevertheless, he was among the second generation of reformers, building on the foundations laid by Luther. He could therefore move on to new advances of understanding and interpretation in his writings. Calvin proved to be a master at explaining the Scriptures and after three hundred years of scholarly activity in this field, his work is esteemed as of first rank.

The fact that their reform caused an irreparable split in the Church organisation was not their intention. Rather they sought purification and return to apostolic teaching, not revolution and dissension. Is it more important for the Church of God to be united under one organisation, or Scriptural? Luther, Zwingli and Calvin stand as the bold servants of God, who led the reform of the

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Christian Church, back to the fundamental teachings of faith and the study of the Bible. After the Reformation a small group of people known as Anabaptists spread their teachings in various countries of Europe.

SUMMARY OF THE FORMS OF COMMUNICATION EMPLOYED BY THE LEADERS OF THE PROTESTANT REFORMATION

Luther's first major act of communication as a Protestant reformer was *public written confrontational communication* in the form of his 95 theses, nailed to the door of the cathedral of Wittenberg within plain sight of whoever could read. Luther's 95 theses essentially constitute a public challenge of how the hierarchy of the Roman Catholic Church of the day communicated with its constituency, ordinary believers from all walks of life.

Soon the news about Luther's theses was spread by *word of mouth* from person to person along the grapevine. Another form of communication employed by the Protestant reformers was that of debate. The impact of the Reformation was due to the way the reformers as well as the counter reformist used *printed media* to maintain and propagate themselves. On the non-authored website http://www.bible.org/docs/history/schaff/vol7/ schafl62.htm, "The art of printing, which was one of the providential preparations for the reformation, became the mightiest lever of Protestantism and modern culture."

Both Martin Luther's and John Calvin's *written communication* played as important a role as *small group interpersonal communication* and *public communication* in efforts to propagate the teaching of the Protestant Reformation. The publication of Institutes made Calvin renowned throughout Europe.

For the early Christian Church the researcher showed that it went through two phases of development namely, a initial phase of a movement and a

subsequent phase where leaders like Paul, Peter, the apostles and writers physician Luke re-configured it as an *organisation* when they *committed to* writing the life and times of Jesus Christ and the apostles, the emergence of Christianity as a movement spreading over Asia Minor and as far as Rome, and particularly by means of letters and epistles to encourage fellow believers to keep the faith and to resolve disputes within congregations.

The same pattern of an initial emerging movement later becoming an organisation is true of the Protestant Reformation. As in the case of the early Christians spreading the gospel while they were fleeing for their lives, Luther and Calvin did the same under similar circumstances. And finally just as *written communication* marked the establishment of the early Christian Church as an organisation the extensive bodies of *writing* of Luther and Calvin did the same for the Protestant Reformation.

Ultimately, Luther and Calvin were both men of faith. Luther was a bold leader whose dangerous work of reform started the Reformation. It may be argued that much had been done before his day to prepare the way for his work. Nevertheless Protestantism praised him on the one hand and he received the condemnation of Catholicism for his leadership in the reforming movement on the other. In Germany Luther was one of the first professors to *lecture in the German language* instead of the Latin language. He communicated with the students in their language. While in hiding in Wartburg, he began his translation of the New Testament from the original Greek into German. He translated the Old Testament from the original Hebrew. *Translations* of the Bible were among the most powerful agencies for the promotion of the Reformation.

The above information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of the Protestant Church.

In the next chapter the researcher will deal with the forms of communication employed by the present day Christian religious groups covering the last 400 years.

Chapter 8

THE FORMS OF COMMUNICATION EMPLOYED BY THE PRESENT DAY CHRISTIAN RELIGIOUS GROUPS

INTRODUCTION

In this chapter the researcher will deal with the forms of communication employed by the leaders of the 17th century Christian religious movements (Baptist Church, Seventh Day Baptist); the forms of communication employed by the leaders of the 18th century religious movements (Methodist Church); the forms of communication employed by the leaders of the 19th century religious movements (Seventh-day Adventist Church and Salvation Army and Church of the Nazarene) and forms of communication employed by the leaders of the present-day Christian organisations in the face of large-scale social change in the wake of urbanisation in the first part of the 20th century and computer mediated globalisation since the latter half of the 20th century.

The researcher will also look at the forms of communication used by the Cell Church as an emerging organisation in the late 20th century to maintain and propagate itself against the background of Klopper's Theory of Optimisation of Human Communication.

BAPTIST CHURCH

The Baptist is a group of Protestants who believe that baptism should be administrated to individuals that are in an age of understanding, therefore disapproving of infant baptism. Baptism must be by immersion. They also

believe that the church and state should be separate and that the local church should have total autonomy.

Academics differ on documenting the history of the Baptist Church. There is a group who believe that the Baptist Church originated with John the Baptist. When Constantine became the head of the church, the Baptist became an underground movement church. The reasons being that Baptist believe in the separation of church and state. On the other hand there are those who believe that the first Baptist Church according to documented information, started with John Smyth and Thomas Helwys in Amsterdam, Holland. However, real growth took place in England and America. According to Funk and Wagnalls (no date:269) "Baptist espoused some of the religious convictions of the Anabaptist although no established connection existed between the two groups."

English Baptist History

In 1608 John Smyth (1565-1612) and Thomas Helwys (1550-1616) were forced to leave Gainsborough, England and relocate to Amsterdam, Holland. They were English Separatist of Congregational persuasion. In 1609 they established the first Baptist church in Amsterdam, Holland. From the Mennonites John Smyth adapted Baptist principles. However, John Smyth and Thomas Helwys spilt when John Smyth sought with the Mennonites. This led to Thomas Helwys and a few of the members returning to England. In 1611 or 1612 they established the first Baptist church in England. With time the Baptist in Britain were divided between General and Particular Baptist.

The General Baptist was Arminianist. They believed that Christ died for everyone and that everyone has an equal opportunity to come to Him. The Particular Baptist was Calvinists. Calvinist believed in a definite or particular atonement. They believed that Christ died for certain individuals. However, through the Calvinist in many aspects, believed in adult baptism.

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John Smyth who was a General Baptist wrote a detailed Confession of Faith. According to Husle (1973:17) "It is highly probable that Smyth was the first to claim full religious liberty in England, as found in article 84 of his Confession of Faith." In 1644 the first Particular Baptist Confession was published. Two year after present it to Parliament, it was revised and consisted of 52 articles. In 1677 a much more comprehensive, Confession of Faith was published. However, in 1689 it was republished at the General Assembly. Charles Haddon Spurgeon republished the "1689 Confession of Faith" in 1855. In 1966 the 1689 Confession of Faith was republished.

William Carey (1761-1834) the father of modern missions founded in 1792 the Baptist Missionary Society. The Baptist Missionary Society was originally known as the Particular Baptist Society for Propagating the Gospel amongst the Heathen. In 1793 William Carey was the first English-speaking missionary that went to India. Other countries followed suit. In 1812 Adoniram Judson as well as other American Baptist went to Burma. With the passing of time missionaries went to Europe and Latin America. Mission work became a necessity for the Baptist Church as missionaries went to Canada, Australia, New Zealand and other countries. Baptist Churches from Britain and America also plated churches China, Japan, Africa, South America as well as the West Indies.

The Baptist Union was founded in 1813, of which the majority of the Baptist churches belong to. According to the oxford Junior Encyclopedia (1969:64) "Baptists have long been noted for their outstanding preachers, one of the most famous being Charles H. Spurgeon (1834-1893). This great preacher, who came to London in 1854, held huge audiences enthralled, and his sermons, published at a rate of one a week, were far-famed." In 1965 the Baptist World Alliance was formed.

In 1966 the Strict Baptist published the "We Believe". "We Believe" is a *Statement of Faith. It has strong leaning to the 1689 Confessions of Faith.* However, there were many Strict Baptist who showed their displeasure in the "We Believe" because certain issues were left opened. One such issue was the Strict Communion. John Bunyan (1628-1688) book entitled "The Pilgrims Progress," is translated in more than 120 languages and there is more than 20 million in print. In the 19th Century, the General Baptist and Particular Baptist united, "when theological issues had changed and the need of an effective missionary advanced helped to draw them closely together" (Microsoft Encarta 98 Encyclopedia).

American Baptist History

In 1631 Roger Williams (1600-1685) arrived at Boston. He was educated in Oxford, England. At first he was a minister at a Church in Massachusetts, the Pilgrim Church at Plymouth and in 1634 he was the minister of a Congregational Church in Salem. He was forced to leave because of his views regarding the separation of church and state.

He purchased land from the Indians, whom he had befriended earlier. Followers joined and the town of Providence was established. The Baptist experienced their greatest growth in America. In 1638 or 1639 Roger Williams founded the Baptist Church in Providence, Rhode Island. A Mr. Holliman, from the church in Salem, baptized Williams. William then baptized Mr. Holliman and ten others.

The Baptist Publication Society that was established in 1824, published *nineteen tracts containing 66 pages in the first year of the society's existence.* The Baptist Church realized the value of education and took the necessary steps to ensure that people could get the appropriate education needed. They established the Brown University in 1765, Colby College in 1818, Colgate University in 1829,

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and George Washington University in 1822. Though the Baptist believe in total autonomy of the local church, the Baptist World Alliance encourages cooperation and fellowship among Baptist churches that are situated in different countries. There are Baptist churches in 100 countries in the world.

Different Baptist groups in America

There are different groups in America. The researcher will focus on the larger Baptist groups in America. Though the largest Baptist membership is in America, it consists of 30 groups. In the USA the five largest Baptist denominations are as follows:

- ❖ Southern Baptist Convention

- ❖ National Baptist Convention, USA Inc.

- ❖ National Baptist Convention of America

- ❖ The American Baptist Churches in the USA.

- ❖ The Progress National Baptist Convention, Inc.

According to an non-authored website, http://www.sbc.net/aboutus/ default.asp "Since its organization in 1845 in Augusta, Georgia, the Southern Baptist Convention (SBC) has grown to over 16 million members who worship in more than 42,000 churches in the United States. Southern Baptists sponsor about 5,000 home missionaries serving the United States, Canada, Guam and the Caribbean, as well as sponsoring more than 5,000 foreign missionaries in 153 nations of the world." In 1946 the Baptist Press (BP) News came into being. This newspaper was the daily national news of the Southern Baptist Convention. Presently the BP News has a readership of 1,16 million.

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The National Convention of America, which was established, came together when the Foreign Mission Baptist Convention, which was established in 1880, amalgamated with two other groups and gave rise to the National Baptist Convention.

However, in 1915 the National Baptist Convention spilt into the National Baptist Convention, USA Inc, and the National Baptist Convention of America. The National Baptist Convention, USA, Inc has a membership of 8 200 000. The current president of the National Baptist Convention, USA, Inc. is Rev. William J. Shaw. The National Baptist Convention, USA, Inc promotes home and foreign missions. This Baptist group supports Christian education and also prints and sell religious literature via its publishing company situated in Nashville. The National Baptist Convention of America has a present membership of 3 500 000. The current president of the National Baptist Convention of America is Rev. Stephen Thurston.

In 1907 the American Baptist Churches in the USA was established and presently has a membership of 1 515 000. Their publishing house is known as Judson Press. Individuals viewing the website of the American Baptist Churches in the USA (http://www.judsonpress. com/aboutus.cfm), are able to download various information free of charge. Aspiring writers and photographers can download guidelines free of charge from the non-authored website, http://www. judsonpress.com/downloadedfiles/Secret Place Guidelines.doc. Judson Press also encourages writers and gives advice on guideline that their manuscripts should have if they intend publishing them (http://www.judsonpress.com/ downloadedfiles/JPJuideline.doc).

In 1930 the American Baptist Homes and Hospitals Association was established. The objective was to provide fellowship and promote cooperation, communication, as well as to maintain a standard of excellence in the ministry of

caring for all individuals. According to the non-authored website http://www. nationalministries.org/mission/abhha, "the Association encompasses 74 Retirement Communities and Housing, 26 Long Term Care Facilities, 20 Children's Homes and Special Services and 8 Administrative Facilities located throughout the United States." These facilities assist individuals that are physical challenged, disabled and those that are sick. Presently the American Baptist Homes and Hospitals Association want to communicate their program to all American Baptist Churches in the USA and they want their members to benefit from this project.

The statistics that is stated below is taken from the non-authored article entitled "American Baptist Women in Ministry Report" on the website, http://www.abwim.org/statistics.htm. The statistics can be seen from the figures that the researcher is presenting in figure 17 below:

Women in ABC Personnel System	705	23%
Women in Professional Registry Mailing List (Ordained Only)	1,392	21%
Women in Professional Registry Mailing List (Ordained and Non-ordained)	2,045	19%
Serving in Local Churches	1069	15%
Serving in Specialized Ministries	258	28%
Serving in Denominational Positions	344	46%
In Transition	178	22%

Figure 17: American Baptist Women in Ministry Report on June 5, 2003 statistics

According to the non-authored website, http://www.abwim.org/ statistics.htm, "the number in the first column indicates the number of women in each category and the percentage figure in the second column represents the percent of the category represented by women." There are 705 women in American Baptist Churches personnel system. There are 1392 women in Professional Registry Mailing List (ordained only). There are 2045 women in Professional Registry Mailing List (ordained and non-ordained). There are 1069 women serving in local churches. There are 258 women serving in specialized

ministries. There are 344 women serving in denominational positions. There are 178 women in transition. The category transition is made up by women ordained by local church, seminarians, temp serving other denominations, recognized ordained (other churches), ordained (associational standards), temps that are not in recognized ministry.

The Progressive National Baptist Convention, Inc has a membership of 520 000. The above statistics (church membership) are taken from the New World Encyclopedia (1999:82). The current president of the Progressive Baptist Convention is Rev. Major Jemison. Among the smaller Baptist groups in America are the American Association, Conservative Baptist Churches, and national Primitive Baptist Association. The Baptist groups were able to attract majority of the black Christian population in America. According to Microsoft (R) Encarta (R) 98 Encyclopedia "Today, seven-eights of the black population in the United States that claims denominational affiliation belongs to either the Baptist or Methodist." The Baptist Church has established many theological colleges throughout the world. Those wanting to enter the pastorate can get the required theological education.

An overview of the forms of communication used by the leaders of the Baptist Church

The Baptist church originally depended greatly on verbal, group, public and written communication. The invention of the printing press enabled Christian religious groups to propagate their religious beliefs. Presently mass communication is an important form of communication that is used by the Baptist Churches. Christian religious groups use the Internet to propagate their religious beliefs. However, some have an official website and others do not have an official website address. For example groups belonging to the Baptist Church have their own websites, however, there are no official website for the Baptist

Church as a whole. For example, the official website of the American Baptist Churches in the USA is http://www.abc-usa.org/.

From the various Baptist groups the researcher was most impressed with the website of the American Baptist Churches in the USA. American Baptist Churches in the USA allow for questions about their website that can be E-mailed to webmaster@abc-usa.org. Highlighting that they are open to communicating with those interested to communicate. Only members with Internet access will benefit from this form of communication. There are different Baptist groups that belong to the Baptist Church and each has its own website address. Allowing members from their groups to access information from their website.

The Baptist Church also uses newsletters so that the clergy could communicate to their laity. There are many television channels throughout the world that host many Baptist preachers from the different Baptist groups. The above information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of Baptist Church as a Christian Organisation.

SEVENTH DAY BAPTIST

The Seventh Day Baptist regards the Saturday as the Sabbath and therefore has their services on the Saturday, while Baptist Churches have the services on the Sunday. The Seventh Day Baptist believe keeping the Sabbath not in terms of conditions of salvation, but rather as a sign of obedience in a covenant relationship with God. According to Stearns on the website, http://www.guidetodenominations.com/Denom_Baptist_ADBUSA.html, "Each church is autonomous, and in other doctrinal matters and worship practices they share the common heritage of the other Baptist denominations."

According to an article entitled "A Thumbnail Sketch of the Seventh Day Baptist 1650, which is presented on the non-authored website http://www. seventhdaybaptist.org/his.html states that the "Seventh Day Baptist date their origin with the mid – 17th century separatist movement in England. With the renewed emphasis on the Scripture for Free Church doctrine and practice, men such as James Ockford, William Saller, Peter Chamberlain, Francis Bampfield, Edward and Joseph Stennett concluded that the keeping of the seventh day Sabbath was an inescapable requirement of biblical Christianity. Some maintained membership within the Baptist fellowship and simply added the private Sabbath observance to their shared convictions."

According to Stearns on the website, http://www.guidetodenominations. com/Denom_Baptist_ADBUSA.html "Their American beginnings as a denomination date back to 1671, when several members of the First Baptist Church in Newport, Rhode Island came to this same conclusion and covenanted together to establish a church." Stephen Mumford left London and settled in a place near Newport in Rhode Island. In December 1671 Mumford family and five others founded the first Seventh Day Baptist Church in the United States of America. In 1705 in New Jersey, Edmund Dunham and 17 others left the Baptist Church and founded their own church. In 1700 in Philadelphia another group left Quakerism.

This group had an influence on the conference known as the "German Seventh Day Baptist which founded the cloisters of Ephrata, Pennsylvania about 1728" (non-authored website, http://www.seventhdaybaptist.org./). The Seventh Day Baptist is renowned for their charitable contributions. Eight churches came together in 1802 to form the Seventh Day Baptist General Conference. In 1821 the Seventh Day Baptist first published an article known as the 'The Sabbath Record.' Since 1844 'The Sabbath Record' has not skip a

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publication. In 1871 Alfred University was established because the church saw a need for educated clergy. The Seventh Day Baptist was instrumental in establishing colleges for women. They saw their responsibility in providing education for all, thereby enabling them to communicate their love for humanity.

The Seventh Day Baptist today

The Seventh Day Baptist comprises of different departments, among them are the American Fund, Council of Ministry, Historical Society, Tract and Communication Council, Board of Christian Education, Women's Society, Missionary Society and a World Federation. The Missionary Society was established in 1843.

The World Federation was established in 1965 and to day has held nearly 20 conferences. In 1990 it celebrated it's 25th anniversary, which consisted of 17 members, which were representing 50 000 members in 22 countries on six continents. According to a non-authored website http://www.seventhday baptist.org/, the purpose of the Seventh Day Baptist World Federation is as follows, "to provide increase communication among Seventh Day Baptist groups around the world, to promote projects of mutual interest which will benefit from international cooperation, and finally to stimulate fellowship among Seventh Day Baptist Christians through periodic meetings of representatives, exchange of representatives between conferences or groups, and programs of mutual aid."

One of the objectives of the Seventh Day Baptist Council on Ministry is to educate their ministers. This council helps and assist individuals that are called into the ministry not just in spiritual matters but also come to their aid in regards to finances. Thereby ensuring that finances will not be a hindrance to these individuals completing their theological studies. They are thereby able to focus on what they believe they are called to do and that is communicating the gospel

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of Jesus Christ to the Lost world. Theological education plays a vital part in this Ministry for they have on going conferences and training for pastors.

According to a non-authored website, http://www.seventhdaybaptist. org/cov.html "The Tract and Communication Council producers material to advance the cause of Christ through Seventh Day Baptist churches. To do this, the Council publishes a *variety* of pamphlets and tracts for individuals and churches to use. These publications concentrate on the Bible message and the good news of God Sabbath." The Tract and Communication Council also publishes a monthly magazine called the Sabbath Reader. This is one of America's oldest continuing periodicals. The objective of the Missionary Society is to propagate the gospel to every nation. They offer medical assistance in Malawi and many other countries. The Seventh Day Baptist Memorial Fund provides finances so that the gospel may be propagated. The finances from this fund assist churches involved in building projects. It is from this very fund that finances come to the aid of individuals entering the ministry.

The Historical Society records the history as well as to make known the denomination future plans. If one is desirous of any information regarding the Seventh Day Baptist, they can log on to, http://www.home.inwave.com/sdbhist /index.html. There are over seventy, Seventh Day Baptist churches in North America and they have churches in over twenty countries globally. The Seventh Day Baptist Women's Society uses workshops; service projects and study programs as tools to edify and enrich their women. To ensure that through the women that attend, the whole organisation is strengthen because women are regarded as a vital part of the organisation.

The aim of the Board of Christian Education is to promote education among their churches. This Board sponsors children and youth conferences for five different age groups. They believe that through their workshops and retreats

members will be drawn close to God. Their two periodicals are the Helping Hand and the Sabbath Visitor.

The Seventh Day Baptist Council on Ministry ensures that their pastors are educated. They assist young individuals who study because they are called into the ministry through outselling, finances and specials courses in the Seventh Day Baptist polity history and the Sabbath. Besides the pastoral educational that is provided for the pastors, the council also provides a continuous training in terms of seminary and conferences so that active ministers could be well equip to function effectively in their vocation.

The Seventh Day Baptist uses the various forms of communication to communicate with their laity as well as their clergy. They have therefore created various departments that would take care of the various needs of the organisation. They even offer information over the Internet, not just for members but also for various individuals who interested in gaining information about the Seventh Day Baptist. The official website of the Seventh Day Baptist is http://www.seventhdaybaptist.org/.

The Seventh Day Baptist may not have experience the growth of either the Seventh-day Adventist or the Baptist church; however, they survived the 330 plus years because they had used the various forms of communication at their disposal at the various stages of the growth. According to Stearns on the website, http://www.guidetodenominations.com/Denom Baptist ADBUSA.html, he give statistics of their denomination in those countries as follows; there are 4000 members, 80 churches and 90 ordained ministers presently.

An overview of the forms of communication used by the leaders of the Seventh Day Baptist

In the above section the researcher looked at the forms of communication used by the leaders of the Seventh Day Baptist against the

background of Klopper's Theory of Optimisation of Human Communication. The Seventh Day Baptist uses various forms of communication to communicate with their laity as well as their clergy. Verbal, written as well as public communication were forms of communication, which were frequently used by the Seventh Day Baptist during their movement stage. The Seventh Day Baptist still sees written form of communication as an important form of communication. However, they still use verbal, public, written and small group communication.

The forms of communication used during the movement stages are still seen as important forms of communication presently. However, written forms of communication is used to its fullest. The Internet is also an important form of communication, which is used by Seventh Day Baptist. The official website of the Seventh Day Baptist is http://www.seventhdaybaptist.org/. From this website an individual can view the past as well as the present activities of the Seventh Day Baptist. The information offered over the Internet is not just for members but also for various individuals who are interested in gaining information about the SeventhDay Baptist. As a fully fledge organisation they use the Internet to the maximum. The Board of Christian Education uses publications workshops and retreats to draw their members close to God. Members of this board are editors of two of their periodicals, The Helping Hand and The Sabbath Visitor. The Seventh Day Baptist Women's Society uses workshops; service projects and study programs as tools to edify and enrich their women. The Tract and Communication Council also publishes a monthly magazine called the Sabbath Reader. This is one of America's oldest continuing periodicals.

According to a non-authored website, http://www.seventhdaybaptist. org/cov.html, "The Tract and Communication Council produces material to

advance the cause of Christ through Seventh Day Baptist churches. To do this, the Council publishes a *variety* of pamphlets and tracts for individuals and churches to use. These publications concentrate on the Bible message and the good news of God Sabbath." The Seventh Day Baptist may not have experienced the growth of either the Seventh-day Adventist or the Baptist Church; however, they survived the 330 plus years because they had used the various forms of communication at their disposal at the various stages of the growth.

The above information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of the Seventh Day Baptist as a Christian organisation.

METHODIST CHURCH

According to Wikipedia on the website http://en.Wikipedia.org/wiki/Methodist, "The Methodist revival originated in England. It was started by John Wesley, his younger brother Charles and George Whitefield as a movement within the Church of England in the 18th century, focused on Bible study, and a methodical approach to scriptures." Due to the methodical religious habits and the way these Christian conducted their lives they were called Methodists.

