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**The Growth of Pentecostal Churches: A Comparative Study of the “Mainline” and Pentecostal Churches in Malawi (with special focus on the Blantyre Synod of the Church of Central Africa Presbyterian and the Living Waters Church)**

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**“Submitted in fulfilment with the requirements for the Master of Theology (MTh) Degree in the Faculty of Social Sciences and Humanities at University of Fort Hare”**

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**DECLARATION**

I Rabson Howe Chinkwenzule do hereby declare that the work contained in this dissertation is entirely my own original work except for the quotations and references, which have been attributed to their source.

Signature R.H. Chinkwenzule

DATE 2011



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## DEDICATION

I dedicate this dissertation to my dear wife Effie for her patience and understanding, love and encouragement and above all prayers, and to my late two sons Simon and Joseph Chinkwenzule. I thank my family for their patience in enduring my long .absence from the family. Your love stimulated me to work harder to return to you sooner.

TO YOU ALL I DEDICATE THIS DISSERTATION.



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## ABBREVIATIONS

AFM	Apostolic Faith Mission
A O G	Assemblies of God
C C A P	Church of Central Africa Presbyterian
D R C M	Dutch Reformed Church Mission
F G C	Full Gospel Church
F M C	Foreign Mission Committee
G A C	General Administration Committee
M T H	Master of Theology
N G K S	NederduitschGereformeedeKerk, Sending
U F H	University of Fort Hare
U M C A	Universities Mission in Central Africa
P C M	Presbyterian Church of Malawi
P R A	Articipatory Rural Appraisal
R C	Roman Catholic
W A G B S F	World Assemblies of God Statement of Faiths



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## ABSTRACT/ SUMMARY

This dissertation deals with the Pentecostalisation of “mainline” Christianity in Malawi. The researcher seeks to determine how the Malawian “mainline” churches are integrating and appropriating Pentecostal and charismatic ethos, spirituality and features in an attempt to survive its impact (Including Blantyre Synod). It is also determine the impact of the exodus of Christians from the “mainline” churches to Pentecostal/ charismatic Movements. Pentecostal and charismatic movements, peripheral to “mainline” Christianity in Malawi only a few decades ago have now moved to the centre of “mainline” Christianity in Malawi.

The movement has found its way into the heart of “mainline” churches thus blurring the sharp distinction between “mainline” Christianity and Pentecostal/charismatic Christianity in Malawi especially in the C. C. A. P. Blantyre Synod (St. Michael and All Angels Cathedral). It has caused the “mainline” churches to review their ethos, spirituality theology, practices and programmes. Pentecostal and charismatic movements have become popular almost everywhere in Malawi. It is a part of the contemporary religious scene which can no longer be ignored by “mainline” Christianity (Parsitau, D.2006). This kind of Christianity plays a significant role in the lives and faith of many Malawians, and informs their religious world view.

This research seeks to understand and examine the challenges is development to African Christianity, and to find out what lessons can be learned from the challenges identified.

## LIST OF KEY TERMS

CHARISMATIC MOVEMENT

CHARISMATIC RENEWAL

“MAINLINE” CHURCHES

PENTECOSTAL CHURCHES

PARADIGM

PRESBYTERIAN CHURCH

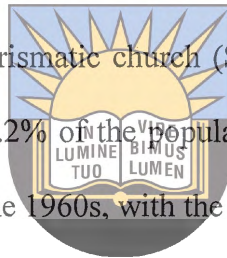


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## BACKGROUND INFORMATION TO THE RESEARCH

## 1.0 Introduction

Pentecostal and charismatic churches form an inevitable and buzzing part of contemporary Malawian Christianity. By the year 2004, Malawi had 211 Pentecostal and charismatic denominations, comprised of thousands of local churches. One million Malawians are affiliated in one way or another to a Pentecostal or charismatic church (Strohbehn 2002:9-10). In contrast, in 1960, Pentecostals constituted only about 1.2% of the population of Malawi. This clearly reflects the growth of Christianity in Malawi since the 1960s, with the charismatic churches leading.



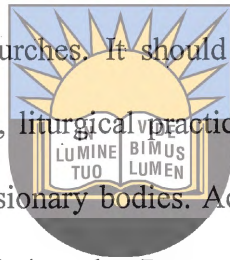
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Kālu (2008:99) observes that since 1980's Malawi has seen the Pentecostal churches mushrooming and growing at a much greater pace than the "mainline" churches. In fact, this growth has caused a decline in the membership of the "mainline" churches. Fiedler (1999:34) suggests that the new trend consists in greater diversification in the religious field, and represents a gradual move away from the more established denominations towards churches that allow for greater participation of all and churches that provide for a greater level of commitment and identification. This however does not necessarily account for the rapid growth.

"Mainline" churches (the Blantyre Synod of the C.C.A.P included), according to Omenyo (2002: xiv), have been affected by the Pentecostal/charismatic phenomenon. The growth in membership of Pentecostal churches has been accompanied by a corresponding loss of members in "mainline" churches. In other words, "mainline" churches are losing members to Pentecostal churches; this

has been precipitated by several factors. One factor relates to the response of the “mainline” church to Pentecostalism. Omenyo (2002) notes that some “mainline” churches have tended to see Pentecostalism as a source of conflict among themselves about doctrines and policies. Pentecostalism is viewed as an attack against main aspects of mission-founded denominations. Secondly, church elders were encouraged to treat the youth as rebellious upstarts instead of listening to them. Elders expelled youth from churches in one place after another. Charismatic movements attract young people and women (Turner 1971, Kendal 1978, and Ekechi 1971). The churches showed insufficient concern for people and allowed disunity to arise. Consequently, to maintain peace, many members sought solace in mushrooming Pentecostal churches. Another factor concerns the liturgy of the “mainline” churches. It should be noted that “mainline” Christian churches in Malawi had their own policies, liturgical practices and theological traditions handed down to them by the founding western missionary bodies. Accordingly, these churches have been grappling with the problem of accommodating the Pentecostal experience within them as a departure from ‘tradition’ (Ross 1996: *Together in Excellence*)