John (1703-1791) and Charles Wesley (1707-1788)

John Wesley (1703-1791) and Charles Wesley (1707-1788) are acknowledged as the founders of Methodism. Their father Samuel Wesley was the rector of Epworth, Lincolnshire. In 1720 John Wesley went to Christ Church College and in 1725 was ordained a deacon and in 1728 ordained a priest in Episcopal Church of England. In 1929 he returned to Oxford, and became the leader of a group of Christians who were called the Holy Club and the Methodist. They were called Methodist because of their methodical religious habits and the

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way they conducted their lives. The club members visited prisoners in Oxford jail so that they could propagate the Christian beliefs.

In 1735 both Charles and John sailed to Georgia, in America after heading to an invitation by Governor Oglethorpe to come as missionaries to propagate the teachings of the Christian Church. The Wesley's trip to America was not as successful. The Wesley's rejected the theology of Calvin, which focuses on predestination. They were Arminianistic and it was their firm stand that led to them to part George Whitefield.

The Methodist church established themselves in Wales in 1739, Ireland 1747 and Scotland in 1751. In 1744 the Methodist workers held their first conference. John Wesley was a gifted speaker who had the ability to speak many languages. Among these languages, which he preached in, were German, French, Italian and English. Anglican Churches closed off their pulpits from John Wesley. However, he did not see that as a setback but rather as an opportunity to take the gospel to the common people that could be found in the fields. These open air meeting were received with much criticism at first but was accepted with time.

According to the Oxford Junior Encyclopaedia (1960:307) "these early followers of Wesley did not wish to break from the English Church (Church of England), but only to lead people to take their religion more earnestly. They began to preach, often in the fields and market places, and to organize their many converts into societies under local leaders who carried on after the preacher had passed elsewhere."

According to Microsoft Encarta 97 "In 1769 John Wesley sent his first missionaries to America. At the Christmas Conference held in Baltimore,

Maryland, in 1784, the Methodist Episcopal Church was formally organized as a body separate from the English Methodist structure."

John Wesley was much concerned about the social welfare of the day. "He wrote pamphlets like 'A word to a smuggler,' 'A word to a swearer,' 'A word to a drunkard' and 'A word to a free-holder' (i.e. Instructions on how to vote). In 1775 he wrote to the Prime Minister criticising England's use of force in the American colonies, and again in 1784 about taxes and smuggling. He also wrote to the American colonists during the War of Independence" (Know and Grow 1997:72).

In 1784 came the break with the Church of England (Anglican Church), when he wanted to send a group of lay preachers whom he wanted to be ordained to take care of their followers in America. However, the Bishop of London rejected the request of Wesley to have the men ordained. Thereby leaving Wesley with the option of ordaining the Men himself, and which he did. By Wesley conducting the ordination service he broke the Episcopal Church order. The reason was that the Church of England only recognises ordination conducted by Bishops and not priests, and John Wesley was a priest.

Although John Wesley did not establish bible schools his lay preachers had notes, which were written by John Wesley himself. These notes were to serve as guidelines for the lay preachers. Methodists held view that all humankind has a right to the gospel of Jesus Christ. In 1786 this was the motivating factor that made them take the gospel to the slaves of the West Indies. According to a non-authored book entitled *To Know and Grow* (1997:71) "Many people were illiterate and so the hymns in fact became a vehicle for teaching, for as they sang the words, they learned the truths of the faith. Charles Wesley was a gifted hymn writer and wrote over 3000 hymns. About 150 of these are found in our (Methodist) English hymn book."

John Wesley held the belief that the world was his parish, and therefore he invaded the parishes of other clergy in England, Scotland and Ireland. When John was eighty-seven years old he went on a nine-week tour to Ireland. On that tour to Ireland he preached in sixty towns, more than 100 sermons. According to the Compton Encyclopedia (1984:135) "Wesley worked more than 50 years, travelling more than 250, 000 miles (400, 000km) and preaching 40 000 sermons. By 1790 he had 72, 000 followers in the British Isles and 43, 000 in America. Charles published 23 collections of their hymns." Four years after the death of John Wesley the Methodist broke away from the Anglican Church.

In 1813 the Methodist Missionary Society was established. In 1881 the first World Methodist Conference was held, and this conference is held every ten years. The purpose of the Ecumenical Methodist Conference was to co-ordinate the activities of the Methodist groups throughout the world. In 1907 the Bible Christians, Methodist New Connexion, and United Methodist Free Churches came together to form the United Methodist Church (same name as the church in the USA). In 1932 they joined with the Primitive Methodist and Wesleyan Methodist churches ending the disunity, which was so prevalent in Great Britain.

According to a non-authored website http://www.biblebelievers.net/ Apostasy/kjcmethd.htm, "Many of the Methodist denominations outside the U.S.A. are absorbed into larger ecumenical bodies. The Methodist in India united with Presbyterians, Anglicans and others to form the Church of South India in 1947 and the Church of North India in 1970. The Methodists in Australia united with the Presbyterians and Congregationalists in 1977 to form the Uniting Church of Australia. Most Methodist in Canada merged with the Presbyterians, Congregationals, and Evangelical United Brethren in 1968 too form the United Church of Canada."

In 1968 the United Methodist Church was formed from a merger between the Methodist Church and the Evangelical United Brethren Church. The largest Methodist group in the United States is the United Methodist Church, with about 8 650 000 members.

The Methodist Church today

The Methodist Church in the United Kingdom is regarded as the mother church of world Methodism. The objective of the conference, which is held by the Methodists Church, is used to propagate and maintain their beliefs. According to a non-authored website http://www.biblebelievers.net/Apostasy /kjcmethd.htm, "The Evangelical Methodist Church has a membership of roughly 10,000. The Free Methodist Church of North America (membership 80,000) and the Southern Methodist Church (membership 7,5000) were also opposed to the liberalism of the larger Methodist Church."

They have therefore created various departments that would take care of the various needs of the organisation. They even offer information over the Internet, not just for members but also for various individuals who interested in gaining information about the Methodist Church. The official online ministry of the Methodist Church is www.umc.org/. Though the Methodist Church do not have an official website, they have website for each of its different regions. According to a non-authored website http://www.biblebelievers.net/Apostasy /kjcmethd.htm, "today there are many different Methodist groups with varying beliefs and practices—23 groups in America alone." According to the non-authored website http://en.wikipedia.org/wiki/Methodist "in addition to the United Methodist Church, there are over 40 other denominations that descend from John Wesley's Methodist movement. Some, such as the African Methodist Episcopal Church, the Free Methodists and the Wesleyan Church (formerly Wesleyan Methodist), are explicitly Methodist."

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An overview of the forms of communication used by the leaders of the Methodist Church

The Methodist Church uses various forms of communication to communicate with their laity as well as their clergy. However, they depended greatly on *verbal, group, public and written communication* so that they could propagate the truths of the Christian faith. According to the Oxford Junior Encyclopaedia (1960:307) "These early followers of Wesley did not wish to break from the English Church (Church of England), but only to lead people to take their religion more earnestly. They began to preach, often in the fields and market places, and to organize their many converts into societies under local leaders who carried on after the preacher had passed elsewhere."

The leaders of the Methodist church frequently used verbal communication and this is evident by the number of sermons preached (40 000 sermons) by John Wesley. John Wesley on average preached about 500 sermons year. According to a non-authored book entitled *To Know and Grow* (1997:71) "Many people were illiterate and so the hymns in fact became a vehicle for teaching, for as they sang the words, they learned the truths of the faith. Charles Wesley was a gifted hymn writer and wrote over 3000 hymns. About 150 of these are found in our (Methodist) English hymn book." According to a non-authored website http://www.biblebelievers.net/Apostasy/kjcmethd.htm, "the Wesley's were prolific writers. John wrote over 50 books."

According to a non-authored website http://www.biblebelievers.net /Apostasy /kjcmethd.htm, "Circuit riding preachers were an integral part of Methodism from its inception, and this played a key role in its growth in the American frontier. The camp meeting, involving gatherings for exuberant preaching and singing, also played a prominent role in Methodism in the 1800s."

They have therefore created various departments that would take care of the various needs of the organisation. They even offer information over the Internet, not just for members but also for various individuals who interested in gaining information about the Methodist Church. The official online ministry of the Methodist Church is www.umc.org/. Though the Methodist Church do not have an official website, they have website for each of its different regions.

The above information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of Methodist Church as a Christian Organisation.

SEVENTH-DAY ADVENTIST CHURCH

The researcher is also presenting as a case study the series of events in the first half of the 19th century in the United States of America, that have become known as the Seventh-day Adventist Church. These events demonstrate how in recent times an emerging movement becomes established as an organisation, utilising the full spectrum of forms of communication of the day to propagate its beliefs and to maintain itself as an organisation. In the rest of the section the researcher will briefly focus on two prominent leaders of this movement, namely William Miller and Ellen G. White, and the forms of communication that they employed.

William Miller (1782-1849)

William Miller was a Baptist preacher and a former sea captain who fought in the War of 1842. While searching the scriptures Miller's attention was drawn to Daniel 8:14, which is as follows; "He said to me, 'It will take 2,300 evenings and morning; then the sanctuary will be re-consecrated.' " Shelley states on the website http://www.christianitytoday.com/history/, "The cleansing of the

sanctuary, Miller believed, could only mean the purging of the earth by fire- in short, the end of the world."

According to Shelley on the website http://www.christianitytoday.com/ history/, "By interpreting these prophetic days as years and beginning from the date of the prophecy (placed by James Usher at 457 B.C.), Miller concluded that the end of the 2,300 'days' would fall in 1843: 'I was thus brought to the solemn conclusion that in about 25 years from that time all the affairs of our present state would be wound up.' "

In 1831 Miller began to share with friends what he discovered from Daniel 8:14 and in 1833 he was regularized with a license to preach. Shelley on the website http://www.christianitytoday.com/history/, mentions that two events combined to give Miller a huge audience and they are as follows "Firstly, he published his *Evidence from Scripture and History of the Second Coming of Christ, About the Year 1843.* Next he made an excursion to the large cities in New England for a series of lectures."

Joshua V. Himes played an influential role in the life of William Miller, by becoming his manager and publicity agent. According to Shelley "Himes equipped Miller with a great chart displaying the millennial calculation in graphic form, purchased the biggest tent in the country for his (Miller's) meeting and edited two journals - New York's *Midnight Cry* and Boston's *Signs of the Times.*"

Other evangelist were recruited and sent on preaching assignments. During this time, tracts, books and pamphlets were published. Miller lectured more than 300 lectures in a period of 6 months. Miller's central focus of his lectures was on whether his audience was ready to meet their Saviour. Miller announced in January 1843 that the coming of Jesus Christ would be from March 21, 1843 to March 21, 1844. When nothing happened by March 1844 one of

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Miller's disciples directed his attention to Habakkuk 2:3 and Leviticus 25:9. According to these verses, there will be a *tarrying time* of 7 months and 10 days.

The day of the Great Disappointment

Members of the Millerite Advent movement fervently believed that Christ would return on October 22, 1844. Daybreak October 23 1844 would have found these believers huddled together, in a state of disbelief and disappointment much the same as the disappointment of the disciples after the crucifixion of Christ. Many Adventists lost faith and returned to their former churches. When this did not occur as the predicted date had suggested, other advocates in the Adventist movement repeatedly set other dates, namely: 1847, 1850, 1852, 1854, 1855, 1863, 1866, 1867, 1868 and 1877.

According to Moyers on the website http://www.home.earthlink.net/~ jcmsm/ EGW.html, "In January 1845 two Millerite preachers, Apollos Hale and Joseph Turner published an article expanding on this idea (the shut door) saying that in entering into the most Holy Place, Christ ended His ministry of intercession for sinners and shut the 'door of mercy' on those who had rejected the Millerite message." The text, which was used to justify this belief, was the parable of the *Wise and Foolish Virgins*. Miller for a short while believed in this theory.

Contemporary observers, both supporters and opponents, described the Millerite meetings as something very much like modern charismatic church services. There were healing, speaking in tongues, creeping about on all fours (thought to be proof of humility), hugging and kissing, shouting weeping, prostration or *slaying in the spirit*, visions, *holy laughter*, and spontaneous prophesying. Millerite leaders although generally decried such *fanaticism*, were powerless to control it. Shouting Methodists brought their charismatic worship

style into the Millerite community and the same background from which Ellen White had come.

Ellen White, nee Harmon (1827-1915)

Ellen White was born November 26, 1827 in Portland, USA. In 1840 William Miller preached in Portland amid much excitement. Moyers on the website http://www.home.earthlink.net/~jcmsm/EGW.html, quotes Ellen's words, "terror and conviction spread through the entire city' " Miller message had an impact on the life of Ellen White. She spent many hours in prayer for her salvation as well as the salvation of her friends.

Ellen White repeatedly confirmed what became known as the *shut door* view for the little group that eventually became the Seventh-day Adventist Church. Shortly after the publication of Hale and Turner's article, it is reported that Ellen White had a vision. In the vision she had *shown* that Jesus Christ arose and on the tenth day of the seventh month (October 22 in the Adventist understanding of the Jewish calendar) 1844 shut the door of mercy; and left forever the mediatorial throne; the whole world was, doomed and lost; and there never could be another sinner saved. Ellen was encouraged to discover that Joseph Turner's views corresponded with hers. Ellen further claimed not to have seen the articles written by Turner and Hale, prior to receiving this revelation. Mostly poor uneducated farmers, trade workers and labourers became part of the *Shut Door Adventist.*

Paul had a vision on the road to Damascus (Acts 9:4-16) and those that were part of the Advent movement also claimed that they had received visions. Soon after Ellen White joined the Millerite as a seventeen-year-old she went into a trance while praying with her friends. She reported her first and subsequent visions in a book called *Early Writings.* Ellen White also documented an account of her experiences after the Great Disappointment, particularly her visions in a

book, *Spiritual Gifts*. The Seventh-day Adventist Church was formed around Ellen G. White's visions and an extensive body of writing entailing dozens of volumes. The original manuscripts of these writings are today kept in the E. G. White Estate, a family estate run in close co-ordination with the Church's leadership in the General Conference, the international offices of the church leadership.

In 1846 Ellen met a retired sea captain named Joseph Bates who had broken with his former Millerite brethren and was now observing the seventh-day Sabbath. Ellen, after receiving her visions, reinforced the importance of keeping the seventh day Sabbath. This was one of the main tenets of her faith. In 1844 Ellen married an itinerant Millerite minister named James White. Ellen and James White together with Joseph Bates formally created the Seventh-day Adventist. During Ellen's first vision in 1844, the then tiny band of Adventists was described as the Remnant of true believers. This doctrine of the Remnant was carried over by the White's into the newly formed Adventist. Some Adventists were convinced that Saturday was the proper day of worship and not Sunday as believed by many.

The Seventh-day Adventist was only organised in May 21, 1863. This organisation included some 125 churches and 3,500 members. At first this organisation focused only on North America. However, in 1874 J.N. Andrews was sent to Switzerland. In 1879 Dr. H.P Ribton went to Egypt and opened a school in Egypt, however, it was came to an abrupt end when the riots broke out in that place.

The fortuitous use of the mass print media by the Seventh-day Adventist Church

A major influence in the development and growth of the Adventist movement was the use of the mass print media to maintain themselves as an

organisation and to propagate their beliefs among potential converts. In 1850 a general church paper now called *Adventist Review* (originally called *Advent Review and Sabbath Herald*) was launched. According to Moyers on the website http://www.home.earthlink.net/~jcmsm/EGW.html, "In the summer of 1851, James White stopped printing Ellen's visions in the regular issues of the Review and Herald, the primary Adventist periodical of which he was editor and publisher."

In 1852, the *Youth's Instructor* was launched. In 1874, the *Signs and Times* was launched. In 1855, the first publishing house was established at Battle Greek, Michigan. In 1861, this publishing house was duly incorporated under the name of Seventh-day Adventist Publishing Association. In 1866, the Health Reform Institute was established. According to Moyers "The essay, 'Health,' which appeared in the fourth volume of Spiritual Gifts, is in many passages almost identical to the writings of the popular contemporary health reformer, L.B. Coles. Yet according to Mrs. White, the principles that she was for the first time putting in writing came entirely from her vision."

According to Moyers "Ellen White's early writings were collected and published in 1851 in her first book entitled *A Sketch of the Christian Experience and Views*, however her views and references to the shut door carefully deleted." The Whites together with their associates denied that Ellen had any vision, which supported the shut door. But in the 1980's documents were discovered that reveal that Ellen in fact taught that the door was shut on all who had not received salvation by the year 1844.

Ellen White published more than five thousand articles and forty-nine books. These are available under more than one hundred titles. However, several of these are revisions or regroupings of earlier publications. These however are in different languages so that they could be widely read by many individuals of different languages.

The Seventh-day Adventist Church today

On the morning of 23 October 1844 the Great Advent Movement almost ground to a halt when Christ did not appear on earth. The statistics that is mention below is taken from non-authored article entitled "Seventh Day Adventist World Statistics" on the website http://www.adventistarchives.org /docs/Stats/ SDAWorldChurchStatistics2001.doc. Today, almost 160 years later this group has become an extremely well organised religious organisation engaged in a number of activities that complement their faith, as can be seen from the figures that the researcher is presenting in figure 18 below:

Church membership	12,320,834
Congregations	51,086
Full-time ordained ministers	14,669
Divisions	12
Companies	56, 067
Total accessions	961,542
Total active employees	174,682
Countries and areas of the world where active	203 of 238
Languages used during verbal communication	834
Tertiary institutions	99
Worker training institutions	37
Secondary schools	1,214
Primary schools	5,005
Food industries (e.g. Health food factories)	27
Hospitals and sanatoriums	169
Nursing homes and retirement centres	128
Clinics and dispensaries	386
Orphanages and children's homes	33
Publishing houses and branches	57
Languages used in publications	338
Radio stations	20
TV stations	15
Major Internet websites	9
Media production houses	3
Countries and areas where Adventist development and relief agency international (ADRA) is active	125
Value of total ADRA aid	$108,088,234

Figure 18: The worldwide profile of the Seventh-day Adventist church for 2001

They have a church membership of 12 320 834 belonging to 51 086 congregations which are organised into 12 global divisions, managed from a centralized world headquarters known as the general conference Tacoma Park in Maryland (just outside of Washington DC). They have 14 669 active ordained ministers. The ministry forms a relatively small part of the religious activities of the Seventh-day Adventist when considered against the background of other information found on the website, http://www.sdanet.org/index.html.

The organisation owns and managers over 56 000 companies. While they only have 14 669 ministers they employ almost 175 000 employees which shows that activities lie out side of the ministry itself. They have a global footprint being active in 203 of the 238 countries and territories that the United Nations recognises. They verbally communicate in 834 languages. They own and run 99 tertiary institutions worldwide as well as 37 worker training institutions, 1214 secondary schools and 5005 primary schools. They own 27 health food industries that produce and sell mainly vegetarian products. They own 169 hospitals and sanatoriums, 128 nursing homes and retirement centers, 386 clinics and dispensaries, 33 orphanages and children's homes and 57 printing houses that print and disseminate the organisation's publications in 338 languages.

They run 20 radio stations, 15 television stations and have 9 major Internet websites. They own and run 3 media production houses producing audio and video materials for dissemination by television and radio stations that they own. And finally they run an international relief agency known as ADRA which in 2001 operated in 125 countries and provided relief to the tune of more than $108 million and that would be about R1 billion in South African currency.

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Year	Ratio
1863	1: 373,143
1870	1: 250,000
1880	1: 92,678
1890	1: 51,563
1900	1: 21,487
1910	1: 16,647
1920	1: 10,035
1930	1: 6,587
1940	1: 4,549
1950	1: 3,300
1960	1: 2,427
1970	1: 1,802
1980	1: 1,268
1990	1: 795
1991	1: 758
1992	1: 723
1993	1: 692
1994	1: 669
1995	1: 647
1996	1: 621
1997	1: 602
1998	1: 583
1999	1: 547
2000	1: 519
2001	1: 498

Figure 19: Ratios of Seventh-day Adventists to World Population (1863 - 2001)

Due to effective application of the variety of forms of communication report in figure 18, the organisation has grown from 1 church member for every 373 143 people in the world in 1863 to the present ratio of 1 church member for every 498 people in the world in 2001 (figure 19).

An overview of the forms of communication used by the leaders of the Seventh-day Adventist Church

The Seventh-day Adventists extensively use the mass print media and the electronic media, radio and TV, to propagate their beliefs among prospective converts. They run a printing empire through a worldwide series of printing houses. Their local printing house goes under the name Sentinel Publishing Company. From these printing houses they disseminate religious reference books such as bible commentaries, textbooks, magazines, tracts and other religious literature in dozens of local languages. According to research done via the search engine Google, the Seventh-day Adventists also use radio and television stations, owned and managed by the organisation, to propagate their message worldwide. The Seventh-day Adventist was only organised in May 21, 1863. This movement included some 125 churches and 3,500 members. Seventh-day Adventist Church established churches, printing houses, schools, hospitals, universities, radio stations and television station which were used to propagate their beliefs world wide.

It is an open question whether or not the huge sections in Ellen G. White's work (which as been proven to be attributed to other writers) were

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wilfully plagiarised by White. Or did she naively appropriate them because they fitted into the particular account she was giving on Biblical events on what was supposed to be happening in heaven, and what believers should be doing for the eminent return of Christ.

The question is whether the writer of the gospel of Matthew and Ellen G. White engaged in deception communication by incorporating the writings of others in their own without giving due recognition to authorship. While the researcher don't intend act as an apologist for the Ellen G. White and the controversy surrounding authorship of her writings, he would like to point to a similar situation in the early Christian Church, namely, the inclusion of most of the gospel of Mark in the gospel of Matthew. The concept of copy writing has only received serious attention in the 20th century, which means that incorporating other peoples work in ones' own without giving recognition to authorship would not have been as unacceptable in the times of the early Christian Church and the Millerite Advent Movement.

The difference between the Protestant Reformers and the Seventh-day Adventist Church is that, the Protestant Reformation was professional's driven while the Seventh-day Adventist Church was driven by lay people. These lay people had limited knowledge of the Bible and were without the hermeneutical skills of interpreting the Bible.

In the above section the researcher looked at the forms of communication used by the leaders of the Seventh-day Adventist Church against the background of Klopper's Theory of Optimisation of Human Communication. This information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of Seventh-day Adventist Church as a Christian Organisation.

SALVATION ARMY

The Salvation Army though it is a Christian group is also an international social welfare organisation. They believe in not just meeting the spiritual needs of individuals but also their physical and practical needs (food and shelter). A Christian organisation that is run along military lines, with official wearing uniforms, having a music band and a distinctive flag.

William Booth (1829-1912)

William Booth (1829-1912) established the Salvation Army. William Booth was born on the 10th April 1829 in Sneinton. At the age of thirteen he became a pawnbroker's apprentice. After the death of his father his family moved to Nottingham. At the age of seventeen Booth and Will Samson began a mission in a slum quarter of town. They preached, sang hymns, read scriptures and visited the sick. Booth didn't have much time for preaching due to his work schedule. Rabbits a Methodist layman offered Booth twenty shillings a week so he could focus on mission work, to which Booth eagerly accepted. Booth became an itinerant preacher for the Methodist New Connection.

In June 1855 he married Catherine Mumford. A week after they were married they preached in Guernsey. Though Booth was a lay preacher for the Methodist his concern was for the poor, destitute and homeless. He left the Methodist Church he established his own mission in July 1865 in the East End of London known as the East End Christian Revival Mission. As the work grew to the other regions it became known as the Christian Mission and eventually known as the Salvation Army in 1878, which it keeps to this present day.