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The charismatic resurgence, which is currently sweeping across the “mainline” denominations in Malawi, is a challenging issue to the Blantyre Synod in Malawi. The Synod has seen its members moving in droves to charismatic/Pentecostal churches. Strohbahn (2002:9-10) noted that for more than fifty years, the “mainline” churches in Malawi have been grappling with attempts to accommodate the charismatic experience. This study therefore investigates how the “mainline” churches in Malawi have faced the challenge of charismatic movements in their own midst. This dissertation focuses on the Blantyre Synod of the CCAP church and the Living Waters Church as case studies.

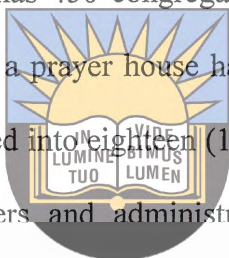
### **1.1. The history of the Church of Central Africa Presbyterian (C.C.A.P.) Blantyre Synod.**

The Church of Central Africa Presbyterian was established on 23rd October 1876 by Scottish

missionaries led by Henry Henderson Ross states:

*“Scottish Missionaries, the beliefs and ideas (of the Scottish Missionaries) that are implied in their actual policy as well as those that they expressed when reflecting on their task must not be seen apart from African society, neither can they be properly understood without some reference to the Church of Scotland from which these men and women came” (Ross, 1996:17).*

The Mission was originally located at the Blantyre City clock tower, about 2kilometers away from its present location; however, Henry Henderson decided to move it to where it is now located, that is, within Chief Kapeni’s area. The church has grown from an initial 30 members in 1876 to the present day membership of 1.7 million. It has 450 congregations and over 600 prayer houses (a congregation has over 200 Christians while a prayer house has less than 200). For the purpose of administration the Synod has been subdivided into eighteen (18) administrative regions known as Presbyteries. With this strength of numbers and administrative organization, the Synod of Blantyre is quite strategically positioned to serve as an effective tool for the evangelization and transformation of the entire Southern Region of Malawi.



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## **1.2 The Living Waters Church.**

### **1.2.1 Historical Background**

According to Pastor P. Nkosa (interviewed on 14th July 2009, Namwera, Mangochi, Malawi) this church started on the 5th of January 1985, with five families under the leadership of Apostle Dr. Stanly Ndovi, who is the founder and President of the church. The founder was formerly a member of Apostolic Faith Mission church. The church has spread from Blantyre to the Central, Eastern and Northern Regions of Malawi. In 1989, it had 500 branches within Malawi and in 1996 the Living Waters Church started sending out missionaries that it supported. The church grew very rapidly because it concentrated on teachings and evangelization. National branches outside of Malawi are

found in Mozambique, Tanzania, Botswana, Zimbabwe and South Africa. In order to attract people, the Living Waters Church use popular gospel music. Gifford (1998:146) states that the worship is exuberant and exiting. The church is usually entertaining because of its lively music, singing and dancing. They also have praise and worship teams.

The service is made up of three parts, the music which includes “praise and worship” the sermon and the offering service. Hollenweger (1997:23) suggests the major attractions as their music and liturgy to the most attracting factors. The church choir usually leads the congregation in emotional songs, to usher in the presence of the Holy Spirit and to prepare people for the sermon. It is common to see people crying, falling and displaying strange feelings and pneumatic phenomena during worship services. These aspects attract Christians from other denominations and those without denominations to join the Pentecostal churches because they think and trust that God will reveal Himself through these churches so as to solve their problems.

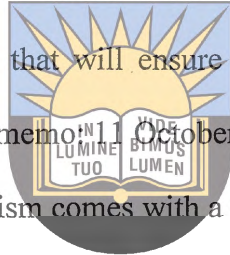


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Most of the “mainline” members move to Pentecostal/charismatic churches because of different spiritual needs. Some need special prayers for their problems, some need fellowship with other young Christians (most Pentecostal churches are full of young people - boys and girls- and women), while men are few. Pastor Gondwe of the Living Waters Church confirmed this during interviews in Blantyre. He emphasized that he joined the Living Waters Church because he needed to fellowship with the other youth. Some join in search of spiritual healing and sound theology. Christians are given freedom to choose the type of baptism they want whether sprinkling or immersion, freedom to baptize their infants or not; they rely heavily on experience. But experience needs theology to maintain its integrity and theology needs experience to sustain its life (Culpepper 1977:441).

### 1.3 The Research Problem

The Blantyre Synod is losing its members to the fast growing Pentecostal churches. Mainline churches are witnessing a mass exodus of members to Pentecostal churches that are in turn growing very fast. Loss of membership does not occur without implications. First, loss of membership reflects negatively on the image and identity of the “mainline” church. Blantyre Synod is a reputable church with a venerable history of Christianizing Malawi. Losing members to Pentecostal churches may reflect a loss of faith in the Christian ideals that the church has stood for. In a memo to its clergy, the synod acknowledges that “research and consultations on Pentecostalism are required with a view to develop strategies that will ensure that the church retains its members without losing its identity” (Blantyre Synod memo of 11 October 2008). This acknowledgement by the synod implies that the growth of Pentecostalism comes with a great cost to the identity of the Synod in view of its loss of members.



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The second implication is of reduced income on the part of the Synod and mainstream churches generally. Loss of members to Pentecostal churches implies that the synod also loses its financial base from which pledges are collected to enable the church to operate. Management of Blantyre Synod notes that 70% of its finances relate to pledges from 1.7 million of its members (Blantyre Synod draft budget statement: 2009).

### 1.4 Preliminary Literature Review

Pentecostal and charismatic churches are found everywhere in the World. These churches have influenced numerous members from the mainline churches to leave leading to loss of members. Omenyo (2002: xiv) states that the “mainline” churches fear of Pentecostal and African breakaways, is well founded. They rightly fear that charismatic and Pentecostal influences in the

“mainline” churches will split them. The Catholic Church has shown how a church may deal critically and pastorally with such phenomena. The Catholic Church has appointed priests and theologians to accompany the activities of Renewal Groups, counselling them without destroying their lay impetus.

In Malawi, most of the “mainline” churches have been affected by Pentecostal/charismatic phenomenon. It is different with Ghana Churches where the Pentecostal leaders are accommodated or given offices to operate within the “mainline” churches in order to keep its members from leaving their mother churches (Omenyo 2002 :xiv). The “mainline” churches fear that allowing Pentecostal Pastors to operate within their churches, could transform this churches to be Pentecostalism. At best some Pentecostal practices such as praise and worships, singing of choruses could be accepted in the mainline churches.



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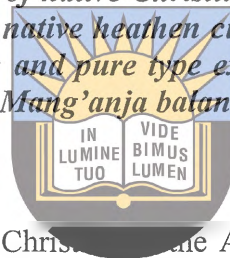
The Established Church of Scotland sent missionaries to Malawi as a follow up to the work started by Dr. David Livingstone. Ross (1996) noted that the missionaries started work in Malawi in 1876 and that flat part of Africa was then called British Central Africa. The evangelistic methods used by the first missionaries involved the founding of mission schools. These employed Christian teachers, who would teach Arithmetic, English, Bible Knowledge and other subjects. He also notes that the Missionaries at Blantyre Mission became embroiled in local politics instead of reaching out to the people with the message of Jesus Christ and that this led to the dismissal of the first Missionaries (Ross 1996: 83). Politics refers to the activities and policies of those who control or seek to control the government or to the activities of anyone who seeks any position of power or advantage. Accordingly politics is also practiced in the church, but in the main churches should follow what the Bible says. Jesus sometimes talked and behaved as a politician. Politics is not to ill-treat the people of God. As missionaries evangelism should have engaged them more than, in politics. Politics and evangelism must be practiced at its own time and evangelism at its own time except when one has

to speak prophetically as Jesus did with King Herod (Luke, 13: 31-35).

The first missionaries patiently tried all kinds of tactics, and tried to get a grip on native language life, custom and history. In order for them to spread the gospel they tried to learn the language, culture and customs of the natives in the villages in order to win them for Christ (Ross 1996:85).

The missionaries learned the Mang'anja language in order to better communicate and make locals accept their teachings, new faith and church (A November 1894 News paper) states that :(Quoted from Ross's book).

*We had in (Mlunga's village) the spectacle of native Christian households, and of converts being true to their profession in the midst of the native heathen custom, amongst their tribal Brethren around. The Christianity is of a very high and pure type exceptionally clear in its moral stand point, and partaking of all the old Yao and Mang'anja balance of thought.*



The Scottish missionaries tried ardently to Christianize the Africans of Malawi, by preaching the good news of Jesus Christ. They also developed the country and stopped the slave trade. Therefore, as Jesus Christ commissioned His disciples to go and preach, we ought to do likewise. We should

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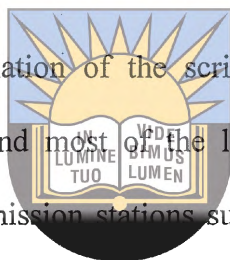
develop our churches, train its leaders and equip them with the necessary tools for the enhancement of the church. The missionaries are said to have recognized the need to use the African language in worship services (Ross 1996: 86). This was done to make every one join intelligently in the worship. Furthermore they started using locals (e.g. Joseph Bismarck, Rev. Harry Matecheta, Rev Steven Kundecha, John GrayKufa and Rev Harry Mtuwa) to share the word of God with their followers. The involvement of Africans in sharing the gospel was expanded upon at the Blantyre Mission Native conference of 1910. This Conference brought together Africans from Blantyre mission and other missions in Nyasaland (Malawi) to discuss different subjects relevant to the spiritual growth of the church (Ross 1996: 194-195).

In order for the church to grow it must have strategies to follow in order to reach out to people

within their respective churches. They must conduct revivals, seminars and retreats during which church members must be given opportunity formally to receive Jesus Christ as their Saviour.

The major methods that Charismatics use in fulfilling their evangelistic task outside their churches are house to house visitation, open air preaching, and house to house evangelism. Members earmark a village, town or area in a city and share the gospel with individuals ( personal evangelism).They stop at various points in the area for one person to preach the gospel ( Omenyo 2002: 261). However, the missionaries used similar methods to ensure their success. The question this paper focuses on is: why did the Blantyre Synod, as a “mainline” church, abandon these methods?

According to Paas (2006: 195) the translation of the scripture into the vernacular language, Mang'anja, helped to spread the gospel and most of the local people were easily evangelized. Evangelization was carried out in village mission stations such as Domasi, Zomba and Mulanje. Their purpose was to lay foundations for an African church, not Scottish or English one, but a truly African church, through evangelism (Paas 2006: 194).