William Booth was the first General of the Salvation Army. Members of the organisation were given military ranks. Jenkins (1995:53) states that "the minister is an 'officer', the members are 'soldiers', and they all wear uniforms." The majority that joined the Salvation Army was poor and illiterate. Kuiper

(1984:306) mentions that the "Salvation Army engages in street preaching and in work of mercy ...In almost every city it maintains a service center, where the lonely and homeless can find help and where evangelistic services are regularly held." The Salvation Army engages the services of many musicians who use music as a form of communication to propagate the gospel. In 1880 members from the Salvation Army established their branch in the United States.
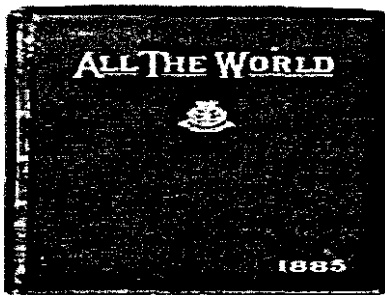
Figure 20. The first edition (November, 1885) of 'All the World' - a monthly publication recording the work of the Salvation Army around the world

The first edition (November, 1885) of 'All the World' - a monthly publication recording the work of the Salvation Army around the world was taken from the non-authored website: http://www.salvationarmy-usaeast.org/world/mag/index.shtml. In 1890 Booth published a book entitled "*In Darkest England and the Way Out.*" This book gave him much exposure and helped him achieve his goals for the Salvation Army.

At the end of Booth life (1912), his work had spread into fifty-nine countries. Booth had to have made a great impact for "messages of grief poured in from all parts of the world; and as the body of the old warrior was borne through the London streets to his grave at Abney Park, millions lined the route to pay a last tribute of affection" (Canning 1984:355). In 1938 Eunice Guillot was the first Salvation Army officer to be interviewed on television, mentioning the social work of the Salvation Army. During the 1930's the television was a form of communication that was still in its infancy.

After World War I and World War II they developed a programme called *Marching Forward.* The objective included assisting the homeless, by means of providing overnight shelter as well as a soap kitchen. Hoping to evangelise the

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non-Christians. To provide aid to veterans, their families and to countries ruined by war. Marching Forward was also created to prevent juvenile delinquency and offer their services in police courts and prisons. Mobile canteens, clothing, medical supplies are sent to areas that have experienced some sort of disaster.

According to the Oxford Junior Encyclopedia (1960:51) "the 'Army' grew and flourished and its work won respect and admiration. It founded hospitals, home and every kind of social institution, and its 'solders' penetrated the worst slums where nobody else went." According to Microsoft Encarta 97 "By 1993 the Salvation Army was operating in 99 countries, using more than 125 languages and dialects to preach the gospel. World membership of the group totals more than 3 million people, of whom about 25,000 are officers, graduates of some 30 schools maintained by the Salvation Army in many parts of the world. The facilities operated by organization members throughout the world include schools, maternity homes, children's homes, and hostels, which give free lodging and serve free meals." The Salvation Army also provides educational programmes for unwed mothers.

The Salvation Army today

Almost 140 years later the Salvation Army has made great inroads into the various countries of the world, not just by preaching the gospel but also meeting the needs of the individuals.

The War Cry is the official publication of the Salvation Army; their headquarters is in London, England. It is published weekly and is believed to be is widely read in the United States of America. Approximately 130 periodicals are published in various languages. According to the non-authored website, http:// www1.salvationarmy.org/ihq/wwwsa.nsa "The Salvation Army's 'Wonderful Words of Life' radio programme from US Southern Territory is available in

English and Spanish." As communicators the Salvation Army uses 175 languages to maintain itself.

Figure 21: The present Salvation Army magazine entitled 'All the World' which is published quarterly

Figure 21 was taken from a non-authored website: http://www.salvationarmy-usa east.org/world/ mag/index.shtml. The Salvation Army magazine entitle 'All the World' is published quarterly. It is a full colour magazine highlighting the work undertaken by the Salvation Army in the various countries. This magazine is also available on line: http://www.salvation army.org/alltheworld.nsf. Highlighting the use of the Internet as a vital form of communication that they value. The official website of the Salvation Army is, http://www.salvationarmy.org.

The Salvation Army as a hierarchy structure in place and conducts itself as a fully fledge organisation. However, there was a statement that caught the researcher's attention on the non-authored website, http://www.salvationarmy-usaeast.org/world/army/index.shtml, which read, "The Salvation Army is a truly international movement, sharing in the mission of Christ for the salvation and transformation of the world." Though this organisation, which established in 1865, almost 140 years later they still consider themselves a movement. The Seventh-day Adventist also considers themselves to be a movement.

The statistics that is mention below is taken from non-authored article entitled "Quick facts about the international Salvation Army" on the website, http://www.salvationarmy-saeast.org/world/army/index.shtml#statistics.
Today, almost 140 years later this group has become an extremely well organised religious organisation engaged in a number of activities that complement their

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faith, as can be seen from the figures that the researcher is presenting in figure 22 below:

Church membership	Not disclosed
Congregations	Not disclosed
Full-time ordained ministers (officers)	Not disclosed
Countries and territories involved in	107
Languages the gospel is preached in	173
Shelter provided for people annually	40,765
Occupational centers contribute toward the rehabilitation of the people	429
Residential centers which provide free or reduced cost housing for the elderly	509
Elderly that spent last day of their live in residential centers	8,896
Food distribution centers which feed the hungry	4,674
Hospitals and clinics throughout the world.	246
Patients that are cared for annually in the hospitals and clinics	2,871,443
Children's homes	189
Day nurseries and crèches	398
Fresh air camps for children	120
Clubs and play centers which contribute to the happiness of children	558
Homes and centers offer rehabilitation for alcohol and drug addicts	158
Institutes that provide a home and training for the blind	8
Blind people that the institute care for annually	145
Missing relatives were traced through their investigations	8,008
Care for criminal offenders	235,169
Persons that received general or emergency relief assistance	1,604,536
Remand/probation homes and schools, which house youth offenders	20
Youthful offenders that are accommodated annually at the remand/probation homes and schools	562
Person counselled annually	362,955
Kindergartens, primary, middle and secondary schools which provide facilities for education	1,621
Domestic science and trade schools	53
Individuals who received employment application assistance and/or job referrals	147,659
Individuals helped annually by the family welfare programs	10,431,293

Figure 22: The worldwide profile of the Salvation army for 2003

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The church membership, congregations and full-time ministers (officers) are not disclosed. This does not mean that these are not operation; it could be that they do not view those statistics as important. However, by including those statistics it gives a fuller picture to the work of the Salvation Army. They are involved in 107 countries and territories, and preach the gospel in 173 languages.

They provide shelter for 40,765 people annually. There are 429 occupational centers, which assist in the rehabilitation of people. There are 509 residential centers, which provide free or reduced cost housing for the 8,896 elderly. There are 4,674 food distribution centers, which feed the hungry. At their 246 hospitals and clinics that they have globally, they care for 2,871,443 patients annually.

They have 189 children's homes, 398-day nurseries and crèches, 120 fresh air camps for children and 558 clubs and play centers, which contribute to the happiness of children. There are 158 homes and centers, which assist in rehabilitation of alcoholics and drug addicts. There are 8 institutes that provide a home and training for 145 blind people annually. There were 8,008 missing relatives who were traced through their investigations of the Salvation Army.

They cared for 235,169 criminal offenders. There were 1,604,536 individuals that received general or emergency relief assistance. They have 20 remand/probation homes and schools, which house 562 youth offenders. They counsel 362,955 individuals annually. They have 1,621 kindergartens, primary, middle and secondary schools, which provide facilities for education as well as 53 domestic science and trade schools. There were 147,659 individuals who received employment application assistance and/or job referrals. And finally the family welfare programs, which are operated by the Salvation Army globally, helped 10,431,293 individuals each year.

An overview of the forms of communication used by the leaders of the Salvation Army

The Salvation Army originally depended greatly on *verbal, group, public and written communication*. They Salvation Army believe that as important as it is to meet individual's spirituals needs, it is their responsibility to meet the individual's physical needs as well. They see their various facilities as their opportunity to preach the gospel.

"The War Cry" is the official publication of the Salvation Army. Approximately *130 periodicals are published in various languages.* A monthly publication entitled *'All the World'* which is published contains the Salvation Army's endeavours around the world. This publication could also be viewed on line, http://www.salvationarmy.org/alltheworld.nsf. Highlighting the use of the *Internet* as a vital form of communication that they value. The official *website* of the Salvation Army is, http://www.salvationarmy.org. The Salvation Army engages the services of many musicians who use *music* as a *form of communication* to propagate the gospel.

There was a statement that caught the researcher's attention regarding the *Salvation Army on the non-authored* website, http://www.salvationarmy-usaeast.org/world/army/ index.shtml, which read, "The Salvation Army is a truly international movement, sharing in the mission of Christ for the salvation and transformation of the world." The Salvation Army originally depended greatly on verbal, group, public, written and electronic communication. The information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of the Salvation Army as a Christian Organisation.

CHURCH OF THE NAZARENE

In 1894 eight small Holiness groups came together. In 1895 Phineas F. Bresee and Joseph P. Baldwinas as well as family and friends established the Church of the Nazarene. In 1898 they published a Manual. This Manual contained articles such as statement of belief, as well procedures for the consecration of deaconesses, the ordination of elders and ritual (Fairbanks et al 2001:18). In October 1908 several holiness groups merged and the Church of the Nazarene was established in Texas, America.

According to Fairbanks et al (2001:1) "the Association of Pentecostal Churches of America, the Church of Nazarene, and the Holiness Church of Christ were brought into association with one another by C.W. Ruth, assistant general superintendent of the Church of the Nazarene, who had extensive friendship throughout the Wesleyan- holiness movement." Many other churches joined the Church of the Nazarene. Among them were the Pentecostal Mission in 1915, Pentecostal Church of Scotland in 1915, Laymen's Holiness Association, International Holiness Mission in 1917, Hephzibah Holiness Missionary Association (around 1950), Calvary Holiness Church in 1955, Gospel Workers Church of Canada in 1958 and Church of the Nazarene (Nigeria) in 1988.

From the turn of 20th century the Church of the Nazarene had been and still is mission orientated. This Christian group did not allow language to be a barrier; they took the gospel to Asia in 1898, Central America in 1900, Caribbean in 1902, South America in 1902 (Fairbanks et al 2001:23). Fairbanks et al (2001:23) further states, "By 1936 the ratio of national workers to missionaries throughout the outside worldwide Church of the Nazarene was greater than five to one." According to the non-authored website, http://www.nazarene.org/ gensec/who.html, "today there are 742 missionaries and volunteers serving around the world."

The Church of the Nazarene today

The statistics that is mention below is taken from non-authored article entitled "Nazarene Church Statistics" on the website http://www.nazarene.org/ gensec/gensec/statistica_03.html. Today, almost 100 years later this group has become an extremely well organised religious organisation engaged in a number of activities that complement their faith, as can be seen from the figures that the researcher is presenting in figure 23 below:

Church membership	1,435,780
New Nazarenes in 2003 (world–wide)	117,296
Organised Congregations	13,259
Other Reported Congregation	3,078
Number of districts	425
Ordained elders	13,541
Licensed Ministers	6,362
NMI (Nazarene Missions International) membership	808,233
NYI (Nazarene Youth International) membership	330,701
Sunday School Average Weekly	765,974
Total giving for all purposes	$791,833,577

Figure 23: The worldwide profile of the Church of the Nazarene based on 2003 statistics

They have a church membership of 1,435,780 belonging to 13,259 congregations, which are organised into 425 districts, 13,541 ordained elders and 6,362 licensed ministers. The NMI (Nazarene Missions International) membership is 808,233. The NYI (Nazarene Youth International) membership is 330,701. The total giving for all purposes was $791,833,577. There are 765,974 that average weekly who attend Sunday school.

According to a non-authored website, http://www.nazarene.org/gensec /who.html, the Nazarene International Center provides services which "include maintaining ministerial credentials and church records, coordinating the support and sending of missionaries, developing Sunday School and discipleship curriculum, providing retirement support programs for pastors, encouraging the starting of new churches, developing satellite, Internet, and radio programs for outreach and education to all parts of the globe, and much more."

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Establishing educational institutional has been a priority of all Christian groups. The Church of the Nazarene followed suit. Among the many educational institutional set up by them, they have 11 liberal arts institution in Africa, Canada, Korea and the United States of America. Nursing colleges in Papua, New Guinea.

They have 63 medical clinics and 2 hospitals outside Canada and the United States of America. They have 1 junior college. They have a total of 43 theological institutions in the world. In total there are 57 Nazarene institutions of higher education throughout the world. The Nazarene Publishing House is the largest publisher of Holiness literature in the world today. Their official newspaper, Herald of Holiness, is printed in Spanish, Portuguese and English. Their merchandise include Sunday school curriculum, music, periodicals, and books. Annually more than 200,000 books, periodicals and other publications are printed at the Nazarene Publishing House.

The official website of the Church of the Nazarene is http://www.nazarene.org. Individuals that visit the website are also welcomed to contact the Church of the Nazarene, thereby leaving the door of communication opened. Individuals who want to subscribe to the Nazarene Community Network eNews, which is free, can go to, http://www.ncnnews.org/sub scribe. html.

According to a non-authored website, http://www.nazarene.org/gensec /who.html, "The denomination is now involved in reaching out to persons around the globe through the power of technology. Satellite, Internet, and radio broadcasts in 43 languages are produced regularly to educate people about the gospel of Jesus Christ and to inform constituents and interested parties about people, programs, news, and events of interest in the life of the church."

A Christian group which started as a movement at the end of the 19th century, is a fully fledge organisation a century later. According to a non-authored website http://www.nazarene.org/gensec/who.html the church of the Nazarene "services include maintaining ministerial credentials and church records, coordinating the support programs for pastors, encouraging the starting of new churches, developing satellite, Internet, and radio programs for outreach and education to all parts of the globe, and much more."

An overview of the forms of communication used by the leaders of the Church of the Nazarene

The Church of the Nazarene originally depended greatly on verbal, group, public and written communication. The Church of the Nazarene uses the different forms of communication available today to communicate both to clergy and laity and even potential believers. This is done so that they can maintain themselves. Though much focus is placed on the Internet as a form of communication, a challenge to note is that members who do not have access to this facility will have difficulty of appreciating this form of communication. This goes to all Christian organisations. According to the non-authored website, http://www.nazarene.org/ gensec/who.html, "today there are 742 missionaries and volunteers serving around the world."

The official website of the Church of the Nazarene is http://www. nazarene.org. At this website one can get information regarding this 100 year old Christian religious organisation. This website also offers information on the present activities of this organisation. Their official newspaper, Herald of Holiness, is printed in Spanish, Portuguese and English. Their merchandise include Sunday school curriculum, music, periodicals, and books. Nazarene Publishing House prints more than 200,000 books, periodicals and other publications annually. This shows that written communication is a vital form of communication that is used by the Church of the Nazarene presently.

According to a non-authored website, http://www.nazarene.org/gensec /who.html, "The denomination is now involved in reaching out to persons around the globe through the power of technology. Satellite, Internet, and radio broadcasts in 43 languages are produced regularly to educate people about the gospel of Jesus Christ and to inform constituents and interested parties about people, programs, news, and events of interest in the life of the church."

In the above section the researcher looked at the forms of communication used by the leaders of the Church of the Nazarene against the background of Klopper's Theory of Optimisation of Human Communication. The above information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of the Church of the Nazarene as a Christian Organisation.

THE CIVIL MOBILIZATION OF AMERICAN EVANGELICAL CHRISTIANS ON MORAL GROUNDS

Many American Evangelicals belonged to the Christian Coalition of America. Marion Gordon "Pat" Robertson (1930-) in 1989 founded the Christian Coalition of America. In 1960 he established the Christian Broadcasting Network, which can be presently seen in 180 countries and broadcasted in 71 languages.

He is the host of The 700 Club, which is aired on this channel. According to a non-authored website http://www.cbn.com/700club/behind thescenes/, "the *700 Club* is a mix of news and commentary, interviews, feature stories, and Christian ministry. Seen in 95 percent of the television markets across the Untied States, the program is carried on ABC Family Channel cable network, Family Net, Trinity Broadcasting Network, and numerous U.S. television stations, and is seen daily by approximately one million viewers."

According to a non-authored website http://www.cbn.com/700club/ behindthescenes/, "the *700 Club,* have been translated into more than 70 foreign languages, can be seen in more than 200 countries, and are accessible throughout the year by more than 1.5 billion people around the world."

He founded International Family Entertainment, Inc., which was sold in 1997 Fox Network and is presently owned by Disney. In 1997 he founded Regent University in Virginia. He founded the American Center for Law and Justice, which serves as a public interest law firm and education group which defends the First Amendments rights of individuals of faith, enabling individuals to worship wherever they want. This firm is situated in the same building that houses Regent's law school, therefore focussing on what it calls 'pro-family, pro-liberty and pro-life' (non-authored website http://en.wikipedia.org/wiki /Pat robertson).

According to a non-authored website http://www.disinfopedia.org/wiki. phtml?title=Christian Coalition of America, "The Christian Coalition says that it is *'a coalition of pro-family Roman Catholics, evangelicals, and other people of faith working together to become the unified voice of families in America.* The organization say that it as 'well over a million supporters and 1,500 local chapters in all 50 states." Combs on the website http://www.cc.org/content.cfm?id=173, who is the current president claims to have more than 2 million supporters. The official website of the Christian Coalition of America is http://www.cc.org.

The organisation distributed over 70 million voter guides during the 2000 election. Even before the 2004 election the organisation was able to distribute over 70 million voter guides in the 50 states. These voter guides give voters a clear understanding of where various candidates stood with regards to issues that were important to them. These voter guides were written in both English and Spanish. This organisation also has action alert and sends newsletters via e-mail

on state and federal legislation. According to a non-authored website http://www .pfaw.org/pfaw/general/default.aspx?oid=4307, "the Christian Coalition has two central goals: to control the agenda of the Republican party by working from grassroots up; and training and electing pro-family, Christian candidates to public office."

According to a non-authored website http://www.cc.org/liaisons.cfm, the following which are quoted highlight what the churches are allowed to do in regards to elections:

- ❖ Conduct non-partisan voter registration drives

- ❖ Distributed non-partisan voter education materials, such as Christian Coalition voter guides and scorecards

- ❖ Host candidate or issue forums where all viable candidates are invited and allowed to speak

- ❖ Allow candidates and elected officials to speak at church services; if one is allowed to speak, others should not be prohibited from speaking

- ❖ Educate members about pending legislation

- ❖ Lobby for legislation and may spend no more than an insubstantial amount of its budget (five percent is safe) on direct lobbing activities

- ❖ Endorse candidates in their capacity as private citizens – A pastor does not lose his right to free speech because he is an employee of a church

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❖ Participate fully in political committees that are independent of the church

According to a non-authored website http://www.cc.org/liaisons.cfm, the following which are quoted highlight what the churches are not allowed to do in regards to elections:

❖ Endorse candidates directly or indirectly fro the pulpit on behalf of the church

❖ Contribute funds or services (such as mailing lists or office equipment) directly to candidates or political committees

❖ Distribute materials that clearly favour any one candidate or political party

❖ Pay fees for partisan political events from church funds

❖ Allow candidates to solicit funds while speaking in church

❖ Set up a political committee that would contribute funds to political candidates

George Bush appealed to the Evangelicals during his campaign, stating that he would push for a federal constitutional amendment outlawing same sex marriages if he is re-elected as president of the USA.

Going to vote is a civil act of communication. By voting an individual is allowing himself or herself to be heard. In the end many Evangelical Christians and Catholics voted for Bush. The Catholic voted for Bush because they are anti abortion. Evangelical Christians voted for Bush because his stances on Stem Cell

Research and his stance for preserving the union between man and woman and not man and man or woman and woman. Stem Cell Research is when certain cells among the foetus, which can be harvested and planted in a human so that it can fight diseases. This will entice poor individuals into having abortions, because of the financial benefits. Bush had approved of Stem Cell Research as long as it does not involve abortion. Politics has now at long last emerged as an act of civil communication through the ballot box across denominational boundaries. The Evangelical Christians wanted the moral values protected so they opted to vote for George Bush. Although Bush lost the three polls against Kerry he was able to still win the election. Bush made morals issue a very important issue of his election campaign. Bill Clinton tarnished the image of the Democrats.

According to Rosenberg and Breslau on the website http://www.msnbc. msn.com/id/6401635/site/newsweek/print/1/displaymode/1098/ "Overwhelmingly, Americans say the oppose same-sex marriage, yet favor civil unions and other rights for gay couples. But the issue became a catchall for the concerns of Christian conservatives, who were already fed up with the many restrictions 'activist' judges had imposed on them: rulings protecting abortion, banning school prayer and limiting religious display in public buildings."
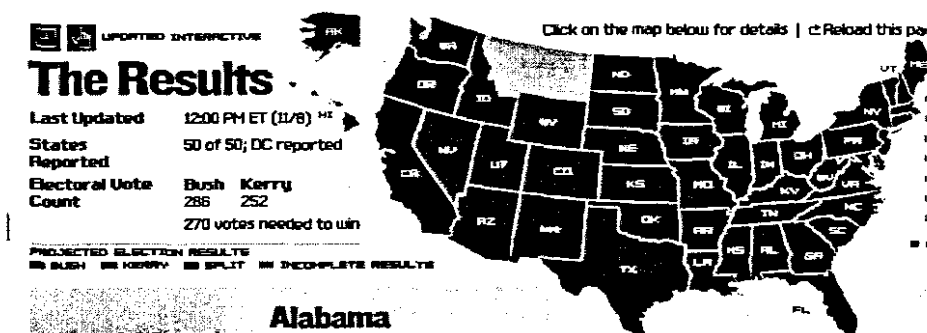
Figure 24: The results of the US 2004 election are taken from website: http://www.msnbc. msn.com/id/6336613/site/ newsweek/

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According to Rosenberg and Breslau on the website http://www.msnbc. msn.com/id/6401635/site/newsweek/print/1/displaymode/1098/ "pre-election polls told them (gay-rights activists) that contentious anti-gay-marriage initiatives, on the ballot in 11 states, would likely pass in all but Oregon. One by one on Election Day, those predictions came true. And then some. In the end, it was a clean sweep - even libertarian-leaning Oregon eventually voted to outlaw same-sex marriage by 56 percent, despite a $2.8 mill push by gay groups."

According to a non-authored website http://www.time.com/time/ election.2004/electionmap/, "About 120 million voted, 15 million more than in 2000, with Bush beating Senator John Kerry by about 51% to 48.5%. He became the first President since 1988 to win a majority of the popular vote, he gained seats in both Houses of Congress, and for good measure, he knocked off not just the Democratic nominee but the party's Senate leader as well." The present President of the Christian Coalition of America is Roberta Combs. According to Combs in the article entitled "Christian Evangelicals Made the Major Difference in the 2004 President Election" on the website http://www.cc.org/content. cfm?id=173 "the Christian Coalition will also begin work for passage of the 'Hose of Worship Free Speech Restoration Act' to ensure the church has free speech. Radical liberals have used every trick in the book to try and silence the church. The sleeping giant has been awakened and will refuse to be intimidated by secular fundamentals."

In the above section the researcher looked at the forms of communication used by the leaders who were involved in the civil mobilization of American Evangelical Christians on moral grounds against the background of Klopper's Theory of Optimisation of Human Communication. Voting is an act of civil communication. While American Christian religious organisations has subscribed to the principles that church and state should be separated, the

Christian Coalition articulated a set of principles detailing what members of the congregation could do without contravening the powers of church and state. Over and above that they also listed a number of things that members of their congregation should not be doing. While mobilising support for voting, because those things will be contravening the powers of church and state, Paul talks about civil responsibility. Paul encourages Christians to support the political leaders.