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Like Ross, Colvin (1976) also recognized the use of educated Africans in spreading the gospel who worked also as interpreters for the missionaries. An example is given of Tom Bokwito who was an interpreter of Henry Henderson. He was not just an interpreter; he also translated the scriptures from English to the local Mang'anja language. Colvin (1976) points out how difficult it was to establish churches in the villages. So, in the case of Joseph Bismarck who when trying to gather people for a church service in some of the villages was threatened by the villagers with violence if they were not left alone (Colvin 1976: iii). The first missionaries tried their level best to evangelize the Africans by going right into the villages. They employed Teachers/Evangelists; the same person could teach; pupils from Monday to Friday and on Sunday would conduct church services. They opened new centers for church services wherever possible.

Colvin (1976) reveals how the establishment of mission schools, the employment of Africans and the formation of women's groups, influenced many to join Christianity. Different headmen became keen, to have schools in their villages which later led to the villagers' conversion. According to Green (1979) Christians were putting first things first then. They were accused of turning the world upside down with the good news, as they told people about Jesus Christ (Acts 17.6). Evangelism is the sharing of good news. In the early church every man and woman saw it as his or her task to bear witness to Jesus Christ by every means at his or her disposal. The Christians of the New Testament days saw dynamic worship together along with imaginative evangelism as the twin purpose for which the church existed (Green 1979: 9-11).



In sharp contrast to Blantyre Synod's congregations regard worship as their primary and evangelism as their secondary activity. In most churches, people fail to take seriously the last command of Jesus Christ to "Go and make disciples of all nations" Krass (1974). The first Christians have so much to teach us about the, great commission, which is to train and make disciples of all nations. The church should train lay leaders and equip them with the necessary materials, Bibles and tracts.

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Green (1979: 14-16) observes that the first Christians had no Board for Missions and Evangelism. They had no conferences or training courses on the subject, they had no fixed creeds. Therefore, today evangelism can be effectively conducted because there is everything, the evangelism committees, church buildings, Christians, courses and materials for evangelism and training. The church cannot proclaim the gospel of Jesus Christ without showing it; therefore, the church ought to emphasize preaching, while the feeding, the healing, the educating and the liberating recede into the background. The Pentecostals try to show the fruit of the gospel by practicing what they preach, by praying for the sick, doing charitable work, fellowshiping visiting those who lost beloved ones, and loving one another as Jesus Christ instructed all Christians to do.

### 1.4.1 Beliefs

The “mainline” churches are receptive to new ideas and societal changes without abandoning what they consider to be the historical foundations of the Christian faith. The “mainline” churches are open to ordination of women. They teach and believe that the Bible is the word of God in function, but must be interpreted both through the culture in which it was originally written and examined making use of reason.

### 1.5. The Research Questions



There are five critical questions that direct the course of this research:

- a) What is the framework of beliefs and practices that attracts Christians to the Pentecostal churches?
- b) What are the practices of Pentecostal churches that attract Christians?
- c) How do they evangelize?
- d) What are the practices as to worship, preaching and healing?
- e) What are the other aspects that attract Christians?

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### 1.6 Research Aims and Objectives

The aim of the study is to find out why Pentecostal/Charismatic movements are growing faster than the “mainline” churches and at once why the “mainline” churches are losing members to the Pentecostals. The research will explore the Pentecostal churches’ secret for success in terms of church growth. The specific objectives of the research are as follows:

- a. To establish why Pentecostal churches seem to flourish and grow faster in terms of numbers and

influence than to the “mainline” churches.

- b. To find ways that could check the movement of Christians away from the “mainline” churches
- c. To determine whether the reasons for joining the charismatic movement are in line with Biblical teaching
- d. To reveal and compare strengths and weaknesses of both Pentecostal and “mainline” churches.

### **1.7 Theoretical (or conceptual) Framework**

The study will use two adapted theoretical perspectives to examine the issues involved in the doings mainline and Pentecostal /Charismatic churches. These are the functionalist view and the critical theory perspectives.



#### **1.7.1 The Functionalist Perspective**

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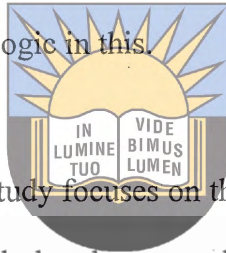
The functionalist perspective’s central concern is functionality in society. The aim is to serve people in society; therefore, the church must serve the people by meeting their spiritual and physical needs as they function in society.

The functionalist perspective holds that society has many parts, as Landis (2001: 467) puts it. Functionalist sociological theory focuses on the structures that emerge in society and on the functions that these structures perform in the operation of society as a whole. It also contends that if society is to survive and function smoothly, all its organs must work harmoniously and maintain equilibrium and balance. Bassis, et al (1991: 45) insist that functionalism sees society as a stable, well integrated self regulating system that endures because it serves peoples basic needs. Functionalism therefore requires that all organs of society such as defence forces, legislature,

economic finance houses, educational institution, hospitals and the churches must work harmoniously to preserve order and work for the interest of society (Babbie, 1977). Functionalists therefore support all organs of society that positively contribute to society's peaceful, progressive operation and oppose those that are disruptive and destructive.

#### 1.7.1.1. Functionalist Inequality

The functionalist theory holds that inequality is of benefit to society as a whole because the promise of greater rewards motivates people to take risks, pursue difficult goals, challenge existing ideas, innovate, and explore. There is inescapable logic in this.



In tandem with functionalist thinking, this study focuses on the religious sector specifically seeking to examine whether mainline or Pentecostal churches grow by teaching and spreading values that are harmful to or compatible with Blantyre's teaching about society. This study proceeds on the assumption that religious institutions such as churches are the guardians and custodians of moral teaching and grooming in terms of values (Macionis: 2000). Society assumes that religious institutions, be they "mainline" or Pentecostal, must include norms and values. This includes the support of moral means of recruiting, maintaining, and influencing people's lives, and ethical means in amassing resources (Joy Magazine 2009).

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#### 1.7.2 Critical Theory.

The second theoretical framework that drives this study is critical theory. Critical theory examines the players in any social situation. It examines the forces that jostle for influence in pursuit of their interests. It also examines the power dynamics which create various discourses. The focus of this study is on charismatic/Pentecostal and "mainline" churches and their leadership. In both categories

of churches, the leaders are central in drafting rules, procedures and regulations which the believers follow. The leaders influence the manner of worship and are entrusted with prophetic powers and healing abilities. Although not directly worshiped, they are nevertheless held in high esteem. Pentecostal leaders tend to be individualistic in leadership style. They have financial ambitions as well; they control the funds and use them to build the churches. Leatet *al* (1986: 196) observe that in contrast to the community owning and controlling the funds for its own activities in these organizations, the situation is different. He argues that “in contrast to the individualistic drive of survival of the fittest and an uncontrolled free market of capitalist society, socialism offers a vision of producers in which the working people own and control the means of production.” However, in the Pentecostal churches the people do not control the resources.



Our comparison of Pentecostal and “mainline” churches, revealed that the latter seek to serve rather than to make a profit. Emphasis is on free will giving and offerings and leaders do not control the funds, committees are set up for the purpose (that is in “mainline” churches). Leatet *al* (1986:194) define socialism as a political and economic theory according to which the resources should be owned and controlled by the people. Everyone should be given equal opportunity to develop her/his talents and the wealth of the community should be fairly distributed.

## 1.8. Research Methods

### 1.8.1. The Interpretive Qualitative Research Paradigm.

The study is conducted in terms of interpretive paradigm, which derives from the constructivist tradition. This is because people’s influence and choice of religion are best researched from a deep understanding of phenomena and the beliefs at work in practice. The interpretive perspective views the world as having multiple realities, attested to by Maree (2007), Guba& Lincoln (1994).

A paradigm is the philosophy that guides the research. It reflects the researcher's outlook on the world. Interpretivists hold that life can only be understood from the personal experiences of those who live it (Cresswell, 2003). It arises out of the constructivist tradition. Its epistemology is to understand phenomena (De Vos, et- al 2005). Its purpose is to construct detailed descriptions of social reality. It is a fitting paradigm for this study where the terrain is unknown and the purpose of the study is to understand the reason behind the phenomenon observed in this case that of "mainline" churches losing people to Pentecostal churches. It uses interpretive methodology which utilizes inductive reasoning. In this study an in-depth knowledge of phenomena is sought as those who have first hand knowledge are interviewed to describe the experiences they lived (Reid, 1993), from an insider's point of view.



McRoy (1995) explains that "the qualitative research in its broadest sense elicits participant accounts of meaning, experience or perceptions". The qualitative researcher therefore expends effort to observe phenomena in its natural setting and takes on the subjective view of being informed by an insider and does so without stating his hypothesis *a priori* (Marshall & Rossman 1999). Babbie (2001) sees a paradigm as a basic model that a researcher use not only to explain their philosophy when viewing reality but also as the manner by which knowledge is organized. In qualitative research knowledge is said to be value laden (Alston & Bowles, 2003). It is also a major discriminatory factor that qualitative data is reported in narrative manner (Willanson & McNeill 1996).

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### 1.8.2. Qualitative Approach

Since the study is located in the interpretive approach, it uses qualitative methods to examine social reality. Qualitative methods are ways of conducting research on behavioural trends. It searches for opinions beliefs and attitudes, behaviours and motivations, practices and casual factors to explore

the context and environment in which certain behaviours are acted out. Qualitative methods use words to describe the depth of social phenomenon where in quantitative methods use numbers. It can study foreign cultures. Examples of qualitative methods are participatory rural appraisal (P R A), focus group discussion, observation and conversation. According to Hanning, et al (2005), knowledge is constructed by observation and articulated by personal descriptions of participants. This is pivotal to the research study because only the emic (insiders) views can detail what goes on in a context as opposed to the epic (outsiders) view. Qualitative methods also provide in depth knowledge of phenomena which creates a holistic picture of the learning interactions of those who have lived the experience.

### 1.8.3. Research Design



The design of this study was a case study. This is a suitable design where the knowledge interest is to understand phenomena in depth and ~~within the context of its natural surroundings~~ as supported by Jupp (2006:20) who defines a case study as “an approach that uses in-depth investigation of one or more examples of current phenomenon, utilizing a variety of sources of data. Further, Gilham (2001:1) offers a succinct definition of a case study when he urges that it is “a unit of human activity embedded in the real world which can only be understood in context”. This is an important anchor for the study. A case study is one which investigates occurrences in a bounded case to answer specific research questions. Yin (2003:46) distinguishes between single and multiple case studies. A study may contain more than a single case. A common example is the study of innovations in which individual schools adopt some innovations. Each school is the subject of an individual case study but the case study as a whole covers several schools and in this case uses a multiple case study design. In this study the Blantyre Synod, of the Presbyterian Church is taken as an example of a “mainline” church, a case study, which is compared to a Pentecostal church, another case study.

#### 1.8.4. Sample

This study selected a sample of 10 Pentecostal and 10 “mainline” congregations. The researcher interviewed 10 Christians from “mainline” and ten Christians from Pentecostal churches. Approximately 20 people were interviewed. Six church leaders were interviewed (3 from “mainline and 3 from Pentecostal churches). This sample was adequate to develop in-depth insights about the key issues of the study. People who are better informed on the issues under investigation were selected to be interviewed.