While American religious groups in the past tended to remain silent on political issues on whether members of their congregation should be voting in the election. The Christian Coalition of America has encouraged member religious organisations to mobilise the members of their congregation to support the Republican Party on moral grounds. In this regards they had organised themselves across organisational boundaries to pursue a common cause in defence of their religious beliefs.

The organisation distributed over 70 million voter guides during the 2000 as well as the 2004 election, which was in English and Spanish. Written communication is still an effective means of communication and the main means of communication by the Christian Coalition of America. This organisation sends newsletters via e-mail on state and federal legislation. Verbal communication is also greatly used by the organisation. Therefore this confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the civil mobilization of American Evangelical Christians on moral grounds.

An overview of the forms of communication used by the leaders of the Christian Coalition of America (Evangelicals)

Voting is an act of *civil communication*. While American Christian religious organisations has subscribed to the principles that church and state should be separated, the Christian Coalition articulated a set of principles detailing what

members of the congregation could do without contravening the powers of church and state. Over and above that they also listed a number of things that members of their congregation should not be doing. While mobilising support for voting, because those things will be contravening the powers of church and state, Paul talks about civil responsibility. Paul encourages Christians to pray for their rulers.

While American religious groups in the past tended to remain silent on political issues on whether members of their congregation should be voting in the election. The Christian Coalition of America has encouraged Christian religious organisations to mobilise the members of their congregation to support the Republican Party on moral grounds. In this regards they had organised themselves across organisational boundaries to pursue a common cause in defence of their religious beliefs.

The organisation distributed over 70 million voter guides during the 2000 as well as the 2004 election, which was in English and Spanish. *Written communication* is still an effective means of communication and the main means of communication by the Christian Coalition of America. This organisation sends *newsletters* via *e-mail* on state and federal legislation. The official website of the Christian Coalition of America is http://www.cc.org. *Verbal communication* is also greatly used by the organisation. However *civil communication* is an important form of communication used by the Christian Coalition of America.

In the above section the researcher looked at the forms of communication used by the leaders of the American Evangelical Christians in the civil mobilization of its members against the background of Klopper's Theory of Optimisation of Human Communication. This information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication

regarding the establishment of the Christian Coalition of America (Evangelicals) as a Christian organisation.

THE CELL CHURCH

A Cell Church is a church, which is made up of small groups called *Cell Groups*. These groups meet once a week in various homes. Much emphasis is placed on these meetings. These various groups come together on Sunday for the celebration service. Cho (1981:50) gives an example of how a Cell Church Model operates, "Each week these members gather in their neighbourhood cell meetings, where they have an opportunity to worship the Lord, pray together, to learn from the Word, to experience the working of the gifts of the Holy Spirit, to see miracles and healing and to enjoy loving relationship with their fellow Christians."

The Cell Church concept

In 1964, Dr Yonggi Cho started the cell group system in his church. Yoido Full Gospel Church, which is situated in Seoul, Korea, is the largest church in the history of Christianity. Dr Cho has made cell group system world famous.

Reddy (2001:14) stated that "The Cell Church Model is based on the fact and assurance that our heavenly Father moulded us to live in a community." The sense of community can be seen in the Trinity; Father, Son and Holy Spirit. Another notable community is Jesus and his twelve disciples. Compton's Encyclopedia (1982: 482) writes, "The close connection between communication and community is seen in the words themselves. Both come from the Latin word *'communis'* that means *in common* or *shared.*"

The structure of Israel in terms of grouping of people is seen in Exodus 18:13-27. This is commonly referred to this structure as the Jethro model. Jethro

was Moses' father-in-law who advised him on grouping the people. The nations were structured into groups of ten, fifty, a hundred and a thousand. This was done to ensure that Moses does not stress himself on dealing with the general issues of the people.

In the New Testament there are many scriptures, which are used by the Cell Churches, to substantiate why they believe the Cell Church to be biblically based. Among the many references there are Acts 2:42-47, 5:42, 16:34, 16:40, 20:7-8, 20:20; Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philippians 1:2. However, the researcher will quote only two portions of scripture, Acts 2:42-47 and Acts 5:42.

The Book of Acts 2:42-47 reads as follows, "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and the apostles did many wonders and miraculous signs. All the believers were together and had everything in common. Selling their possession and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favour of the people. And the Lord added to their number daily those who were being saved."

Acts 5:42 reads as follows, "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ." What brought change to the way the church was conducting itself? Constantine issued the Edict of Milan in 313 and Christianity became the state religion. According to Reddy (2001:39) "He (Constantine) may have had good intentions by allowing Christians to practice their religion, however, it became a detriment to the church. A pompous ritualistic religious form replaced the supernatural church."

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From then on, the church went through a time, which is called the dark ages. Simson as quoted by Reddy (2001:40) states that, "During this time the church was heavily professionalised, with approved and licensed priests conducting weddings and other functions in a professional public manner. " Small groups slowly started to find their way many centuries later. When Philip Jacob Spener became chief pastor in Frankfort in 1666, he made improvements in catechetical instruction. He gathered small group people in his home who were dissatisfied with the formal religion.

During these gathering these individuals read and studied the Bible. They also prayed and discussed the sermon that was preached by Philip Spener the previous Sunday. These individuals felt that they lacked that deeper and warmer spiritual life. Therefore, these gathering were created to meet that need. The name *collegia pietatis* were given to these meetings, or gathering for the purpose of fostering piety. Kuiper (1982:272) states that Philip Spener proposed the establishment of *ecclesiolae in ecclesia*, little churches within the church.

Comiskey 2002 on the website http://www.geocities.com/joelcomiskey /theology.htm states, "Wesley believed that small groups were Gods instrument to implement change and showed great understanding concerning how to do it. The fundamental unit of Wesley's small group organisation was the class. Classes were the cornerstones of the Methodist Organisation. Without them, the movement would have not experienced such success." However, these classes (cell groups) had a two-fold purpose. To raise finances and to deal with the challenge regarding the believers who were backsliding.

John Wesley as quoted by Fitts (1995:18), "He said 'give' me twelve men who love Jesus with all their heart and who do not fear men or devils. I care not one whit, whether they are clergy or laity, with these men, I will change the world." According to Hagee (1974:79) "the New Testament did not begin on

Broadway, it started in the home and it will return to the home. The modern institutional church has become massive and mechanical, but house-group ministry allows for a family atmosphere to prevail as smaller gather for worship."

In 1964 Dr Yonggi Cho implemented the Cell Church system in the church he was pastoring. The Cell Church is made up of small groups called cell groups. Amazed by the rapid growth at Yoido Full Gospel Church many pastors and church leaders visited the church. Since then the Cell Church as become a worldwide concept, which is, growing in leaps and bounds. There is different interpretation regarding the definition of a cell group.

The article entitled Home Cell Explained on the online website, http://www.littlefalls.co.za/homepage.cfm, defines cell groups as follows, "A Cell Group (or Home Cell) is a small group of people who are committed to firstly, building up one another, and secondly to fulfilling the great commission in reaching out to the lost. They meet together weekly, as well as having contact with other people throughout the week. The Cell is like a larger family than just your own. It is comparable to the cells in a human body that provide protection, communication, life, sustenance etc. Likewise the Cell Group is there for protection, edification, acceptance, support and communication."

In the key concepts chapter (Chapter 2) the researcher showed that the term "cell" refers to one of the following types of structures that forms part of a bigger structure:

❖ A cell is a small room for one person (especially in a prison or a monastery).

❖ It is a compartment in a larger structure (especially in a honeycomb).

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❖ A cell is a unit of apparatus for producing electric current by chemical action (example: of metal plates in acid, often part of a battery.

❖ A cell is a microscopic unit of living matter enclosing a nucleus with self-producing genes.

❖ A cell is a group acting as nucleus of covert revolutionary political activities, including covert forms of communication.

The definitions, which the Cell Church use is, number four; a cell is a microscopic unit or living matter enclosing a nucleus with self-producing genes. "The smallest unit of living matter that can exist by itself is the cell" (Comptons Encyclopedia and Fact Finder 1984:180).

According to Comiskey (1998:19) "One drop of blood, for instance, has about 300 million red cells! Just as individuals cells join to from the body of human beings, cells in a church from the Body of Christ. Further, each biological cell grows and reproduces its parts until it divides into two cells. The total genetic package received in part from the parent is re-established in each daughter cell."

"This also occurs in healthy Cell Churches" (Comiskey 1998:19). The growth and division of the cell is controlled by the nucleus. The DNA determines the characteristics of the cell. According to Comiskey (1998:19) "Just as human cells pass through specific stages, so should small groups." The stages are as follows: learning, loving, linking, launching and leaving.

Learning stage: "All cells consist of protoplasm, the 'living jelly.' The protoplasm of a typical cell forms three vital part - the cell membrane, the cytoplasm and the nucleus" (Comptons Encyclopedia and Fact Finder 1984:180). Comiskey (1998:19) writes, "Although the cell possesses the genetic code for

multiplication, it must grow and develop first. Small groups follow a similar pattern. Members initially gaze at each other with an unknowing expectancy, and the members getting to know each other characterize the first stage of cell-group life.

Loving stage: This stage is also called the conflict stage. Just like how the chromosomes in a human cell eventually begin to pair, although not in a straight line so too does cell members take their masks off during this stage (Comiskey 1998:20). During this stage the members become familiar with each other.

Linking stage: "In a human cell, the once free-floating chromosomes suddenly begin to form a line at mid-cell" (Comiskey 1998:20). Members begin to discover their purpose during this stage. Individual giftings are recognised. Comiskey (1998:20) believes that this is the ideal time to implement the cell evangelism training. This stage as well as the above two stages takes about a month each.

Launching Stage: According to Comiskey (1998:21) "The chromosome strands begin to line up in east-west positions, getting ready to launch and make an exact duplicate of itself." The focus of the cell group is on evangelism during this stage. Evangelism is the lifeblood of the cell group. This stage starts from about the fourth month. This stage takes place until the cell group multiplies.

Leaving stage: Just like how one cell prepares to give birth to an identical cell, the chromosome separate and divide so too in a small group, new leaders are raised up and trained to lead a cell even as new members join (Comiskey 1998:21). Multiplication only occurs when the cell group is large enough to be divided into two cell groups. According to Comiskey (1998:21) the launching stage may last up to one year.

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Small groups are a gathering of several people who have a common purpose. To define it further, it is a gathering of people who through communication contribute towards a common goal (Forrest and Olson 1996:231). To function effectively they need to have a minimum of three members, and optimum size from seven to nine and a maximum of fifteen members. Forrest and Olson (1981:239) further states that group serve a variety of functions, however most groups can be classified basically for their primary purpose; for problem solving, learning, socialisation, or therapy. The common goals that are in the small groups are accomplished through group involvement.

According to Cell Church members individuals who belong to cell groups are nurtured, edified, and equipped for ministry. Different ministries spring forth from these groups. Intimacy builds spiritual confidence. The cell group is a support centre, which gives individuals special care. Members have the opportunity to exercise the ministerial gifts, by implementation of the five-fold ministry. Every member in the cell group is seen as a potential leader.

Every member that attends the Celebration service on Sunday must belong to a cell group. The Cell Churches place much emphasis on the cell group meetings. The pastor's Sunday sermon is discussed in the cell group meeting. The pastor needs to meet with his/her leaders at least once a week so that he/she could impart into the lives of his/her leaders. At the same time the communication lines are opened between the leader and his/her pastor.

The Cell Church places much emphasis on evangelism. Cho (1981:57) writes that evangelism is one of the basic needs of a dynamic and growing church life. Churches, which are not presently involved in evangelism, will eventually cease to exist. He further states the importance of having evangelism in the community in which we live. Matthew 28:1 is as follows, "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the

Son and of the Holy Spirit." That is the responsibility of every member of the cell group. Evangelism is the life-blood of the cell group and the cell group is the life-blood of the Cell Church.

On the non-authored website http://www.cellchurch.com, Ralph Neighbour in 1994 pioneered the Cell Church model in South Africa. Presently there are many Cell Churches, which are affiliated to Cell Church International, whose head quarter is in Roodepoort, South Africa. Harold F. Weitsz is chairman of Cell Church International as well as Five-Fold Ministry International. Cell Church International is affiliated to the Global Cell Church Missions Network (CCMN).

The Cell Church today

According to Cell Church International small group communication and the use of the Internet are their main forms of communication. The Internet has become a vital tool for the Cell Church to maintain and propagate itself as an emerging organisation. There are many Cell Churches, which advertise themselves on the Internet. Cell Church International offers a free service to Cell Churches who want to list their church details on the Cell Church International website. Cell Church International has also distributed flyers to inform present Cell Churches that they can advertise their Cell Churches on their website (www.cellchurchonline.com).

Cell Church International can assist individuals who are looking for a Cell Church in the area in which they are residing. According to a non-authored website www.cellchurchonline.com, this service came into operation on 12 March 2002 and further boasts an over 7000 churches database. Cell Church International annually holds conferences in Johannesburg, Cape Town and Durban. Among the key speakers in the past were pastors Harold F. Weitsz, Larry Kreider, Ben Wong, Don Matheny, Ralph Neighbour and Clive Gopaul.

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On the non-authored website, http://www.cellchurchonline.com/down loads.cfm, the conference power points and documents can be downloaded. On the authored website, http://www.cellchurchonline.com/resources.cfm ?promo=true, the book *DNA of a Healthy Home Cell* will enable pastors and cell leaders to design, establish and develop a healthy home cell. It also contains guidelines to assist cell leaders in the effective running of a home cell. This book can be used to fit any home cell that follows the Cell Church model or which as just began.

On the non-authored website, http://www.cellchurchonline.com/ resources.cfm?promo=true, another book entitled *Essential of a Cell Church* is also advertised, which was also written by the pastors of Little Falls Christian Centre. On the non-authored website, http://www.littlefallsonline.com/icebre akers.cfm, a useful resource called the *80 Ice Breakers*, which can be downloaded for free. On the non-authored website, http://www.littlefalls.com/sermon list.cfm, one can download sermon notes and cell leaders notes for free. Cell Church International offers their assistance to those that are in the process of transitioning into a cell based church. They also have a section called the *Frequently Asked Question*. This section contains a wealth of information to the Cell Church and Youth Ministry.

Cell Church make known their contact details for those desirous of contacting them regarding information on the Cell Church. This leaves the door open for further communication to take place. By including their address, interested individuals can make the necessary arrangements to visit them at their offices. Or even join them for their Celebration service (which is held on a Sunday morning).

What can one gain by going to the Cell Church International website;

❖ Details of upcoming events

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❖ One Day Leadership Summits

❖ Advanced Cell Training (ACT)

❖ Resources for young growing Cell Church

❖ Download Power Points from previous conferences

❖ A comprehensive Frequently Asked Questions (FAQ) section

❖ View all CCI dates at one glance and more...

Dr Joel Comiskey and Ralph Neighbour are among the leading writers on the Cell Church. On Dr Comiskey home page, http://www.comiskey.org/, Comiskey makes known the various options one can view. He encourages individuals who are viewing his website to comment and make suggestions. He has information on Small Group Material, Family News, Books/Tapes/Video, Prayer Request, Articles, Seminar Schedule on his website. There are various books which can be viewed on Comiskey's website, http://members.tripod.com/ celycomiskey/small group books.htm. These various books can be ordered through the Internet. Contact details of the various publishers which stock these various books are also mentioned.

According to Comiskey on the website, http://www.members.tripod.co m/joelcomiskey/translation.htm, since early 2002 there were about 18 translations of 6 of his books. Comiskey book *Home Cell Group Explosion* is translated into Spanish, Portuguese, Russian, Indonesian and Hebrew. From this it can be concluded that Comiskey does not want language to be a barrier. He is determined to communicate with people of different languages. According to Comiskey on the website, http://www.members.tripod.com/joelcomiskey/trans

lation.htm, there are various Cell Church material in Spanish which can be viewed by individuals on the Internet.

According to a non-authored website, http://www.cellchurch.co.uk/mag azine.html, the Cell UK Magazine consists of working principles from Cell Churches throughout UK and world-wide. On the website http://www.cell church.co.uk/magazine.html, the Cell UK Magazine, "consists of articles and ideas which are inspiring and practical for cell leaders, cell supervisors and church leaders, it is invaluable tool for involved in cell-based church life." This magazine is published quarterly.

The Cell Church uses mass communication to maintain and propagate itself. Many books, which are written, on the Cell Church are published by TOUCH Publication, Houston, USA (http://www.touchusa.org). Cell Churches regard the Internet as the main form of communicating to propagate their beliefs among prospective converts. Cell Church International is an organisation, whose president is Rev. Harold Weitz. Rev. Harold Weitz is pastoring Little Falls Christian Centre, which has their own Bible College, which offers training for those wanting to enter the Christian ministry.

An overview of the forms of communication used by the Cell Church as an emerging organisation

There are various forms of communication that are utilised by the Cell Church, these enable them to make known their objectives, purposes, aims as well as to maintain themselves and propagate the gospel. According to Cell Church International *small group communication* and the use of the *Internet* are their main forms of communication. The Internet has become a vital tool for the Cell Church to maintain and propagate itself as an emerging organisation.

Cell Church International host many conferences throughout South Africa, highlighting the importance of *public communication*. Among the key

speakers in the past were pastors Harold F. Weitsz, Larry Kreider, Ben Wong, Don Matheny, Ralph Neighbour and Clive Gopaul. The Cell Church uses mass communication to maintain and propagate itself. Many books, which are written, on the Cell Church are published by TOUCH Publication, Houston, USA (http://www.touchusa.org). Comiskey book *Home Cell Group Explosion* is translated into Spanish, Portuguese, Russian, Indonesian and Hebrew. From this it can be concluded that Comiskey does not want language to be a barrier. He is determined to communicate with people of different languages. The Cell Church uses small group communication frequently. As a Christian religious organisation they use *verbal, small group, public communication* to propagate their religious beliefs.

Though the Cell Church view the Internet as their major form of communication, the results of the survey shows that a very small percentage (less than 25%) of the respondents have access to the Internet. This reveals that the Cell Church are still in the movement phase because the major of their members are not benefiting from Internet regarding Cell Church information.

In the above section the researcher looked at the forms of communication used by the leaders of the Cell Church against the background of Klopper's Theory of Optimisation of Human Communication. The information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the establishment of the Cell Church as a Christian Organisation.

SUMMARY OF THE FORMS OF COMMUNICATION EMPLOYED BY THE LEADERS OF THE PRESENT DAY CHRISTIAN RELIGIOUS GROUPS

In this chapter the researcher looked at the forms of communication used by the leaders of the churches through the ages from movements to organisation

against the background of Klopper's Theory of Optimisation of Human Communication. The researcher analysed how the early Christian Church, Protestant Reformation, Baptist Church, Seventh Day Baptist, Methodist Church, Advent Millerite, Salvation Army and the Church of the Nazarene, Christian Coalition of America (Evangelicals) and the Cell Church used the forms of communication to maintain inter coherence and propagate their beliefs among potential converts. The researcher presented a history as well as the forms of communication they used when they were in the movement phase, the forms of communication they used when they became an organisation and the forms of communication used presently by each of these Christian religious groups.

The Baptist church originally depended greatly *on verbal, group, public and written communication.* The invention of the printing press enabled Christian religious groups to propagate their religious beliefs. Presently the Baptist Church uses *mass communication* to propagate their religious beliefs. There are different groups that belong to the Baptist Church and each as its own website address. Allowing members from their groups to access information from their website. *Mass communication* is an important form of communication that is used by the Baptist Churches to propagate and maintain themselves.

The Seventh Day Baptist originally depended greatly on *verbal, group, public and written communication.* According to a non-authored website, http://www. seventhdaybaptist. org/cov.html: "The Tract and Communication Council producers material to advance the cause of Christ through Seventh Day Baptist churches. To do this, the Council publishes a *variety* of pamphlets and tracts for individuals and churches to use. These publications concentrate on the Bible message and the good news of God Sabbath." The Seventh Day Baptist sees written form of communication as an important form of communication. The official website of the Seventh Day Baptist is http://www.seventhday

baptist.org/. The Internet is also an important form of communication to the Seventh Day Baptist, which enables them to propagate and maintain themselves. However, they still use verbal, public, written and small group communication.

The Methodist church originally depended greatly on verbal, group, public and written communication. Their leaders frequently used these forms of communication so that they could propagate the truths of the Christian faith. Presently the Methodist Church still uses *verbal, written, public and small group communication* frequently. However, not just the Methodist Church but all Christian religious organisations see the *Internet* as a vital form of communication. However, there is no official website for the Methodist Church as a whole. Each Methodist group as its own website address.

The Seventh-day Adventists extensively use the *mass print media* and the *electronic media, radio and TV*, to propagate their beliefs among prospective converts. They run a printing empire through a worldwide series of printing houses. Their local printing house goes under the name Sentinel Publishing Company. From these printing houses they disseminate religious reference books such as *bible commentaries, textbooks, magazines, tracts* and other religious literature in dozens of local languages. They run *20 radio stations, 15 television stations* and have *9 major Internet websites.* They own and run *3 media production houses producing audio and video materials* for dissemination by *television and radio stations* that they own.

The Salvation Army originally depended greatly on *verbal, group, public and written communication.* A monthly publication entitled '*All the World*' which is published contains the Salvation Army's endeavours around the world. This publication could also be viewed on line, http://www.salvationarmy.org /alltheworld.nsf. Though this organisation, which established in 1865, almost 140 years later they still consider themselves a movement. The *Internet* is also their

vital form of communication. The official website of the Salvation Army is, http://www.salvationarmy.org.

The Church of the Nazarene originally depended greatly on *verbal, group, public and written communication*. *Written communication* is their vital form of communication. They published more than *200,000 books' periodicals and other publications* annually. According to a non-authored website, http://www.nazarene. org/gensec/who.html, "The denomination is now involved in reaching out to persons around the globe through the power of technology. *Satellite, Internet, and radio broadcasts* in *43 languages* are produced regularly to educate people about the gospel of Jesus Christ and to inform constituents and interested parties about people, programs, news, and events of interest in the life of the church." As a Christian religious organisation they use *verbal, small group, public communication* to propagate their religious beliefs. The Internet is another vital form of communication that is used by the Church of the Nazarene.

The Christian Coalition of America has encouraged member religious organisations to mobilise the members of their congregation to support the Republican Party on moral grounds. Voting is an act of *civil communication*. This is a new form of communication that has emerged. The members could communicate and make their voices be heard through their votes. The organisation distributed over 70 million voter guides during the 2000 as well as the 2004 election, which was in English and Spanish. *Written communication* is still an effective means of communication and the main means of communication by the Christian Coalition of America. This organisation sends *newsletters via e-mail* on state and federal legislation. *Verbal communication* is also greatly used by the organisation.

The Cell Church employs the different forms of communication that could be used to maintain and propagate themselves. The Cell Church uses mass

communication to maintain and propagate itself. Comiskey book *Home Cell Group Explosion* is translated into Spanish, Portuguese, Russian, Indonesian and Hebrew. From this it can be concluded that Comiskey does not want language to be a barrier. The Cell Church uses small group communication frequently. Much emphasis is placed on the use of the Internet.

Technology is rapidly changing and Christian religious groups use electronic communication to propagate their religious beliefs. The Internet has become a major means of communicating. However, some have an official website and others do not have an official website address. Though certain Christian religious groups do not have an official website address, they do have websites for their independent groups. For example the Baptist Church may have many websites, however, there is no official website for the Baptist Church as a whole. Different Baptist groups maintain their own websites. The official website of the American Baptist Churches in the USA is http://www.abc-usa.org/.

The above information presented confirms the validity of Klopper's Theory of Optimisation of Human Communication regarding the churches through the ages from movements to organisation as a Christian organisation.

In the next chapter, the researcher will be presenting an account of his questionnaire and a discussion on the fieldwork that was carried out for the purposes of this study. The researcher will also explain the procedure used to process data using SPSS 11, from questionnaires to data tables and graphs.

Chapter 9

FIELDWORK

INTRODUCTION

In the previous chapter the researcher analysed how the early Christian Church, Protestant Reformation, Baptist Church, Seventh Day Baptist, Methodist Church, Advent Millerite, Salvation Army and the Church of the Nazarene, Christian Coalition of America (Evangelicals) and the Cell Church used the forms of communication to maintain inter coherence and propagate their beliefs among potential converts.

This chapter will present an account of the questionnaire and a discussion on the fieldwork that was carried out for the purposes of this study. The procedure used to process data using SPSS 11.5, from questionnaires to data tables and graphs will be explained.

THE QUANTITATIVE NATURE OF THE RESEARCH

A quantitative analytic nature was used in the study, which contains research methodology based on sampling techniques, questionnaires and fieldwork. SPSS 11.5 is the appropriate form of statistical quantification in the analytical program. SPSS 11.5 projects the interpretation of the results in terms of parameters of significance. However, if SPSS 11.5 were to be incorrectly coded, this will result in an inaccurate analysis.

THE QUESTIONNAIRE

Information regarding the university and the department in which the studies were done were mentioned to the prospective respondent through written communication. They were further informed of the researcher's name and the focus of his studies. Permission to conduct the master's research was granted by Pastor Clive Gopaul, the Regional co-ordinator of Five-Fold Ministries International and Cell Church International. This is a continuation of the master's research.

The question was originally disseminated to a congregation that goes under the banner the Cell Church, as well as to congregations that operate on the cell group principles but do not necessarily call themselves the Cell Church. The researcher has included the latter group among his respondents because it is clear that individual congregation these are re-aligning themselves with the Cell Church. This survey included laypersons, cell leaders and pastors. The purpose was to get a broader analysis. A copy of the above mentioned questionnaire is in Addendum 2.

This was a voluntary and confidential survey. The respondents were informed that they needed to give me permission to use their responses before they could fill in the questionnaire. They were further informed that this was a confidential questionnaire and that their names would not be linked to their responses. The potential respondents were informed that they could choose to either be a part of the research or not. However, if any respondent chose not to take part s/he was to return the questionnaire. Finally, those who decided to be part of the study were given directions on how to fill in the questionnaire.

The questionnaire comprised of forty-two questions, which consisted of three parts. The first part consisted of demographic information together with the church name, involvement in church and the pastor's involvement in the

church. The second and third part required the respondents to make a *tick* or *cross* in the applicable box. In the second part, focused on the importance of various factors in regards to the respondent's decision to attend the Cell Church meetings. The third and finally part focused on how often the respondent's use the following forms of communication in the Cell Church personally.

The questions that were posed to the respondents are as follows:

Questions 1 – 4, focus on the respondent's initials and surname, address, signature, telephone and/or cell number. Questions 5 – 8, focus on information regarding the respondent's gender, age, highest level of education and ethnic identity. Questions 9 – 10, do you regularly use a computer at home or at work and do you have access to the Internet at home or at work.

Questions 11 – 14, require the name of the respondent's local congregation, number of years as a member of the said congregation; number of year's the respondent is a Christian, in which suburb of Durban is the local congregation located and his/her position in the congregation. Questions 15 – 17, capacity in which respondents pastor function as minister and if part time, does s/he have a secular job as well as, does their pastor serve as a pastor for more than one congregation.

Questions 19 – 28, how important are the following factors in the respondent's decision to attend the Cell Church meetings. Questions 19, weekday intimate Cell Church meeting in homes. Questions 20, Sunday services of the whole congregation at church. Question 21, the respondent can become personally involved during meetings. Question 22, the respondent can become personally involved in the ministry. Questions 23, Cell Church members show more care for fellow members. Question 24, whether there are Cell Church meetings close to where the respondent lives. Questions 25, Cell Church

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gathering focus on people rather than on a set pattern of worship or church matters. Question 26, Non-Christians are more willing to attend weekday intimate meeting rather than formal church meetings. Question 27, Cell Churches focus on continuous training for ordinary church members. Questions 28, Cell Churches are like the early Christian Church.

Question 29- 41, how often the respondent personally uses the following forms of communication in the Cell Church. Question 29, conversation with lay church members. Question 30, conversation with cell leaders. Question 31, conversation with lay pastors. Question 32, formal spoken communication with cell leaders. Question 33, formal spoken communication with pastors. Question 34, informal written communication with lay church members. Question 35, informal written communication with cell leaders. Question 36, informal written communication with pastors. Question 37, formal written communication with cell leaders. Question 38, formal written communication with pastors. Question 39, telephone conversations with lay church members. Question 40, telephone conversations with cell leaders. Question 41, telephone conversations with pastors. Question 42, accessing the Cell Church International website.

Data processing from questionnaires to data tables

Each respondent was required to mark his/her responses by placing a tick or a cross in the appropriate spaces, or by writing down the appropriate information where required. The researcher then entered the responses of respondents into the SPSS 11.5 programme.

THE RESPONDENTS

From the outset, respondents were informed that this was an anonymous survey and that their responses would remain confidential. Having empowered respondents with this information, they were further informed that their

participation in the survey was voluntary but that their assistance, through their participation, was needed. Respondents that participated in the survey in the master's research were informed that they could not participate in this survey.

THE FIELDWORK

In this section the researcher will explain how he conducted the fieldwork.

The participating churches

This survey was conducted at nine Christian organisations in the Durban area, (which is part of KwaZulu-Natal), consisting of 4 churches and pastors from Durban and its surrounding areas. The survey was conducted at 4 Churches, which were made up of Cell Churches and churches with cell groups. The churches are as follows: a Full Gospel Congregation, KZN Pastors, an EBC Congregation, a Baptist congregation and a CRC Congregation.

Permission was granted by the CRC, Baptist Church and EBC to administer the questionnaire to their members during the various church meetings. Apart from the above, two pastors conducted the survey in their churches, namely: in Pentecostal congregation in Merebank and the, Five Fold Ministries International congregation in Chatsworth. The questionnaires received were too small a percentage to process.

Of the 750 questionnaires that were distributed to the clergy and laity of both the Cell Church and church with cell groups, 330 were received. From the 335 questionnaires that were received only 310 were valid to be captured. Before the researcher conducted the survey, he contacted the pastors of the respective churches. Due to the many challenges that the researcher faced trying to locate Cell Churches in Durban, he went to the Cell Church International website

http://www.findachurch.com and typed in for locality (Durban). From the three Cell Churches that appeared on their website, one was situated in Durbanville, Cape Town, the other two Cell Churches were situated in Durban.

The researcher asked the above-mentioned individuals if permission would be granted to conduct the questionnaires at their churches. The researcher informed these pastors that Pastor Clive Gopaul, the regional co-ordinator of FFMI in KwaZulu Natal and Cell Church International, had already granted him permission to conduct this survey in his master's degree. However, if any of the respondents participated in completing a questionnaire for his master's level research, they were not allowed to take part in this survey. After the researcher was granted permission by the various pastors, to conduct the surveys, he requested their assistance in the administering of the questionnaires in their various Churches.

The researcher arranged with these pastors for a pre-survey training session to brief them on the actual process of administering the questionnaires. From the outset, he explained the purpose of his study, its importance to the Cell Church and the recommendation it could offer the church as the body of Christ. The researcher further made known to the pastors what the procedure involved for those who were going to administer the questionnaire. This was a voluntary and confidential survey. To avoid the high level of "no response," the researcher asked if they could assist or get people to assist those who had a problem in understanding the questions. As well as to assist by filling in the questionnaires for those who cannot read nor write.

The researcher mentioned that respondents were to use a pen to mark the responses by placing a tick or cross in the appropriate columns or by writing down the appropriate information where required. He further informed the pastors that the respondents were not allowed to alter their responses (for

instance: they are not to cross-out or tip-ex any of their responses, or else those questions would be rendered invalid and regarded as a "spoilt response." The researcher allowed those individuals who assisted him to provide him with a time frame, which they required to complete the questionnaires. Thereafter he made the necessary arrangements to drop off and collect the questionnaires on the proposed date.

SPSS 11.5

The researcher will explain how he set up the encoding parameters in SPSS 11.5, entered the database, verification procedures and how he created tables and graphs.

Setting up the encoding parameters in SPSS 11.5

In SPSS 11.5, the researcher moved the mouse to the bottom left hand screen and clicked onto "Variable View." In the first column that had no column header, he typed in number "1" all the way down to number "43." Nine columns of which the researcher highlighted those that was important to set up the database. Under the column header "type", he chose "Numeric" for the 38 rows. In the column "Width" he typed "8" for the 43 rows. In the column Decimals he typed in "0" for the 43 rows. Under the column header "Label" the researcher typed in the various labels. The first one being the "respondent number."

Under the header column "Values," for the first one, the researcher typed in none because it was in regard to the respondent's number. In the second row, the researcher set up the coding parameters by entering the appropriate data code in the Value slot. The example that will be used will be that of "Age.' In the value slot, the researcher entered the various age groups that it represents. The

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researcher first typed 1 in the Value slot, and then typed in "Teenager" in the Value Label slot.
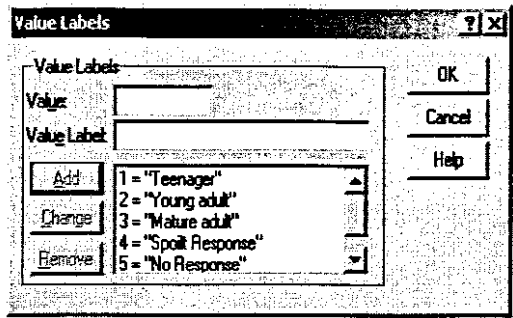
Figure 25: Value labels

After that, the researcher clicked on the "Add" button to establish this coding parameter. This had to be done for each of the age variables. The "Add" button is used to add each age variable to the list of age variables. When this was completed the researcher clicked on "continue." This process had to be followed for each question in the questionnaire. Figure 25 is the example of the "age" Value Labels.

Under the column header "Measure," there are three; scale, ordinal and nominal. Scale measurement is relevant when respondents reveal his/her attitudes, preferences, opinions, etc. This is measured on a gradually changing continuous scale such as *Not very important—Important—Very Important* or *Never— Sometimes— Regularly*.

Ordinal measurement is relevant when respondents make value judgments such as A is stronger than B or A is brighter than B. Nominal measurement is relevant when the respondents select a particular subcategory within an overall category such as age, gender, race, etc. The researcher used the example of "age," which is a "nominal" measurement and this can be seen below:

Figure 26: SPSS Data Editor

Entering the data
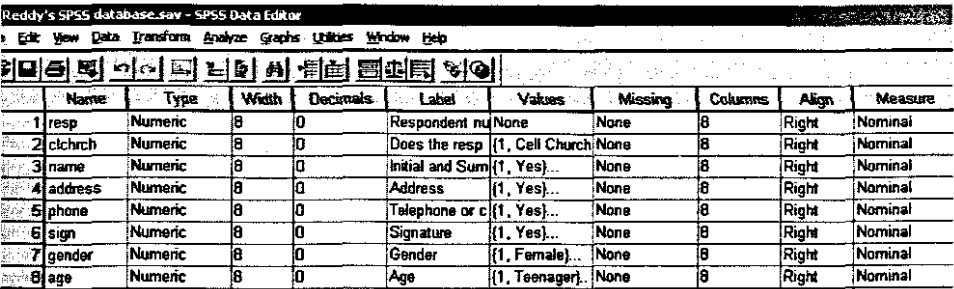
Every question and statement is allocated to a particular column in the Date View (bottom left of screen, click on data view). The relevant code variant for the individual respondent is entered in the column that deals with that question. From the screen shot of his data view (it can be seen below), the researcher only used numeric codes to represent certain responses even though alphabetical codes could easily be used:

Figure 27: The researcher's SPSS database consisting of numeric codes

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Verification procedures

By double clicking each code, the researcher verified the accuracy of the encoding process, which the researcher had entered after the questionnaire had been encoded onto the database. This can be seen below:

	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure
1	resp	Numeric	8	0	Respondent nu	None	None	8	Right	Nominal
2	ctchrch	Numeric	8	0	Does the resp	(1, Cell Church	None	8	Right	Nominal
3	name	Numeric	8	0	Initial and Sum	(1, Yes)...	None	8	Right	Nominal
4	address	Numeric	8	0	Address	(1, Yes)...	None	8	Right	Nominal
5	phone	Numeric	8	0	Telephone or c	(1, Yes)...	None	8	Right	Nominal
6	sign	Numeric	8	0	Signature	(1, Yes)...	None	8	Right	Nominal
7	gender	Numeric	8	0	Gender	(1, Female)...	None	8	Right	Nominal
8	age	Numeric	8	0	Age	(1, Teenager)..	None	8	Right	Nominal

Figure 28: The researcher's SPSS database

Tables and graphs

How to export tables and graphs from SPSS 11.5 so that you can re-import them to Microsoft word? Go to Analysis, click on tables, and then go to general tables. Click on the variable (Cell Church members show care for fellow members). The reason that variable is used to illustrate the procedure is because it is given as the example. Once the variable is chosen, click on the arrow, it says define cell, and then clicks on edit status. Click on Table %, click on add, click on continue, click Insert total, finally click OK.

There are two tables below. The first table (Figure 29) is a complete table with the count figures and table percentages. The second table (Figure 30) is the edited version of the first table. To derive at the second table, the researcher had to delete all the count figures. The second table was used in order to construct the bar graph (Figure 31).

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Gender		Female	Count	153
			Table %	49.4%
		Male	Count	152
			Table %	49.0%
		Spoilt Response	Count	2
			Table %	.6%
		No Response	Count	3
			Table %	1.0%
Total			Count	310
			Table %	100.0%

Figure 29: Table consisting of count figures and table percentages

Gender		Female	Table %	49.4%
		Male	Table %	49.0%
		Spoilt Response	Table %	.6%
		No Response	Table %	1.0%
Total			Table %	100.0%

Figure 30: Table consisting of only table percentages
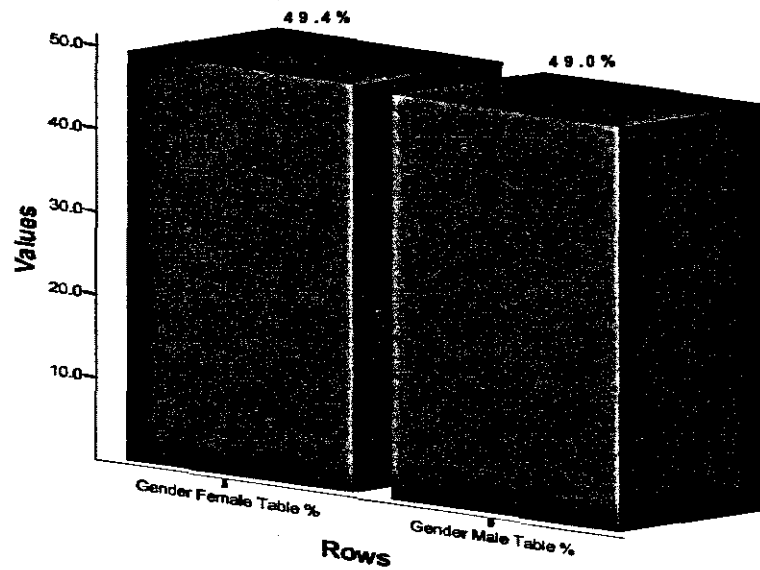
Figure 31: Graph constructed from table

SUMMARY

In this chapter the researcher presented an account of his questionnaire and discussed the fieldwork that was carried out for the purposes of this study. Then the researcher went on to explain the procedure that was used to conduct the survey, and explained the procedure used to process data using SPSS 11.5, from questionnaires to data tables and graphs. The researcher gave a detailed breakdown on the steps that were used to enter data into the SPSS 11.5 program.

The next chapter presents the results of his study by means of tables and graphs.

Chapter 10

RESULTS

INTRODUCTION

In the previous chapter the researcher presented an account of his questionnaire and discussed the fieldwork that was carried out for the purposes of this study. Then the researcher went on to explain the procedure that was used to conduct the survey, as well as the procedure used to process data using SPSS 11.5, from questionnaires to data tables and graphs. The researcher also gave a detailed breakdown on the steps that were used to enter data into the SPSS 11.5 programme.

In this chapter the researcher will present the results of the study by means of tables and graphs. The researcher will give an account of his findings and demonstrate his findings with tables, as well as a few graphs. The researcher will draw a comparison between the results of his master's with that of the doctorate.

The objects of this chapter are (a) to determine what the forms of communication are that are used by the Cell Church and churches with cell groups, and (b) to determine whether the communication patterns used in the Cell Church and churches with cell groups confirm or disconfirm Klopper's Theory of the Optimisation of Human Communication.

TABLES AND GRAPHS

The researcher will give an account of his findings and demonstrate his findings with tables, as well as a few graphs. There are nine graphs that are used in this section and the tables to these graphs can be found in the Addenda, under Addendum 5.

DEMOGRAPHIC PROFILE OF RESPONDENTS

In this section the researcher provides a demographic profile of the respondents that participated in the survey.

Gender of respondents

The bar graph below shows that there was an equal distribution between female and male respondents.
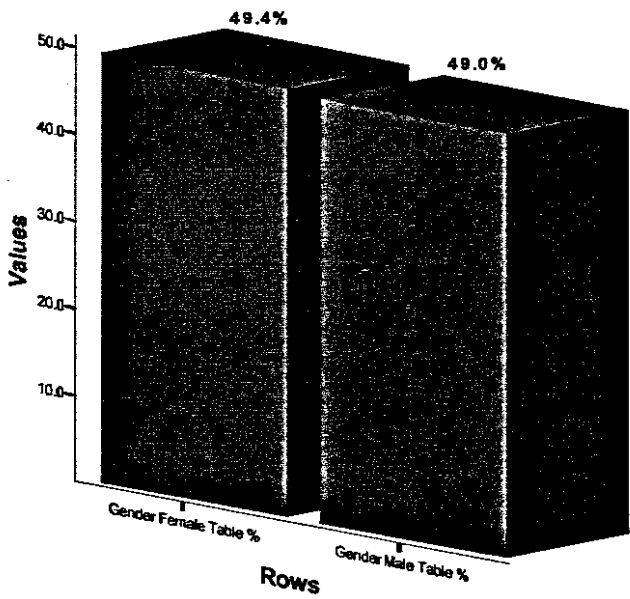
Figure 32: Graph: Gender

Just over 49% (153) of the respondents were females and exactly 49% (152) of the respondents were males. A balanced view was projected. Both

genders were fairly represented. There was less than 1% (2), which was "spoilt response" and less than1% (3) to which there was "no response." Because the "spoilt response" and "no response" answers were minimal, the researcher excluded it from the graphs for aesthetic reasons.

The tables from which this graph was derived are in addendum 5, under table 1. Under table 1, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

The age groups of the respondents

The bar graph below shows that there is an unequal distribution between respondents belonging to different age groups.
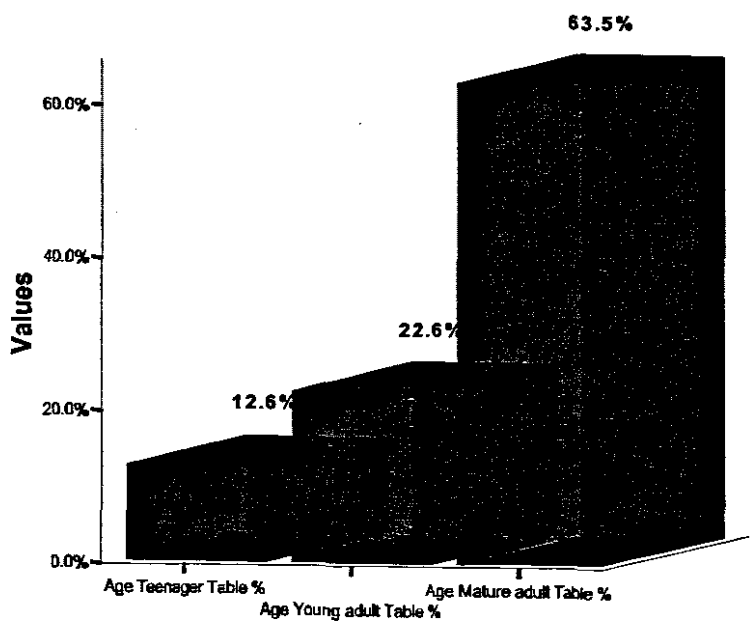
Figure 33: Graph: Age

Because the "no response" was minimal, the researcher excluded it from the graphs for aesthetic reasons. Less than 64% (197) of the respondents were mature adults, "31 years and over." Well over 50% of the respondents were from the mature adults category. Just under 23% (70) of the respondents were

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younger adults; "19-30 years." There were just less than 13% (39), which were teenagers; "13-18 years." Just over 1% (4) of the respondents did not respond to this question. It could be that these individuals felt uncomfortable (especially female) disclosing this information. Asking an individual their age could be a sensitive issue. There were no "spoilt responses."

Since the researcher had an age category to work with, those respondents that indicated that they were less than twelve years old could not be used in the data capturing process; therefore their responses could not be analysed. Those respondents who did not indicate their age would only be regarded if they had attended the present church for 13 years and more.

The tables from which this graph was derived are in addendum 5, under table 2. Under table 2, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

Level of education
The table below shows that most of the respondents reported high school education as their highest level of education.

Highest level of education	None	Count	20
		Table %	6.5%
	Primary School	Count	27
		Table %	8.7%
	High School	Count	188
		Table %	60.6%
	University/ Technikon	Count	68
		Table %	21.9%
	Spoilt response	Count	6
		Table %	1.9%
	No response	Count	1
		Table %	.3%
Total		Count	310
		Table %	100.0%

Figure 34: Table: Highest level of education

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Because the "spoilt response" and "no response" answers were minimal, the researcher excluded it from the graphs for aesthetic reasons. Almost 61% (188) of the respondents have high school education. Almost 22% (68) of the respondents have University/Technikon education. Less than 9% (27) have primary school education. Less than 7% (20) of the respondents that were involved in the survey have primary school education. Less than 2% (6) made up the spoilt response. However, less than 1% (1) of the respondents did not respond to the question.

The majority of the respondents have had formal education, with the high level that had been to school, college and university it could be stated that the responses in the previous questions and the questions to follow would be a true reflection. As a result they would have gathered the necessary skills that would be required to understand the questions.

The respondents, who did not respond, could have little or no formal education and therefore did not respond to this question. If this statement is true it could be possible that they could or may have had difficulty in understanding this questionnaire.

Ethnic identity
The table below shows that most of the respondents that participated in this research were Asians.

Ethnic identity	Asian	Count	273
		Table %	88.1%
	African	Count	6
		Table %	1.9%
	Coloured	Count	9
		Table %	2.9%
	White	Count	2
		Table %	.6%
	Other	Count	18
		Table %	5.8%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	1
		Table %	.3%
Total		Count	310
		Table %	100.0%

Figure 35: Table: Ethnic identity

Just over 88% (273) of the respondents were Asians; this could be due the high return of questionnaires that were received from the CRC congregation. CRC is predominantly made up of an Asian congregation, with a handful of Coloured members. The second highest group was "Other" with less than 6% (18) of the total respondents. The Coloureds with less than 3% (9), less than 2% (6) of the respondents were Africans and less than 1% (2) of the respondents were Whites.