#### 1.8.5. Instruments (Interviews, documentary analysis)

There are specific practical measures and tools employed to access or generate data through different forms of interaction. Following Maree’s approach (2007), the study used multiple methods of data collection, such as interviews, reports and church policy documents. An analysis to ensure measures of validity, reliability and trustworthiness will follow.



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##### 1.8.5.1 Interviews

Jupp (2006:157) defines interviews as a method of data collection, information or opinion gathering that specifically involves asking a series of questions. Flick, et al (2004) indicates that focus groups focus on one subject to be debated and analysed that the interviewees and interviewer are familiar with. Focus groups evoke unexpected reactions and are vital when respondents are required to discuss issues as they really are. Semi structured interviews and documentary analysis were also used. The interviews were in-depth in order to obtain the fullest understanding picture of evangelism in the Blantyre Synod and the Pentecostal movement.

### **1.8.5.2 Document Analysis**

At the Malawi National Archives the researcher perused documents such as Minutes (of the General Administration Committee) of the Blantyre Synod of the Church of Central Africa Presbyterian. These documents provided insight into policy. Briggs and Coleman (2007) claim that documentary analysis is an indispensable element in most case studies. In-depth interviews with a view to obtain a fuller perspective of evangelism in the Blantyre Synod and Pentecostal movement were utilized.

Secondary data was collected from published and unpublished books, articles and theses. These were obtained from Zomba Theological College Library, Fort Hare University Library, Chancellor College Library and Blantyre Synod Resource Centre. The collected data was analysed according to theories of evangelism.



### **1.8.6. Ethical considerations**

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The researcher observed the research code of ethics as spelt out in the rules of the University of Fort Hare. This included observing the participant's right to privacy, anonymity, confidentiality, informed consent and security. Respondents were alerted to the fact that they were free to terminate the research engagement at any point. The ethical issues relate to confidentiality; conflicts of interests and neutrality as issues to keep in mind, not only for the mediator, but for the interpreter as well. The researcher made sure that the interpreter too read and stood by a code of ethics or professional conduct. Lack of awareness of ethical considerations can and frequently does result in mistakes that might otherwise have been avoided.

### **1.9. Significance of Study**

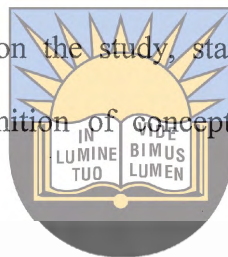
This research will help the church, especially the C.C.A.P Blantyre Synod to strategize its

programs. The researcher will explore ways of reducing the numbers of Christians who leave the “mainline” churches for Pentecostal/charismatic denominations. I hope that this study will help the Church of Central Africa Presbyterian churches to acknowledge their weaknesses and strengths and so as to be in a better position to arrest the flow of people from “mainline” churches to the Pentecostal/Charismatic denominations. New methods of evangelism will be identified.

### 1.10 Structure of the Dissertation.

#### CHAPTER ONE

Chapter One will cover the background on the study, statement of the problem, the research questions, purpose, significance and definition of concepts. It will also include delimitation, assumptions and rationale of the study.



#### CHAPTER TWO

Chapter two will feature the literature review

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#### CHAPTER THREE

Chapter three will cover methodology and ethical considerations.

#### CHAPTER FOUR

Chapter four will be on data presentation analysis.

#### CHAPTER FIVE

Chapter five will present findings, conclusions and recommendations of the study.

#### CHAPTER SIX

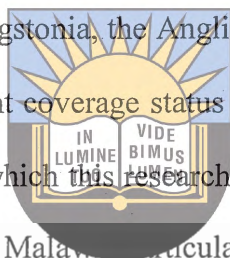
Chapter six will be Reference.

## CHAPTER TWO

### THE HISTORICAL BACKGROUND OF “MAINLINE” AND PENTECOSTAL CHURCHES IN MALAWI

#### 2.0. Introduction

This Chapter is divided into two parts. The first part deals with the historical background of “mainline” churches in Malawi. In particular, the first part of the chapter will focus on all three CCAP synods: Blantyre, Nkhoma and Livingstonia, the Anglican Church, and the Catholic Church in Malawi. The origins, growth and current coverage status of the churches are outlined to serve as a basis for understanding the context in which this research is undertaken. The second part deals with the history of Pentecostal churches in Malawi. Particular attention is paid to Living Waters, Assemblies of God, Charismatic Renewal and Charismatic Movement in Malawi. As with “mainline” churches, an outline of the origins, growth and the size of the congregations is given



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#### 2.1. Globalization of Pentecostalism.

Globalization is the result of advances in different areas of society, such as technology, science and access to communication and information. It is an unavoidable process which has gradually changed all human traditions, including religion (Ayatollahy 2008:34-44). Globalization has influenced Pentecostalism through the concepts of religious resurgence, religious boundaries, exclusion, inclusion from different types of Pentecostalism and their marketing and branding strategies.

According to Bouma (2007:187-202), globalization is the “global movement of people” enabling

the reach of ideas and stories about religion through television and the internet, from anywhere to anywhere at any time. Globalization and the media are helping the process of religious resurgence. According to Almond et al(2003), religious resurgence can be identified within Islam, Buddhism, Hinduism and Christianity as in the mega church phenomenon. The media serve as tools for human interaction and communication. According to Ayatollahy (2008), the media provide for the globalization of religion in the following ways:

- a) The emergence of new technologies contributes for the wide distributions of religious messages within and across religious communities as well as between religious diversities.
- b) The media is making religion omnipresent. Religious activities are not restricted to physical places these days, and anyone can have access to religious events
- c) The media involves religion in moral solutions to moral problems as for example with environment.
- d) Internet and television are helping different religions to have greater awareness of each other.
- e) In this global age, the media strengthens the religious 'dimension 'of culture, by allowing more access to your own religious beliefs and there by gaining a better understanding of the doctrines.
- f) Globalization through the improvement of media technologies and in particular the internet has brought benefits to less developed countries in order to flourish
- g) There is also a danger of the destruction of older traditions in this modern world. New lifestyles are advertised by the media and this often old tradition in counter to older tradition and custom that also relate to religion, values, family and human relationships.