Less than 1% (1) of the respondents were for both "spoilt responses" and "no response." Responses from other congregation were also received however; they were too small a number to be captured. The greater the distance between the researcher and the respondents, the lower the return rate of the questionnaires. This could be possible due to the fact that the researcher made use of some pastors to disseminate questionnaires. Had the researcher disseminated the questionnaire to all the respondents he could have received a higher number of returns. Hopefully the different ethnic groups would have been fairly represented.

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Status in Cell Church

In this section the researcher provides the status of the respondents in the local church.

Position in Church

The bar graph below shows that there is an unequal distribution amongst the respondents' positions in the local church.
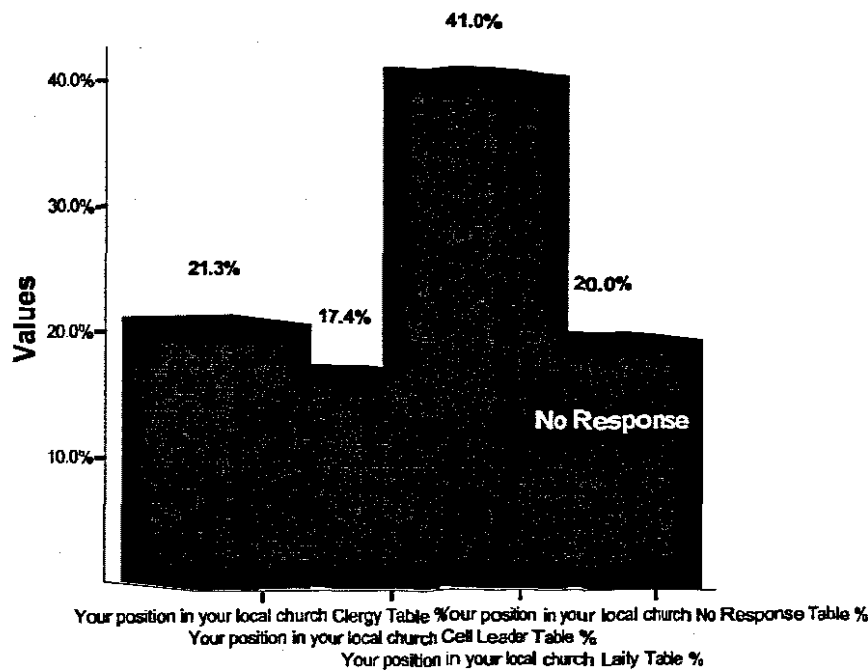
Figure 36: Graph: Your position in the congregation

Because the "spoilt response" was minimal, the researcher excluded it from the graphs for aesthetic reasons. Exactly 41% (127) of the respondents indicated they were "laity." Over 17% (54) of the respondents indicated that they were "Cell Leaders." Over 21% (66) of the respondents indicated that they were "Clergy." Exactly 20% (62) of the respondents did not indicate their position in their local church; this is a very high percentage for the "no response" category. Less than 1% (1) of the response made up the "spoilt response" category.

The tables from which this graph was derived are in addendum 5, under table 3. Under table 3, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

Years of involvement with Christianity and the Cell Church

In this section the researcher provided the degree of involvement of the respondents in Christianity and the local church.

Duration of membership as Christian

The table below shows that most of the respondents were members of their present congregation for 5 years or less and 11 years or more.

The number of years you are a member of this congregation	5 years or less	Count	123
		Table %	39.7%
	6-10 years	Count	50
		Table %	16.1%
	11 years or more	Count	126
		Table %	40.6%
	Spoilt Response	Count	3
		Table %	1.0%
	No Response	Count	8
		Table %	2.6%
Total		Count	310
		Table %	100.0%

Figure 37: Table: Number of years you are a member of this congregation

Less than 41% (126) of the respondents were members of the church for "11 years or more." Less than 40% (123) of the respondents are currently members of their church for "5 years or less." Just above 16% (50) of the respondents were currently members of their church for "6-10 years." Both "spoilt responses" and "no responses" consist of less than 4% (11).

The number of years as a Christian

The table below shows that most of the respondents were Christians for eleven years and more.

The number of years you have been a Christian	5 years or less	Count	23
		Table %	7.4%
	6-10 years	Count	30
		Table %	9.7%
	11 years or more	Count	251
		Table %	81.0%
	Spoilt Response	Count	2
		Table %	.6%
	No Response	Count	4
		Table %	1.3%
Total		Count	310
		Table %	100.0%

Figure 38: Table: Number of years you have been a Christian

Exactly 81% (251) of the respondents reported being Christians for "11 years and more." Less than 10% (30) of the respondents were members for "6-10 years." Over 7% (23) of the respondents were Christians for "5 years or less." Both "spoilt responses" and "no responses" consisted of less than 2% (6).

Interesting, when the table of "number of years you are a Christian" is compared to that of "number of years you are a member," 81% (251) of the respondents were Christians for "11 years or more," making it the highest number in that table. However, less than 41% (126) of the respondents were members of the church for "11 years or more" and less than 40% (123) of the respondents are currently members of their church for "5 years or less." This shows that there is a high level of mobility of Christians among churches. As long as individuals feel that their needs are not being met, they will join another church, which they believe will meet their needs.

When the previous response is compared to this response it is evident that there is a movement of the respondents between churches. When individuals feel that their needs are not being met, their chances of joining another church are relatively high.

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FORMS OF COMMUNICATION USED BY RESPONDENTS DURING CELL CHURCH ACTIVITIES

In this section the researcher provides the information on the forms of communication used by the respondents during Cell Church activities.

Verbal communication

In this section the researcher provides the information on verbal communication, which takes place.

Informal conversations with lay church members

The bar graph below shows that the majority of the respondents participate with lay church members.
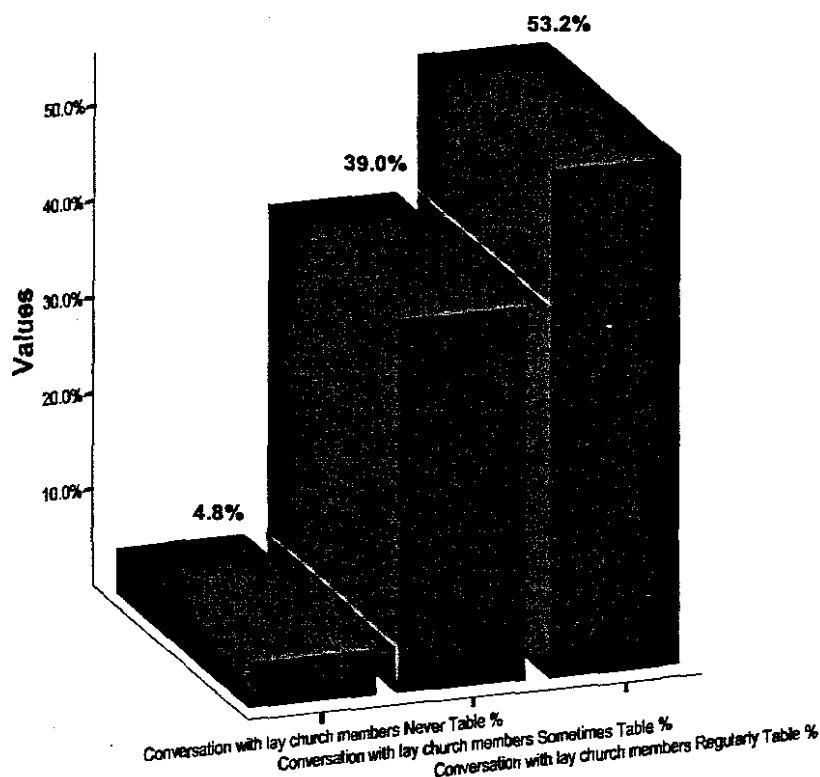
Figure 39: Graph: Conversation with lay church members

Because the "spoilt response" and "no response" answers were minimal, the researcher excluded it from the graphs for aesthetic reasons. Over 53% (165) of the respondents indicated "regularly" to the statement "conversation with lay church members." Exactly 39% (121) of the respondents indicated "sometimes" to this statement. Less than 5% (15) of the respondents indicated "never" to this statement. Less than 1% (2) did not respond to this statement. There was over 2% (7) of the respondents had spoilt responses.

The tables from which this graph was derived are in addendum 5, under table 4. Under table 4, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

Informal conversations with cell leaders

The table below shows that most of the respondents communicate informally with their cell leaders regularly.

Conversation with cell leaders	Never	Count	19
		Table %	6.1%
	Sometimes	Count	113
		Table %	36.5%
	Regularly	Count	171
		Table %	55.2%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	6
		Table %	1.9%
Total		Count	310
		Table %	100.0%

Figure 40: Table: Conversation with cell leaders

Over 55% (171) of the respondents indicated "regularly" to the statement "conversation with cell leaders." Less than 37% (113) of the respondents indicated "sometimes" to this statement. Just over 6% (19) of the respondents indicated "never" to this statement. Less than 2% (6) did not respond to this statement. Well below 1% (1) of the respondents fell in the "spoilt response" category.

Informal conversations with pastors

The table below shows that most of the respondents communicate informally with their pastors sometimes or regularly.

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Conversation with pastors	Never	Count	16
		Table %	5.2%
	Sometimes	Count	130
		Table %	41.9%
	Regularly	Count	153
		Table %	49.4%
	Spoilt Response	Count	5
		Table %	1.6%
	No Response	Count	6
		Table %	1.9%
Total		Count	310
		Table %	100.0%

Figure 41: Table: Conversation with pastors

Over 49% (153) of the respondents indicated "regularly" to the statement "conversation with pastors." Almost 42% (130) of the respondents indicated "sometimes" to this statement. Above 5% (16) of the respondents indicated "never" to this statement. Almost 2% (6) did not respond to this statement. Less than 2% (5) of the respondents responses were spoilt.

Attendance of weekly Cell Church meetings in homes

The table below shows that most of the respondents regard weekday attendance of Cell Church meetings in homes as very important.

Weekday intimate Cell Church meetings in homes	Not Very Important	Count	23
		Table %	7.4%
	Important	Count	66
		Table %	21.3%
	Very Important	Count	214
		Table %	69.0%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	6
		Table %	1.9%
Total		Count	310
		Table %	100.0%

Figure 42: Table: Weekday intimate Cell Church meetings in homes

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Exactly 69% (214) of the respondents indicated "very important" to the statement "weekday intimate Cell Church meetings in homes." Above 21% (66) saw this as "important" and over 7% (23) saw this as not important. There were almost 2% (6) that did not respond and well below 1% (1) were spoilt responses in regards to this statement. Both the Cell Church and the church with cell groups regarded meeting in the homes of the Christians, as very important. It is all about having one's needs met. By having a service in one home, they feel they get the opportunity to have the Lord Jesus Christ present in the home. The cell group meeting plays a vital role in the Cell Church, according to the literature surveys.

I can become personally involved during gatherings

The table below shows that most of the respondents see their involvement during gatherings as very important.

I can become personally involved during gatherings	Not Very Important	Count	19
		Table %	6.1%
	Important	Count	84
		Table %	27.1%
	Very Important	Count	195
		Table %	62.9%
	Spoilt Response	Count	4
		Table %	1.3%
	No Response	Count	8
		Table %	2.6%
Total		Count	310
		Table %	100.0%

Figure 43: Table: I can become personally involved during gatherings

Almost 63% (195) of the respondents indicated "very important" to the statement "I can become personally involved during gathering." Just above 27% (84) of the respondents saw this as "important." Just above 6% (19) of respondents indicated "not very important." Less than 3% (8) of the

respondents did not respond to this statement. There were above 1% (4) of the respondents whose responses were "spoilt response."

I can become personally involved in the ministry

The table below shows that most of the respondents see their involvement in the ministry as very important.

I can become personally involved in the ministry			
	Not Very Important	Count	22
		Table %	7.1%
	Important	Count	79
		Table %	25.5%
	Very Important	Count	198
		Table %	63.9%
	Spoilt Response	Count	2
		Table %	.6%
	No Response	Count	9
		Table %	2.9%
Total		Count	310
		Table %	100.0%

Figure 44: Table: I can become personally involved in the ministry

Almost 64% (198) of the respondents indicated "very important" to the statement "I can become personally involved in the ministry." Less than 26% (76) of the respondents indicated "important" for this statement. Just above 7% (22) of the respondents saw the same statement as "not very important." Less that 1% (2) of the respondents to the same statement did not respond. There were almost 3% (9) of the respondents whose responses were "spoilt responses."

Care given among Cell Church members

The table below shows that most of the respondents consider the Cell Church very important in regard to showing care to fellow members.

Cell Church members show care for fellow members	Not Very Important	Count	18
		Table %	5.8%
	Important	Count	57
		Table %	18.4%
	Very Important	Count	224
		Table %	72.3%
	Spoilt Response	Count	2
		Table %	.6%
	No Response	Count	9
		Table %	2.9%
Total		Count	310
		Table %	100.0%

Figure 45: Table: Cell Church members show care for fellow members

More than 72% (224) of the respondents indicated "very important" to the statement "Cell Church members show care for fellow members." Over 18% (57) indicated "important" to the same statement. Less than 6% (18) of the respondents indicated that this statement was "not very important." Almost 3% (9) of the respondents did not respond to this statement. Less than 1% of the respondents had "spoilt response."

There are Cell Church meetings close to where I live

The table below shows that most of the respondents see Cell Church meeting close to where they live as very important.

There are Cell Church meetings close to where I live	Not Very Important	Count	20
		Table %	6.5%
	Important	Count	72
		Table %	23.2%
	Very Important	Count	206
		Table %	66.5%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	11
		Table %	3.5%
Total		Count	310
		Table %	100.0%

Figure 46: Table: There are Cell Church meetings close to where I live

232.

Below 67% (206) of the respondents indicated that they saw the statement "There are Cell Church meetings close to where I live" as "very important." Above 23% (72) of the respondents indicated "important" to the same statement. Less than 7% (20) of the respondents saw this statement as "not very important." Less than 4% (11) of the respondents did not respond to this statement. Well below 1% (1) of the respondents had "spoilt responses."

Cell Church gatherings focus on people rather than on a set pattern of worship or church matters

The table below shows that most of the respondents see Cell Church meetings focusing on people rather than on a set pattern of worship or church matters as very important.

Cell Church meetings focus on people rather than on a set pattern of worship or church matters	Not Very Important	Count	26
		Table %	8.4%
	Important	Count	72
		Table %	23.2%
	Very Important	Count	201
		Table %	64.8%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	10
		Table %	3.2%
Total		Count	310
		Table %	100.0%

Figure 47: Table: Cell Church meetings focus on people rather than on a set pattern of worship or church matters

Just below 65% (201) of the respondents indicated, "very important" to the statement "Cell Church gatherings focus on people rather than on a set pattern of worship of church matters." Above 23% (72) of the respondents to the same statement indicated "important." Above 8% (26) of the respondents indicated "not very important" to the same statement. Above 3% (10) of the

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respondents did not respond to the same statement. Well below 1% (1) of the respondents made up the category "spoilt response."

The researcher wanted would like to highlight the responses of those who saw this statement as "not very important." As much as the church claims to be people centred, they are still lacking.

Non-Christians are more willing to attend weekday intimate meetings rather than formal church meetings

The table below shows that most of the respondents see Non-Christians are more willing to attend weekday intimate meetings rather than formal church meetings as very important.

Non-Christians are more willing to attend weekday intimate meetings rather than formal church meetings	Not Very Important	Count	41
		Table %	13.2%
	Important	Count	98
		Table %	31.6%
	Very Important	Count	155
		Table %	50.0%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	15
		Table %	4.8%
Total		Count	310
		Table %	100.0%

Figure 48: Table: Non-Christians are more willing to attend weekday intimate meetings rather than formal church meetings

Exactly 50% (155) of the respondents indicated "very important" to the statement "non-Christians are more willing to attend weekday intimate meetings rather than formal church meetings." Below 32% (98) of the respondents indicated "important" to this statement. Above 13% (41) of the respondents indicated "not very important" to this statement. Less than 5% (15) of the respondents did not respond to this statement. Well below 1% (1) of the respondents' response were "spoilt responses."

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Although there were above 13% (41) of the respondents who regarded this statement as "not very important," the "important" [below 32% (98)] and "very important" [exactly 50% (155)] responses, outweighs it by a large amount. If people are more willing to attend cell group meetings rather than church meetings, it shows that the atmosphere, which the cell group projects, is more conducive to non-Christians.

Cell Churches are like the early Christian Church

The table below shows that most of the respondents see Cell Churches are like the early Christian Church.

Cell Churches are like the early Christian Church	Not Very Important	Count	36
		Table %	11.6%
	Important	Count	82
		Table %	26.5%
	Very Important	Count	183
		Table %	59.0%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	8
		Table %	2.6%
Total		Count	310
		Table %	100.0%

Figure 49: Table: Cell Churches are like the early Christian Church

Exactly 59% (183) of the respondents indicated "very important" to the statement "Cell Churches are like the early Christian Church." Below 27% (82) of the respondents indicated "important" to this statement. Below 12% (36) of the respondents indicated "not very important" to this statement. Below 3% (8) of the respondents did not respond to this statement. Well below 1% (1) of the respondent's responses fell into the "spoilt response" category.

Formal spoken communication with cell leaders

The bar graph below shows that most of the respondents sometimes or regularly have formal conversations with cell leaders.
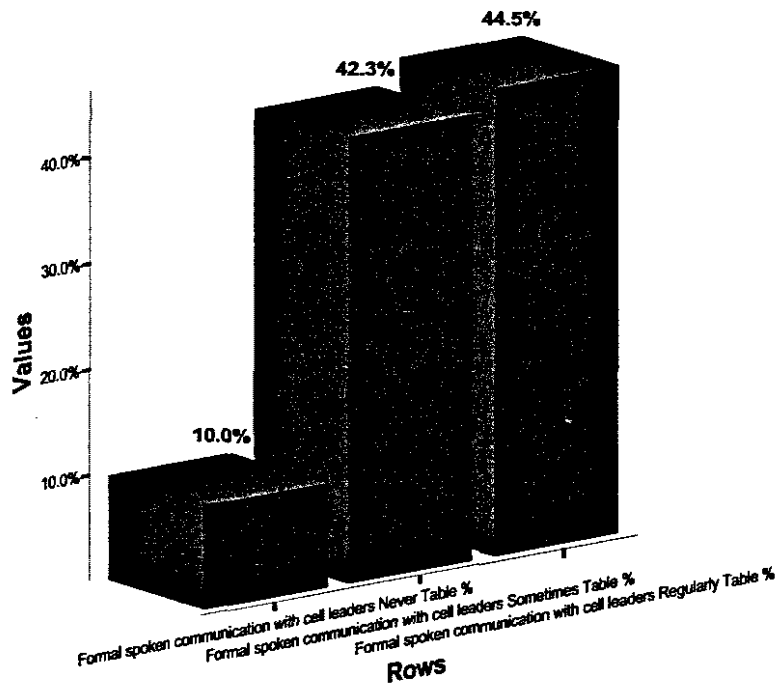
Figure 50: Graph: Formal spoken communication with cell leaders

Because the "no response" was minimal, the researcher excluded it from the graphs for aesthetic reasons. Less than 45% (138) of the respondents indicated "regularly" to the statement "formal spoken communication with cell leaders." Above 43% (131) of the respondents indicated "sometimes" to this statement. Exactly 10% (31) of the respondents indicated "never" to this statement. Above 3% (10) did not respond to this statement. There were no "spoilt response" answers to this statement

The tables from which this graph was derived are in addendum 5, under table 5. Under table 5, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

Formal spoken communication with pastors

The table below shows that most of the respondents sometimes have formal conversations with pastors.

Formal spoken communication with pastors	Never	Count	28
		Table %	9.0%
	Sometimes	Count	144
		Table %	46.5%
	Regularly	Count	128
		Table %	41.3%
	No Response	Count	10
		Table %	3.2%
Total		Count	310
		Table %	100.0%

Figure 51: Table: Formal spoken communication with pastors

Less than 47% (144) of the respondents indicated "sometimes" to the statement "formal spoken communication with pastors." Above 41% (128) of the respondents indicated "regularly" to this statement. Exactly 9% (28) of the respondents indicated "never" to this statement. Above 3% (10) did not respond to this statement. There were no "spoilt response" to this statement.

Ongoing training of laity

The table below shows that most of the respondents regard the continuous training that Cell Church has for ordinary church members as very important.

Cell Churches focuses on continuous training for ordinary church members	Not Very Important	Count	26
		Table %	8.4%
	Important	Count	67
		Table %	21.6%
	Very Important	Count	206
		Table %	66.5%
	Spoilt Response	Count	2
		Table %	.6%
	No Response	Count	9
		Table %	2.9%
Total		Count	310
		Table %	100.0%

Figure 52: Table: Cell Church focuses on continuous training for ordinary church members

Below 67% (206) of the respondents regarded the statement "Cell Churches focuses on continuous training for ordinary church members" as "very important." Below 22% (67) of the respondents viewed this statement as "important." Above 8% (26) of the respondents regarded this statement as "not very important." Almost 3% (9) of the respondents did not respond to this statement. Below 1% (2) of the respondent's response, which made up the "spoilt response" category.

Written communication

In this section the researcher provides the information on informal and formal written communication, which takes place.

Informal written communication with lay church members

The table below shows that there is an unequal distribution amongst respondents in regard to informal written communication with lay church members position in the local church.

Informal written communication with lay church members	Never	Count	105
		Table %	33.9%
	Sometimes	Count	117
		Table %	37.7%
	Regularly	Count	80
		Table %	25.8%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	7
		Table %	2.3%
Total		Count	310
		Table %	100.0%

Figure 53: Table: Informal written communication with lay church members

Less than 38% (117) of the respondents indicated "sometimes" to the statement "informal written communication with lay church members." Almost 34% (105) of the respondents indicated "never" to this statement. Less than 26% (80) of the respondents indicated "regularly" to this statement. Above 2%

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(7) did not respond to this statement. Well below 1%(1) of the respondent's response were spoilt in regards to this statement.

Informal written communication with cell leaders

      The table below shows that there is an unequal distribution between respondents in regards to informal written communication with cell leaders.

Informal written communication with cell leaders	Never	Count	118
		Table %	38.1%
	Sometimes	Count	105
		Table %	33.9%
	Regularly	Count	78
		Table %	25.2%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	8
		Table %	2.6%
Total		Count	310
		Table %	100.0%

Figure 54: Table: Informal written communication with cell leaders

      Just above 38% (118) of the respondents indicated "never" to the statement "informal written communication with cell leaders." Almost 34% (105) of the respondents indicated "sometimes" to this statement. Above 25% (78) of the respondents indicated "regularly" to this statement. Less than 3% (8) did not respond to this statement. Well below 1% (1) of the respondent's responses were spoilt in regard to this statement.

Informal written communication with pastors

      The bar graph below shows that there is an unequal distribution amongst respondents who never use informal written communication with their pastor and those who use informal written communication with their pastors.