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Pentecostalism is the second largest Christian movement in the world with an estimated 500million followers. It has American origins, and its followers tend to reflect a poor or working class status (Miller & Yamahori 2007).

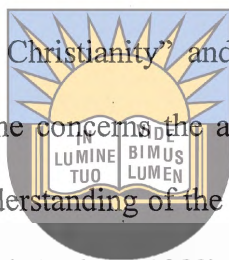
Pentecostalism's world view is having a huge impact on the shape of Christianity. Young, (2005) emphasizes that there are three major types of Pentecostalism in the 20th century; (i) the classical Pentecostal movement, Los Angeles (1906-1909); (ii) the charismatic renewal movement (1960); (iii) the Neo charismatic independent indigenous groups not classified as Pentecostal or charismatic but sharing the faith in the Holy Spirit. McClung (1988:607-609) maintains that the major ideas found within Pentecostal literature have taken this phenomenon to success in its missionary activity.

Pentecostalism's success in missionary work follows a four-fold pattern and sharing to four themes;

(1) The first theme refers to the strict following of the scriptures and the guidance of the Bible. (2)

The second theme relates to "experiential Christianity" and its personal relationship with God through the Holy Spirit. (3) The third theme concerns the active guidance of the Holy Spirit in people's lives. (4) The fourth theme is an understanding of the ultimate destiny of human kind as an

important part of the zeal of Pentecostalism (McClung 1988). John's (1999: 70-84) describes some of the characteristics of the Pentecostal movement. Pentecostals sometimes, viewed as trans-rational, still stand by the function of scripture and the importance of God and the Holy Spirit in making things work.



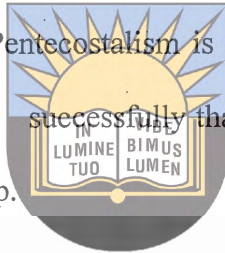
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Most of the growth of Pentecostalism has happened in developing countries, (Miller & Yamahori, 2007) such as of Brazil. The Pentecostal church members have engaged providing medical care, counselling and housing for the homeless. Some of the church members help released convicts in adjusting back into the society or help children, orphans and their families. Thomas (2009:57-76) points to the expansion of the religious market and the consumption of Christian products from the music industry and (gospel music). Most of the traditional religious organizations stand by their values and the importance of God. Thomas (2009) argues that Pentecostal groups are definitely contributing to the increase of networks in order to assist the people that suffer in some way or another. Therefore Pentecostalism can be seen as assisting people in inferior conditions to find

stability in their lives, through the increase in community based social ministries (Miller & Yamahori, 2007)

In conclusion Pentecostalism is a religious movement that keeps revolutionizing and restructuring Christianity as a whole. The massive growth of this phenomenon is due to their missionary activities and their use of the media and new technologies. Thomas (2009: 60-76) observes that new religious groups are more involved with the marketing and the consumption of religious goods while more traditional religion seem to struggle in this globalized world. Pentecostalism is a religious movement capable of adapting to any circumstance or change which is likely to occur in third world countries (Poloma, 2002:1-18) Pentecostalism is developing as a world wide religious movement and seems to be demonstrating successfully that Christianity is still as active as ever and follows its own steadfast path of worship.



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### 2.2. "Mainline" Churches in Malawi *Together in Excellence*

#### 2.2.1. Definition of "Mainline" Churches

The term "mainline" churches is often used to refer to those churches that have the same faith, belong to the same system, or are connected with ideas that most people accept or believe. It describes those people who have common faith. Walls (1996:114) states that the term "mainline" churches is often used for the Roman Catholic Church and for the churches coming from the mainstream of the 16th century Reformation, excluding the off spring of the more radical wings of the Reformation.

"Mainline" churches (also sometimes called mainstream) are those that comprised the vast majority of Protestant Christians from the colonial era until the early 1900's. As a group they have

maintained theologies that stress social justice, concerns together with personal salvation and evangelism. In typical usage the term, “mainline” is contrasted with evangelical. “Mainline” churches tend to be more liberal in term of theology and political issues. This places them to the ideological left of evangelical and fundamentalist Christians.

Several features serve to describe “mainline” churches. First, they are open to new ideas and societal changes without abandoning what they consider to be the historical foundations of the Christian faith. For instance, the “mainline” churches are open to ordination of women. Second, they teach that the Bible is God’s word in function, but must be interpreted both through the culture in which it was originally written and examined using God’s given reason. Third, they are Trinitarian and proclaim that Jesus Christ is the Son of God. They adhere to the historic creeds such as the Nicene Creed, the Apostle’s creed and the Athanasian Creed. Mainline Christian groups are rather tolerant of otherbeliefs and faiths.



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### **2.3. The Presbyterians in Malawi.**

The Presbyterians came to Malawi from Scotland mainly. They had their own system of church government, and followed Calvinist theology. They were affected by the Evangelical revival in the early part of the 19th century.

A group of missionaries came to Malawi, to do mission work. They did take seriously Livingstone’s belief that there should be an industrial and commercial dimension to mission work, certainly in circumstances where the slave trade was the main form of commerce. More missionaries were sent out soon. There were more artisans than ordained ministers (Weller, et.al (1984:39). The project was far more practical and business than the U.M.C.A’s venture of 16 years before. The Presbyterian Church in Malawi has historical roots in the Reformed tradition of John Calvin.