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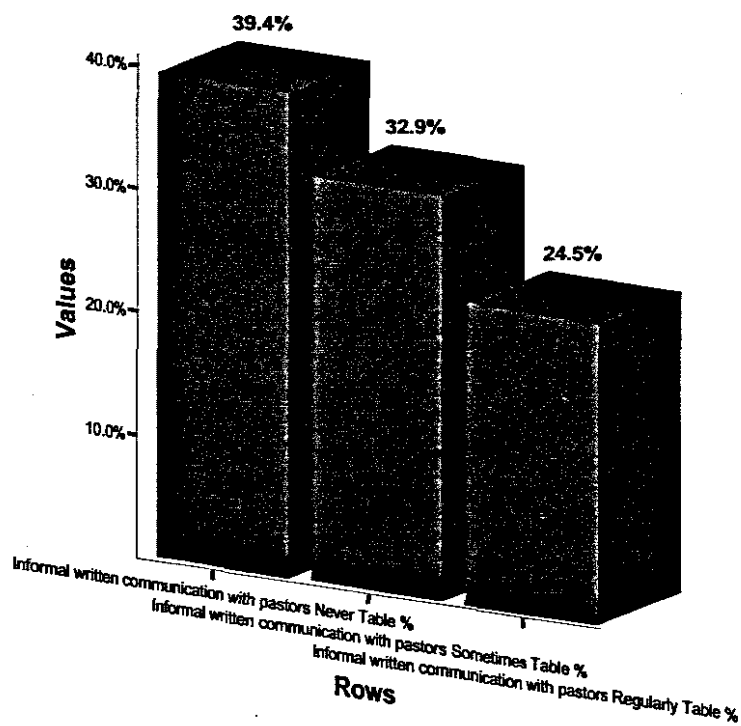
Figure 55: Table: Informal written communication with pastors

Because the "spoilt response" and "no response" answers were minimal, the researcher excluded it from the graphs for aesthetic reasons. Above 39% (122) of the respondents indicated "never" to the statement "informal written communication with pastors." Almost 33% (102) of the respondents indicated "sometimes" to this statement. Below 25% (76) of the respondents indicated "regularly" to this statement. Almost 3% (9) did not respond to this statement. Well below 1% (1) of the respondent's responses were spoilt in regard to this statement.

The tables from which this graph was derived are in addendum 5, under table 6. Under table 6, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

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Formal written communication with cell leaders

The table below shows that there is an unequal distribution amongst respondents who never use formal written communication with their cell leaders and those who use formal written communication with their cell leaders.

Formal written communication with cell leaders	Never	Count	127
		Table %	41.0%
	Sometimes	Count	94
		Table %	30.3%
	Regularly	Count	80
		Table %	25.8%
	Spoilt Response	Count	2
		Table %	.6%
	No Response	Count	7
		Table %	2.3%
Total		Count	310
		Table %	100.0%

Figure 56: Table: Formal written communication with cell leaders

Exactly 41% (127) of the respondents indicated "never" to the statement "formal written communication with cell leaders." Above 30% (94) of the respondents indicated "sometimes" to this statement. Less than 26% (80) of the respondents indicated "regularly" to this statement. Above 2% (7) did not respond to this statement. Below 1% (2) of the respondent's responses were spoilt in regard to this statement.

Formal written communication with pastors

The table below shows that there is an unequal distribution amongst respondents who never use formal written communication with their pastors and those who use formal written communication with their pastors.

Formal written communication with pastors	Never	Count	129
		Table %	41.6%
	Sometimes	Count	89
		Table %	28.7%
	Regularly	Count	79
		Table %	25.5%
	No Response	Count	13
		Table %	4.2%
Total		Count	310
		Table %	100.0%

Figure 57: Table: Formal written communication with pastors

Below 42% (129) of the respondents indicated "never" to the statement "formal written communication with pastors." Less than 29% (89) of the respondents indicated "sometimes" to this statement. Less than 26% (79) of the respondents indicated "regularly" to this statement. Above 4% (13) did not respond to this statement. There were no "spoilt response" to this statement.

Electronic communication

In this section the researcher provides the information on the use of electronic communication, which takes place.

Computer Literacy

The table below shows that most of the respondents do not use the computer.

Do you regularly use a computer at home or at work	Yes	Count	132
		Table %	42.6%
	No	Count	177
		Table %	57.1%
	Spoilt Response	Count	1
		Table %	.3%
Total		Count	310
		Table %	100.0%

Figure 58: Table: Do you regularly use a computer at home or at work

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Just over 57% (177) of the respondents do not regularly use the computer at home or at work. Less than 43% (132) of the respondents regularly use the computer at home or at work. Less than 1% (1) made up the "spoilt response."

Internet Access

The table below shows that most of the respondents do not have Internet access at home or at work.

Do you have access to the Internet at home or at work	Yes	Count	76
		Table %	24.5%
	No	Count	229
		Table %	73.9%
	Spoilt Response	Count	2
		Table %	.6%
	No Response	Count	3
		Table %	1.0%
Total		Count	310
		Table %	100.0%

Figure 59: Table: Do you have access to the Internet at home or at work

Almost 74% (229) of the respondents do not have access to the Internet, either at home or at work. Less than 25% (76) of the respondents have access to the Internet either at home or at work. However, less than 1% (3) of the respondents did not respond to the question and there less than 1% (2) "spoilt responses."

In the previous question, the researcher tried to determine how many respondents have regular access to the computer, either at home or at work. And less than 43% (132) indicated that they had access to the computer. However, of the 132 respondents only 76 of them had access to the Internet.

Telephone conversations with lay church members

The table below shows that most of the respondents have telephone conversations sometimes or regularly with lay church members.

Telephone conversations with lay church members	Never	Count	68
		Table %	21.9%
	Sometimes	Count	131
		Table %	42.3%
	Regularly	Count	100
		Table %	32.3%
	Spoilt Response	Count	3
		Table %	1.0%
	No Response	Count	8
		Table %	2.6%
Total		Count	310
		Table %	100.0%

Figure 60: Table: Telephone conversations with lay church members

Above 42% (131) of the respondents indicated "sometimes" to the statement "telephone conversations with lay church members." Above 32% (100) of the respondents indicated "regularly" to this statement. Almost 22% (68) of the respondents indicated "never" to the statement. Less than 3% (8) did not respond to this statement. Exactly 1% (3) of the respondent's response to this statement were spoilt.

Telephone conversations with cell leaders

The table below shows that most of the respondents have telephone conversations sometimes or regularly with cell leaders.

Telephone conversations with cell leaders	Never	Count	77
		Table %	24.8%
	Sometimes	Count	129
		Table %	41.6%
	Regularly	Count	94
		Table %	30.3%
	Spoilt Response	Count	3
		Table %	1.0%
	No Response	Count	7
		Table %	2.3%
Total		Count	310
		Table %	100.0%

Figure 61: Table: Telephone conversations with cell leaders

Less than 42% (129) of the respondents indicated "sometimes" to the statement "telephone conversations with cell leaders." Above 30% (94) of the respondents indicated "regularly" to this statement. Less than 25% (77) of the respondents indicated "never" to the statement. Above 2% (7) did not respond to this statement. Exactly 1% (3) of the respondent's responses to this statement were spoilt.

Telephone conversations with pastors

The table below shows that most of the respondents have telephone conversations sometimes or regularly with pastors.
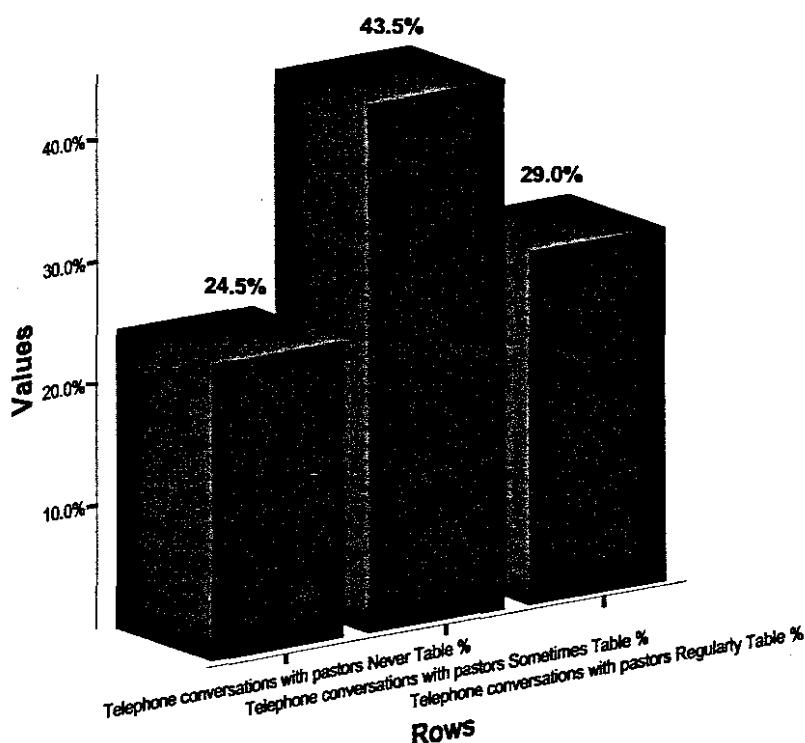
Figure 62: Table: Telephone conversations with pastors

Because the "spoilt response" and "no response" answers were minimal, the researcher excluded it from the graphs for aesthetic reasons. Less than 44% (135) of the respondents indicated "sometimes" to the statement "telephone

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conversations with pastors." Exactly 29% (90) of the respondents indicated "regularly" to this statement. Less than 25% (76) of the respondents indicated "never" to the statement. Less than 3% (8) did not respond to this statement. Exactly 1% (3) of the respondent's responses were spoilt.

The tables from which this graph was derived are in addendum 5, under table 7. Under table 7, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

Accessing the Cell Church International website

The table below shows that most of the respondents stated that they do not access the Cell Church International website.
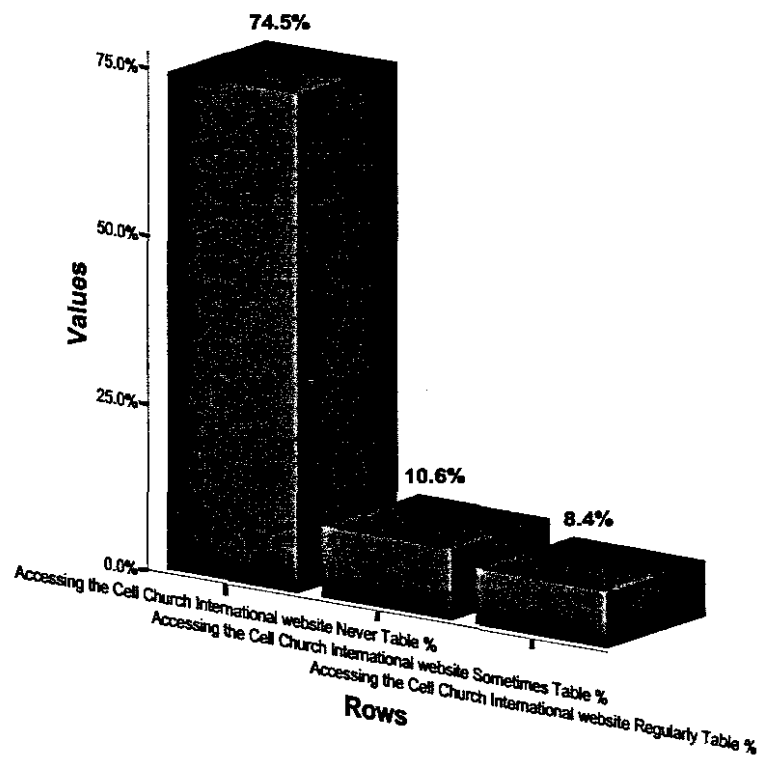
Figure 63: Table: Accessing the Cell Church International website

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Because the "spoilt response" and "no response" answers were minimal, the researcher excluded it from the graphs for aesthetic reasons. Less than 75% (231) of the respondents indicated "never" to the statement "accessing the Cell Church International website." Less than 11% (33) of the respondents indicated "sometimes" to this statement. Above 8% (26) of the respondents indicated "regularly" to this statement. Almost 4% (12) did not respond to this statement. Below 3% (8) of the respondent's responses were spoilt in regard to this statement.

The tables from which this graph was derived are in addendum 5, under table 8. Under table 8, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

On the statement access to Internet at work or at school, almost 25% (76) stated that they do have access to the Internet at home or at work. On the statement "accessing the Cell Church International website," exactly 19% (59) of the respondents stated that they access the Cell Church International Website.

Organisational communication

In this section the researcher provides the information on organisational communication, which takes place.

In what capacity does your pastor function as a minister

The table below shows that most of the respondents stated that their ministers functioned as full time pastors.

In what capacity does your pastor function as a minister	Part-time	Count	32
		Table %	10.3%
	Full-time	Count	262
		Table %	84.5%
	Spoilt Response	Count	8
		Table %	2.6%
	No Response	Count	8
		Table %	2.6%
Total		*Count*	310
		Table %	100.0%

Figure 64: Table: In what capacity does your pastor function as a minister

Less than 85% (262) of the respondents indicated that their pastors functioned as ministers in a full-time capacity. There were over 10% (32) of the respondents that indicated that their ministers functioned in a part-time capacity. Less than 3% (8) of the respondents responses were spoilt. Less than 3% (8) of the respondents did not respond to this question. From the respondents who indicated that their pastors functioned in a full time capacity as a minister, it could be conclude that the Cell Church and the church with cell groups are financially stable in that their church is able to provide financially for their pastors.

If the answer is part time, does s/he have a secular job

The table below shows that most of the respondents are not sure if their minister had a secular job.

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If the answer is part time, does s/he have a secular job	Yes	Count	24
		Table %	7.7%
	No	Count	105
		Table %	33.9%
	Not Applicable	Count	54
		Table %	17.4%
	Spoilt Response	Count	3
		Table %	1.0%
	No Response	Count	124
		Table %	40.0%
Total		Count	310
		Table %	100.0%

Figure 65: Table: If the answer is part time, does s/he have a secular job

Exactly 40% (124) of the respondents did not respond to this question. Almost 34% (105) of the respondents, when asked if the answer is part-time, does s/he have a secular job, answered "no." Less than 8% (24) of the respondents indicated that their pastor had a secular job. Over 17% (54) of the respondents indicated "not applicable" to this question.

The category "not applicable" was not part of the questionnaire. However, it was included in the database because many respondents wrote "not applicable" on the questionnaire. Exactly 1% (3) of the respondents' responses were spoilt.

Does s/he serve as pastor for more than one congregation

The table below shows that most of the respondents stated that their pastor only served in one congregation as a minister.

Does s/he serve as pastor for more than one congregation	Yes	Count	70
		Table %	22.6%
	No	Count	213
		Table %	68.7%
	Spoilt Response	Count	6
		Table %	1.9%
	No Response	Count	19
		Table %	6.7%
Total		Count	310
		Table %	100.0%

Figure 66: Table: Does s/he serve as pastor for more than one congregation

Less than 69% (213) of the respondents when asked if their pastor served for more that one congregation answered "no." While less than 23% (70) indicated that their pastor served as pastor in more than one congregation. Less than 7% (19) of the respondents did not respond to this question. Less than 2% (6) of the respondents had "spoilt response."

Differentiation between types of Cell Churches

In this section the researcher provides the differentiation between the types of Cell Churches.

Cell Church or church with cell groups

The bar graph below shows that there was an equal distribution between respondents that belong to the Cell Church and church with cell group.

52.9%

47.1%

Does the respondent belong to the Cell Church or a church with cell groups Cell Church Table %
Does the responcent belong to the Cell Church or a church with cell groups Denomination with cell groups Table %
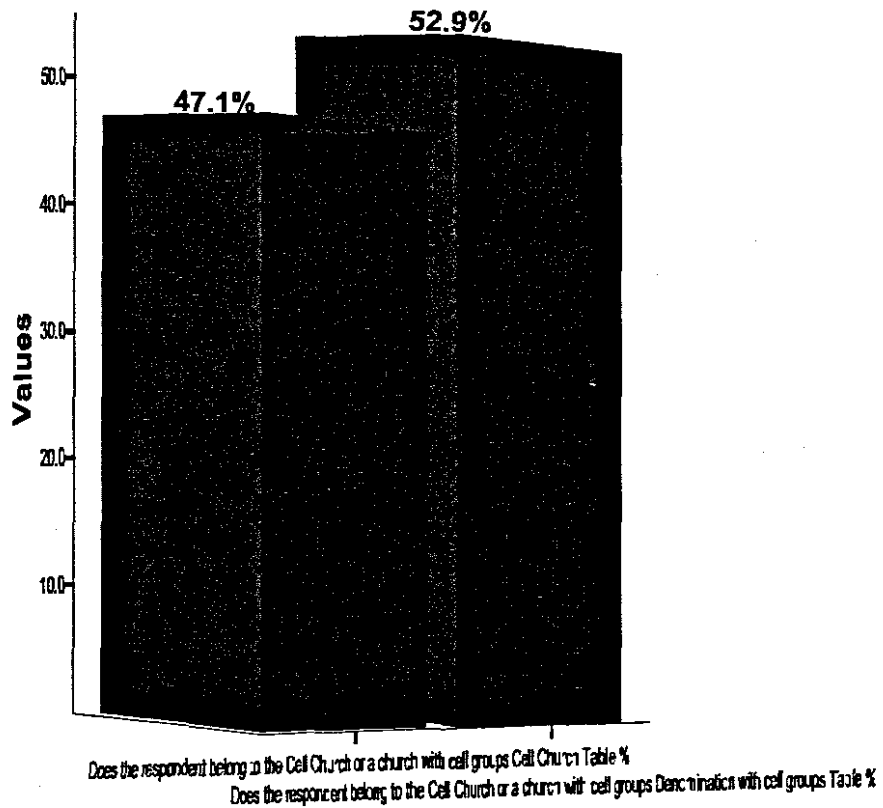
Figure 67: Graph: Cell Church or church with cell groups

Almost 53% (164) of the respondents in this study were from the church with cell groups and just over 47% (146) of the respondents were from the Cell Church. Though this research was primarily designed to focus on the clergy and laity of the Cell Church, the researcher incorporated the church with cell groups in order to ascertain if there were different views regarding the cell group model.

The church with cell groups had a higher percentage than the Cell Church because a higher return rate of questionnaires was received. Questionnaires were also given to other Cell Churches, however the response was too small a number to be tabulated.

The tables from which this graph was derived are in addendum 5, under table 9. Under table 9, there are actually are two tables, a complete table of the count and the percentage and a table giving only percentages.

Group to which respondent belongs

The table below shows that there was an unequal number of respondents from different Christian groups.

Group to which respondent belongs			
	Full Gospel Congregation	Count	34
		Table %	11.0%
	KZN Pastors	Count	46
		Table %	14.8%
	EBC Congregation	Count	58
		Table %	18.7%
	Baptist Congregation	Count	50
		Table %	16.1%
	CRC Congregation	Count	122
		Table %	39.4%
Total	Count		310
	Table %		100.0%

Figure 68: Table: Groups to which respondent belongs

Over 39% (122) of the respondents were from the CRC Congregation, they represent the church with cell groups. Almost 19% (58) of the respondents were from the EBC Congregation. Just over 16% (50) of the respondents were from the Baptist Congregation. Less than 15% (46) of the respondents were from KZN pastors. Exactly 11% (34) of the respondents were from the Full Gospel Congregation. The "spoilt response" and "no response" answers are not indicated in the table because there were none.

The Cell Church was made up of EBC Congregation, Baptist Congregation, Full Gospel Congregation and 4 respondents of the KZN Pastors. Cell Church respondents were just over 42% (125). The church with cell groups

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consisted of the CRC Congregation and 42 respondents of the KZN Pastors. The church with cell groups consisted of almost 53 % (164).

SUMMARY

In this chapter, the researcher presented the results of his survey. The researcher gave an account of his findings and demonstrated his findings with tables, which included a few graphs. Tables demonstrating some of the researcher's findings of the graphs, which are used in this chapter, can be found in Addendum 5.

In this chapter the researcher looked at the results of his research in regards to the questionnaires that were distributed to members of the Cell Church and the church with cell groups against the background of Klopper's Theory of Optimisation of Human Communication. Cell Churches and Churches with cell groups use a limited number of forms of communication. The results regard the use of computer and Internet access the Cell Church has not used this form of communication to the fullest, this is evident of Christian religious groups still in the movement phase.

The tables and graphs presented highlight how frequently the churches with cell groups and Cell Churches use the different form of communication to maintain and propagate their beliefs. This presented information confirms the validity of Klopper's Theory of Optimisation of Human Communication on the Cell Church and the church with cell groups.

In the next chapter the researcher will conclude, by providing a brief overview of this dissertation, and make recommendations, regarding the forms of internal communication used by the Cell Church to maintain itself, and the forms of external communication that participants in the movement use to propagate

the church. The researcher characterised in general the groups'-internal and – external communication strategies that emerging Christian movements use to propagate and maintain themselves, and how those strategies change when movements become established organisations/denominations.

Chapter 11

CONCLUSIONS AND RECOMMENDATIONS

INTRODUCTION

In this chapter the researcher will conclude by providing a brief overview of this dissertation and make recommendations regarding the forms of internal communication used by the Cell Church to maintain itself, and the forms of external communication which the participants in the movement use to propagate and maintain themselves. The researcher characterised in general the group-internal and -external communication strategies that emerging Christian religious movements use to propagate and maintain themselves, and how those strategies change when movements become established denominations.

A RETROSPECTIVE OVERVIEW OF CHAPTERS

This study focuses on the forms of communication used by the Cell Church as an emerging organisation for maintenance and propagation against the background of how previous religious movements communicated for maintenance and propagation. The researcher will analyse the forms of internal and external communication used by the reformist religious movements, namely (a) the forms of communication used by the early Christian Church to differentiate itself from Judaism, and to propagate its beliefs, (b) the forms of communication used by the Protestant Reformation to differentiate itself from Roman Catholicism and to propagate itself, (c) the forms of communication used by 17th, 18th and 19th century religious movements, and (d) the forms of communication used by present-day Christian organisations in the face of large

scale social change in the wake of urbanisation in the first part of the 20th century and computer mediated globalisation since the latter half of the 20th century.

In chapter 1 the researcher presented the hypothesis to be tested, statement of the problem to be analysed and the research methodology that will be used. He also provided a brief outline of the structure of this dissertation as a road map for the reader.

In chapter 2 the researcher highlighted the various key concepts that he used in this dissertation. Although he followed a multi-disciplinary approach by integrating knowledge from the fields of communication science and theology, he presented the key concepts in alphabetical order so that the reader could easily return to this chapter to crosscheck the meaning of the concepts that he employed.

In chapter 3 the researcher gave an exposition of the concept "communication" and the forms of communication that humankind employ. However, the main focus of this chapter was on organisational communication.

In chapter 4 the researcher looked at the emergence and evolution of writing against Klopper's Theory of the Optimisation of Human Communication.

In Chapter 5 the researcher looked at the development of belief systems in pastoral societies against Klopper's Theory of the Optimisation of Human Communication.

In chapter 6 the researcher looked at the forms of internal and external communication used by the reformist religious movements, namely (a) the forms of communication used by Christ as a communicator and (b) the forms of

communication used by the early Christian Church to differentiate itself from Judaism, and to propagate its beliefs.

In chapter 7 the researcher looked at the forms of internal and external communication used by the reformist religious movements, namely, the forms of communication used by the Protestant Reformation to differentiate itself from Roman Catholicism and to propagate itself. The researcher focused mainly on Martin Luther and John Calvin.

In chapter 8 the researcher looked at the forms of internal and external communication used by the reformist religious movements, namely, (a) the forms of communication used by 17th, 18th and 19th century religious movements, (b) the forms of communication used by present-day Christian organisations in the face of large scale social change in the wake of urbanisation in the first part of the 20th century and computer mediated globalisation since the latter half of the 20th century and (c) the researcher analysed the communication activities of the Cell Church that represent the church as the present-day Christian reformation.

In chapter 9 the researcher explained how he did his fieldwork and how he interpreted the results by using SPSS 11.5 as an analytical instrument.

In chapter 10 the researcher presented the findings of his survey and gave an account of his findings and demonstrates his findings with tables and graphs.

In this, the final chapter of the dissertation, the researcher confirms the validity of Klopper's Theory of the Optimisation of Human Communication in terms of the forms of communication that religious groups employ in their movement and organisational phases. In this chapter the researcher also makes recommendations regarding the forms of internal communication to be used by emerging religious movements like the Cell Church to maintain themselves, and

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the forms of external communication they ought to be using to propagate their beliefs among prospective converts.

THEORETICAL FRAMEWORK

Against the background of Klopper 2002's Theory of the Optimisation of Human Communication the researcher tested the following optimisation hypothesis:

Christian religious groups will use limited number of forms communication

when they perceive themselves as movements and they will expand their forms

of communication, as they become organisations.

The researcher stated that if the above hypothesis proved to be false, it would be an indication that Klopper's theory regarding the optimisation of human communication does not hold with regard to the optimisation of communication in developing Christian religious groups. If however, the above hypothesis was confirmed by the empirical results that the researcher presented in the course of this dissertation, Klopper's theory can be *tentatively* considered to be valid for the development of religious forms of communication in Christian groups. The word "tentatively" was italicised above because in empirical research there are no theories that are reified and treated as being beyond the scope of subsequent critical analysis after initial positive findings have been made.

The Validity of Klopper's Theory of the Optimisation of Human Communication

In this section the researcher uses a concept matrix to systematically determine what forms of communication characterized religious groups through the ages, and thereby to determine whether Klopper's Theory of the Optimisation of Human Communication holds true or not.

	Oral	Written	Public	Organisational	Electronic
Early Israel	✓	✓			
Israel as a nation	✓	✓	✓	✓	
Early Christian Church	✓	✓	✓		
Later Christian Church	✓	✓	✓	✓	
The Pre-Reformation	✓	✓	✓		
The Reformation	✓	✓	✓	✓	
Early Baptist Church	✓	✓	✓		
Present day Baptist Church	✓	✓	✓	✓	✓
Early Methodist Church	✓	✓	✓		
Present day Methodist Church	✓	✓	✓	✓	✓
Early Seventh-day Adventist Church	✓	✓	✓		
Present day Seventh-day Adventist Church	✓	✓	✓	✓	✓
Early Salvation Army	✓	✓	✓		
Present day Salvation Army	✓	✓	✓	✓	✓
Early Church of the Nazarene	✓	✓	✓		
Present day Church of the Nazarene	✓	✓	✓	✓	✓
Early Christian Coalition of America	✓	✓	✓		✓
Present day Christian Coalition of America	✓	✓	✓		✓
Early Cell Church	✓	✓	✓		✓
Present day Cell Church	✓	✓	✓		✓

Figure 69: The forms of communication used in Christian groups from movements to organisation through the ages, from early Judaism to present-day Christianity

If you have more than one strong leader during the emergence of the new religious movement, particularly at a stage when they determine the principles on which they will establish such a movement as an organisation, there will be a clash of worldviews and confrontation.

If a movement does not evolve into an organisation it will retrogress and eventually die. A religious group must become an organisation to consolidate and co-ordinate the interrelationship between their activities and their values and beliefs. According to the researcher's informal observation in the South African Christian Indian community, religious groups that remain in the movement phase tend to spawn new breakaway movements precisely because there isn't a centralized organisation and control.

Though the Cell Church considers the Internet as their main form of communication, research showed that a small percentage of the respondents have access to the Internet.

Verbal communication, telephone communication and written communication are greatly used both by clergy, cell leaders and laity. These are stated in the results in chapter 10.

Christian groups are using the Internet as an extra form of communication to propagate and maintain themselves. However, only individuals that have access to this form of communication will benefit most from it.

Tele evangelism in recent years has been widely used by many Christian groups. Many television channels offer these services to their Christian subscribers.

The hypothesis hold true for the early Christian Church, the Protestant Reformation, Baptist Church, Seventh Day Baptist, Methodist Church, Seventh-day Adventist Church, Salvation Army, Church of the Nazarene, Christian Coalition of America as well as for the Cell Church.

The results of the research show that the Cell Church is ambivalent with regard to the forms of communication that they employ. This could be due to the fact that they are still in a phase of an early group. They are beginning to form a movement with no real signs yet that they consider themselves to be a coherent organisation.

From the above it is clear that Christian religious groups will use a limited number of forms of communication when they perceive themselves as movements and they will expand their forms of communication, as they become

organisations. It is also clear that theses findings confirm the validity of Klopper's general Theory of the Optimisation of Human Communication, with regards to religious communication in particular.

The research that was conducted confirmed Klopper's Theory of the Optimisation of Human Communication in terms of the forms of *communication that religious groups employ in their movement and* organisational phases.

Given this finding, the following general model can be constructed regarding the development and diversification of communications in Christian groups:

❖ During the movement phase of a religious group individual members will predominantly use direct verbal communication, which will to a limited extent be supplemented with written communication.

❖ The primary form of verbal communication during the movement phase is *conversation,* an interaction during which small groups of up to 10 or 12 people with equal status take turns to express themselves regarding the theme under discussion.

❖ The secondary form of verbal communication during the movement phase is *public communication,* an interaction during which an individual with elevated rank addresses an audience, usually of lower rank.

❖ During conversation and public communication forms of *nonverbal communication are of paramount importance to signal* the attitudes and emotional mind states of fellow communicators.

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Nonverbal communication includes facial expression, gestures, pantomimes (hand movements with very specific meanings, like a raised clenched fist), body movement and body stance.

❖ During the movement phase the relationship between group members will predominantly be egalitarian because the status of *participants is equal during direct verbal communication*, allowing each group member to take a turn to contribute to the communication.

❖ Communication roles become diversified and hierarchically stratified when movements begin to develop into organisations.

❖ In the organisational phase religious groups begin to supplement direct forms of interpersonal communication with mass printed communication in the form of newsletters, journals, and instructive books.

❖ In the organisational phase religious groups begin using a coordinated set of communication forms that together are known as organisational communication with the intention of maintaining the integrity and stability of the organisation, and to propagate the objectives of the organisation.

RECOMMENDATIONS

1. Further research needs to be conducted in other Metropolitan areas to be compared with the results of the research, reported here, which was conducted in the Durban Metropolitan area.

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2. A study on the nature of communications and the forms of communication used by Christian religious movements and organisation should be incorporated in seminary training.

3. The developments around the Cell Church concept has got to be further observed and analysed in the future to determine whether it will become a movement or whether it will become an organisation with a centralized leadership, co-coordinating the activities of the group world-wide.

ADDENDA

ADDENDUM 1: LETTER OF PERMISSION TO CONDUCT RESEARCH

CONQUERING THROUGH PRAYER

MINISTRIES INTERNATIONAL
180 SPARKS ROAD, OVERPORT, DURBAN / P O BOX 1183, DURBAN, 4000
TEL: 031-2082959 FAX: 031-2082979
EMAIL: conqueringprayer@mweb.co.za

September 17, 2002

UNIVERSITY OF ZULULAND

TO WHOM IT MAY CONCERN,

Dear Sir/Madam,

Permission is hereby granted to Mike Megrove Reddy to undertake a research entitled, *"Communication for maintenance and propagation: the forms of communication used by the Cell Church as an emerging organization"*

Thanking you for your assistance in this matter.

Yours sincerely,

Pastor Clive Gopaul

SENIOR PASTOR: CLIVE & SANDRA GOPAUL

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ADDENDUM 2: LETTER OF PERMISSION TO USE TEXT AND IMAGES

ananzi MAIL

FIND IT FAST

SA Web
SA Site Directory

SEARCH
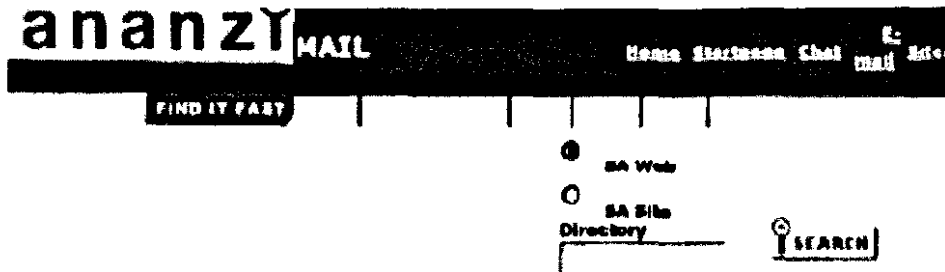
Logged in as .. mikemegrove@ananzi.co.za

Dial-up FAQ Privacy Policy AUP POP3 Support Suggestion Logou

Please enable JavaScript in order to use to the extra services on this site.

Comm **Message in Inbox**
a.F.
mail

Folders

| Next Unread | Reply | Reply To All | Forward |

Back to Inbox Delete & next Set Flag Close as Unread

Drafts

Inbox
Sent
Miscellaneous
Setting
Address Book
Remote
Filters & Rules
Mail Review

From: "Joel Comiskey" <joelcomiskey@msn.com>
Subject: RE: Permission to use text and images from your website
Date: Tue, 10 Dec 2002 05:04:19 -0800
To: "Mike Reddy" <mikemegrove@ananzi.co.za>

Hi Mike,

God's rich blessing on you as you pursue an exciting theme. I would like
to read your research when it's completed, because I think it would help
me a lot.

Mike, I don't have any problem whatsoever for you to use text and images
from my web site, as long as you properly document where you received
them.

Go for it,

Joel

++

Comiskey web site:
http://mail.ananzi.co.za/Redirect/www.comiskey.org
E-mail: mailto:joelcomiskey@msn.com (Joel)

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ADDENDUM 3: QUESTIONNAIRE

UNIVERSITY OF ZULULAND
Department of Communication Science

University of Zululand (Durban)

VOLUNTARY QUESTIONNAIRE FOR CLERGY, CELL LEADERS AND LAITY OF
THE CELL CHURCH
Researcher: Mike Megrove Reddy

Dear Cell Church member,

I am approaching you to assist me with the research that I am undertaking for my
Doctorate in Communication Science. An important part of my research focuses on
the forms of communication used in the Cell Church. My doctoral studies are a
continuation of masters-level studies on the same theme. For my masters degree
Pastor Clive Gopaul, the Regional co-ordinator of Five-Fold Ministries International
in KZN and Cell Church International, assisted me to gain access to congregations
in the Durban region. For my doctorate I will again be focusing on the activities of
Cell Churches in the Durban region.

_____
Mike Megrove Reddy

1. This is a <u>voluntary</u> and <u>confidential</u> survey.
2. Only complete this questionnaire if you consider yourself to be part of the Cell
   Church.
3. **If you completed a questionnaire for my masters level research, please do
   NOT take part in this survey.**
4. Before you start filling in the questionnaire, you need to give me written
   permission to use your responses. It will be the first things that you will do on
   the next page. I want to assure you that this is a confidential survey and that
   your name, or the name of your congregation will not be linked to your
   responses. You do not have to take part in this survey. If you decide not to take
   part, you can just hand in the blank questionnaire at the end of the session.
5. Tell me how <u>you</u> feel about things. <u>Your</u> responses are important to me.
6. Read each question carefully and take a moment to think about each answer.
7. Please use a <u>pen</u> to mark your responses by placing an X or a tick in the
   appropriate columns, or by writing down the appropriate information, where
   required.
8. Please do not change any of your responses afterwards (for instance: do not
   scratch out or tip-ex any of your responses).

Thank you for your assistance.

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Please provide the following confidential information to indicate that you are giving me permission to use your responses in my research:

1. Your initials and surname

2. Your home address

| Suburb | | Area code | |

3. Your signature

4. Your telephone OR cell phone number

5. Your gender

| Female | Male |

6. Your age

7. Your highest level of formal education

| None | Primary School | High School | University/ Technikon |

8. Your ethnic identity

| Asian | African | Coloured | White | Other |

9. Do you regularly use a computer at home or at work?

| Yes | No |

10. Do you have access to the Internet at home or at work?

| Yes | No |

11. The name of your local congregation?

12. The number of years you are a member of this congregation? Years

13. The number of years you have been a Christian? Years

14. In which suburb of Durban is your congregation located?

15. Your position in the congregation?

| Clergy | Cell Leader | Laity |

16. In what capacity does your pastor function as a minister?

| Part time | Full time |

17. If the answer is part time, does s/he have a secular job?

| Yes | No |

18. Does s/he serve as pastor for more than one congregation?

| Yes | No |

Please mark the most appropriate option per statement below:

How important are the following factors for your decision to attend Cell Church meetings?	Not very important	Important	Very important
19. Weekday intimate Cell Church meetings in homes	1	2	3
20. Sunday services of the whole congregation at church	1	2	3
21. I can become personally involved during gatherings	1	2	3
22. I can become personally involved in the ministry	1	2	3
23. Cell Church members show care for fellow members	1	2	3
24. There are Cell Church meetings close to where I live	1	2	3
25. Cell Church meetings focus on people rather than on a set pattern of worship or church matters	1	2	3
26. Non-Christians are more willing to attend weekday intimate meetings rather than formal church meetings	1	2	3
27. Cell Churches focuses on continuous training for ordinary church members	1	2	3
28. Cell Churches are like the early Christian Church	1	2	3

How often do you personally use the following forms of communication in the Cell Church?	Never	Sometimes	Regularly
29. Conversation with lay church members	1	2	3
30. Conversation with cell leaders	1	2	3
31. Conversation with pastors	1	2	3
32. Formal spoken communication with cell leaders	1	2	3
33. Formal spoken communication with pastors	1	2	3
34. Informal written communication with lay church members	1	2	3
35. Informal written communication with cell leaders	1	2	3
36. Informal written communication with pastors	1	2	3
37. Formal written communication with cell leaders	1	2	3
38. Formal written communication with pastors	1	2	3
39. Telephone conversations with lay church members	1	2	3
40. Telephone conversations with cell leaders	1	2	3
41. Telephone conversations with pastors	1	2	3
42. Accessing the Cell Church International website	1	2	3

Thanks again for helping me with this research.

ADDENDUM 4: CODEBOOK

Code Book

Mike Megrove Reddy

Doctorate in Literature (Communication Science)

University of Zululand

Research   Project

Communication in Christian Groups: From Movements to Organisations

1:                          Respondents   Number.
Response Code: 1-310

2. Does the respondent belong to the Cell Church or a Church with cell groups.   Response Code: 1= Cell Church, 2= Denomination with cell groups, 3= Spoilt Response, 4= No Response.

2:              Your   initials   and   name.
Response Code: 1= Yes, 2=No, 3= Spoilt Response, 4= No Response.

3.   Your   home   address.
Response Code: 1= Yes, 2=No, 3= Spoilt Response, 4= No Response.

4.   Your   signature.
Response Code: 1= Yes, 2=No, 3=Spoilt Response, 4= No Response.

5:    Your   telephone   or   cell   phone   number.
Response Code: 1= Yes, 2=No, 3= Spoilt Response, 4= No Response.

6:                          Your   gender.
Response Code: 1= Female, 2=Male, 3= Spoilt Response, 4= No Response.

7: Your age
Response Code: 1= Teenager, 2=Young Adult, 3=Mature Adult, 4= Spoilt Response, 5= No Response.

8: Your highest level of education.
Response Code: 1= None, 2=Primary School, 3= High School, 4:University/Technikon, 6= Spoilt Response, 7= No Response.

9: Your ethnic identity.
Response Code: 1= Asian, 2=African, 3= Coloured, 4= White, 5= Other, 6= Spoilt Response, 7= No Response.

10: Do you regularly use a computer at home or at work?
Response Code: 1= Yes, 2=No, 3= Spoilt Response, 4= No Response.

11: Do you have access the Internet at home or at work? Response Code: 1= Yes, 2=No, 3= Spoilt Response, 4= No Response.

12: The name of your local congregation?
Response Code: 1= Full Gospel Congregation, 2= KZN Pastors, 3= EBC Congregation, 4= Baptist Congregation, 5= CRC Chatsworth, 6= Spoilt Response, 8= No Response.

13: The number of years you are a member of this congregation?
Response Code: 1= 5 years or less, 2= 6-10 years, 3= 11 years and more, 4=Spoilt Response, 5= No Response.

14: The number of years you are a Christian?
Response Code: 1= 5 years or less, 2= 6-10 years, 3= 11 years and more, 4=Spoilt Response, 5= No Response.

15: In which suburb of Durban is your congregation located?
Response Code: 1= Yes, 2=No, 3= Spoilt Response, 4= No Response.

16: Your position in the congregation?
Response Code: 1= Clergy, 2= Cell Leader, 3= Laity, 4= Spoilt Response, 5= No Response.

17: In what capacity does our pastor function as a minister?
Response Code: 1= Part time, 2= Full time, 3= Spoilt Response, 4= No Response.

18: If the answer is part time, does s/he have a secular job?
Response Code: 1= Yes, 2=No, 3= Not applicable, 4= Spoilt Response, 5= No Response.

19: Does s/he serve as pastor for more than one congregation?
Response Code: 1= Yes, 2=No, 3= Spoilt Response, 4= No Response.

How important are the following factors for your decision to attend Cell Church meetings?

20: Weekday intimate Cell Church meetings in homes.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

21: Sunday services of the whole congregation at church.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

22: I can become personally involved during meetings.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

23: I can become personally involved in the ministry.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

24: Cell Church members show care for fellow members.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

25: There are Cell Church meetings close to where I live.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

26: Cell Church gatherings focus on people rather than on a set pattern of worship or church matters.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

27: Non-Christians are more willing to attend weekday intimate meetings rather than formal church meetings
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

28: Cell Churches focus on continuous training for ordinary church members.
Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

29: Cell Churches are like the early Christian Church. Response Code: 1= Not Very Important, 2= Important, 3=Very Important, 4= Spoilt Response, 5= No Response.

How often do you personally use the following forms of communication in the Cell Church?

30: Conversation with lay church members. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

31: Conversation with cell leaders. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

32: Conversation with pastors. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

33: Formal spoken communication with cell leaders. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

34: Formal spoken communication with pastors. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

35: Informal written communication with lay church members. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

36: Informal written communication with cell leaders. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

37: Informal written communication with pastors. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

38: Formal written communication with cell leaders. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

39: Formal written communication with pastors. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

40: Telephone conversation with lay church members. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

41: Telephone conversations with cell leaders. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

42: Telephone conversations with pastors. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

43: Accessing the Cell Church International website. Response Code: 1= Never, 2= Sometimes, 3=Regularly, 4= Spoilt Response, 5= No Response.

ADDENDUM 5: TABLES FROM THE SURVEY

From the SPSS 11.5 program, various tables were created. However, the tables, which were not included in the fieldwork, will be indicated hereto. The reason being graphs was used in place of these tables. Listed below is a complete and edited version. Namely: - gender, age, your positioning your local church, conversation with lay church members, formal spoken conversation with cell leaders, informal written communication with pastors, telephone conversation with pastors and accessing the Cell Church International website.

Table 1: Gender

Gender			
	Female	Count	153
		Table %	49.4%
	Male	Count	152
		Table %	49.0%
	Spoilt Response	Count	2
		Table %	.6%
	No Response	Count	3
		Table %	1.0%
Total		Count	310
		Table %	100.0%

Gender			
	Female	Table %	49.4%
	Male	Table %	49.0%
	Spoilt Response	Table %	.6%
	No Response	Table %	1.0%
Total		Table %	100.0%

Figure 70: The forms of communication used in Christian groups from movements to organisation

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Table 2: Age

Age			
	Teenager	Count	39
		Table %	12.6%
	Young adult	Count	70
		Table %	22.6%
	Mature adult	Count	197
		Table %	63.5%
	No Response	Count	4
		Table %	1.3%
Total		Count	310
		Table %	100.0%

Age			
	Teenager	Table %	12.6%
	Young adult	Table %	22.6%
	Mature adult	Table %	63.5%
	No Response	Table %	1.3%
Total		Table %	100.0%

Figure 71: Age

Table 3: Your position in your local church

Your position in your local church			
	Clergy	Count	66
		Table %	21.3%
	Cell Leader	Count	54
		Table %	17.4%
	Laity	Count	127
		Table %	41.0%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	62
		Table %	20.0%
Total		Count	310
		Table %	100.0%

Your position in your local church			
	Clergy	able %	21.3%
	ell Leader	able %	17.4%
	aity	able %	41.0%
	poilt Response	able %	.3%
	lo Response	able %	20.0%
Total		Count	310
		Table %	100.0%

Figure 72: Your position in your local church

Table 4: Conversation with lay church members

Conversation with lay church members	lever	Count	15
		Table %	4.8%
	iometimes	Count	121
		Table %	39.0%
	legularfy	Count	165
		Table %	53.2%
	ipoilt Response	Count	2
		Table %	.6%
	lo Response	Count	7
		Table %	2.3%
Total		:ount	310
		able %	100.0%
Conversation with lay church members	lever	Table %	4.8%
	iometimes	Table %	39.0%
	legularfy	Table %	53.2%
	ipoilt Response	Table %	.6%
	lo Response	Table %	2.3%
Total		able %	100.0%

Figure 73: Conversation with lay church members

Table 5: Formal spoken communication with cell leaders

Formal spoken communication with cell leaders	Never	Count	31
		Table %	10.0%
	Sometimes	Count	131
		Table %	42.3%
	Regularly	Count	138
		Table %	44.5%
	No Response	Count	10
		Table %	3.2%
Total		Count	310
		Table %	100.0%
Formal spoken communication with cell leaders	Never	Table %	10.0%
	Sometimes	Table %	42.3%
	Regularly	Table %	44.5%
	No Response	Table %	3.2%
Total		Table %	100.0%

Figure 74: Formal spoken communication with cell leaders

Table 6: Informal written communication with pastors

Informal written communication with pastors	Never	Count	122
		Table %	39.4%
	Sometimes	Count	102
		Table %	32.9%
	Regularly	Count	76
		Table %	24.5%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	9
		Table %	2.9%
Total		Count	310
		Table %	100.0%
Informal written communication with pastors	Never	Table %	39.4%
	Sometimes	Table %	32.9%
	Regularly	Table %	24.5%
	Spoilt Response	Table %	.3%
	No Response	Table %	2.9%
Total		Table %	100.0%

Figure 75: Informal written communication with pastors

Table 7: Telephone conversations with pastors

Telephone conversations with pastors	Never	Count	76
		Table %	24.5%
	Sometimes	Count	135
		Table %	43.5%
	Regularly	Count	90
		Table %	29.0%
	Spoilt Response	Count	1
		Table %	.3%
	No Response	Count	8
		Table %	2.6%
Total		Count	310
		Table %	100.0%
Telephone conversations with pastors	Never	Table %	24.5%
	Sometimes	Table %	43.5%
	Regularly	Table %	29.0%
	Spoilt Response	Table %	.3%
	No Response	Table %	2.6%
Total		Table %	100.0%

Figure 76: Telephone conversations with pastors

Table 8: Accessing the Cell Church International website

Accessing the Cell Church International website	Never	Count	231
		Table %	74.5%
	Sometimes	Count	33
		Table %	10.6%
	Regularly	Count	26
		Table %	8.4%
	Spoilt Response	Count	8
		Table %	2.6%
	No Response	Count	12
		Table %	3.9%
Total		Count	310
		Table %	100.0%
Accessing the Cell Church International website	Never	Table %	74.5%
	Sometimes	Table %	10.6%
	Regularly	Table %	8.4%
	Spoilt Response	Table %	2.6%
	No Response	Table %	3.9%
Total		Table %	100.0%

Figure 77: Accessing the Cell Church International website

Table 9: Does the respondent belong to the Cell Church or a church with cell groups

Does the respondent belong to the Cell Church or a church with cell groups	Cell Church	Count	146
		Table %	47.1%
	Denomination with cell groups	Count	164
		Table %	52.9%
Total		Count	310
		Table %	100.0%
Does the respondent belong to the Cell Church or a church with cell groups	Cell Church	Table %	47.1%
	Denomination with cell groups	Table %	52.9%
Total		Table %	100.0%

Figure 78: Does the respondent belong to the Cell Church or a church with cell groups

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