### 2.3.1 The History of the C.C.A.P Blantyre Synod

However, to understand the historical background of the Synod, Ross has divided it into three time spans: first from 1874 when Dr. John Macrae of Hawick first suggested the setting of the mission, until 1881 when it had to be re-constituted under Dr. David Clement Scott; second, from 1881 until 1898, when Dr. Scott left Blantyre for good; and third from 1898 to the beginning of the First World War in 1914 the mission was led by Dr. Alexander Hetherwick (Ross 1996:17).

#### 2.3.1.1. The First Period: 1874 – 1881

##### Dr. David Livingstone's Role in Malawi.



When Dr. David Livingstone visited Malawi (Nyasaland) in 1859, he found a peaceful and fairly homogeneous society, which given the favourable climate and topography convinced him that he had found a place suitable for European settlement and for development as a base from which to combat the slave trade and preach the Christian message. Barriers preventing the new life that the gospel brings from coming to fruition in Africa were not primarily the sinfulness of individual Africans but the actual structures of African society. Most of Malawi (Nyasaland) was dominated by slave the trade and social relations had to be created.

Dr. David Livingstone who was the first missionary to be honoured and remembered by the Blantyre Synod (the name Blantyre is in remembrance and honour of the birth city of Dr. David Livingstone in Scotland) said: “we come among them as members of a superior race and as servants of a government that desires to elevate the more degraded portions of the human family. We are the adherents of a benign, holy religion and by mere consistent conduct, and wise patient efforts become the enjoinders of peace to a hitherto destructive and down trodden race”. Many in Europe

shared these feelings and they saw in the colonial enterprise, the triumphant alliance of the three Cs, commerce, Christianity, and civilization to black Africa which was at the mercy of pagan monarchs and slave trading Arabs (Macquet, 1971:242).

Dr. David Livingstone introduced three things in Malawi (Nyasaland) Christianity, commerce and civilization. Chiefs and other leaders were involved in the slave trade. Therefore as missionary enterprise, they ought to do something about the slave trade. Dr, David Livingstone's aim was to abolish the slave trade completely in Malawi. In 1874, after Dr. David Livingstone's funeral, many people in Scotland took up the missionary call he had sounded in Scotland. There was a deepening of the Christian life of Scotland in all the main protestant denominations, the Church of Scotland and Episcopal Church as well as the Free Church of Scotland and the United Presbyterians.



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As Dr. J.R. Flemming (1933) wrote: When the General Assembly met in May, their members found themselves face to face with something almost unique in the religious experience of the land. One Free Church minister, Dr. Julius Wood, went so far as to describe it as "an out pouring of the Holy Spirit more extensive and remarkable than any that has taken place since apostolic times". In more sober language Professor Charteris, in the Church of Scotland Record, April 1874, bore testimony to the depth and reality of the movement (Flemming 1933:236-237). Dr. James Stewart was the first missionary to dislike Dr. David Livingstone's methods, but in 1873 he changed his mind after attending Livingstone's funeral in Westminster Abbey. Dr Stewart planned to send Free Church of Scotland Mission to Africa. The first African Mission Committee was chaired by Dr. Macramé of Hawick who was appointed by the Church of Scotland.

Dr. Macrae almost despaired of getting the mission started at all. In November 1874 he wrote in the Church of Scotland Record: "Will no successors from Scotland be found to tread the path of her

Christian warrior? No volunteers of Scotland to go forth to endure hardness as becomes the soldiers of Christ and shall the Church of Scotland be the only communion which has not planted her disciples on African soil" (Church of Scotland Home and Foreign Mission Record, Volume 9, November 1874).

In response to Dr. Macrae's appeal Henry Henderson presented himself to Dr. Macrae's Committee. He volunteered to be a pioneer and path finder for the Church of Scotland Mission. He joined Lt. Young and the Free Church party. His task was to find a site for the new mission. Then the first mission party was headed by Dr. T. Thornton Macklin (leader), John Buchanan, George Fenwick, Jonathan Duncan, William Milne and John Walker, without an ordained minister (Ross, 1996:19).

During the first two years of its life, the Blantyre Mission of the Church of Scotland had no clergyman at all. At the Assembly of 1877, the Foreign Mission Committee was compelled to report that: "It is with pain and regret that the committee has to report that, notwithstanding many and sustained efforts, they have not succeeded in obtaining an ordained minister to the mission. It was scarcely dreamed of that a year would pass, and yet, notwithstanding many blessings see the mission without its spiritual leader. What they want, indeed, is to be temporarily supplied by the charity of the sister mission. But is it not a matter of humiliation that no one has come from the ordained ranks of the church to go to Blantyre"? (Reports of the General Assembly of the Church of Scotland 1877 by Foreign Mission Committee Report, p.134).

In November 1877, MacDonald was approached and accepted to go to Blantyre as the first ordained minister. Statistics show that the Church of Scotland had 1,300 ordained men, but it took four years after the death of Livingstone to find an ordained minister for the mission work.

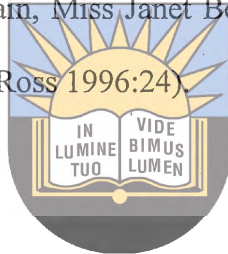
### **2.3.1.2. The Second Period 1881 To 1898**

The second period of the Blantyre Mission started with the arrival of Dr. Clement Scott, in

December 1881 This was a period of success; the foundations of both the church and of a new Malawi were laid during this time Neil(1964) writes:

*Nyasaland was divided between the U.M.C.A and the Scots, the two great Presbyterian churches of Scotland coming in with a wonderful array of enterprises, evangelistic, educational, industrial and agricultural, certainly among the best organized mission projects in the world*

When Dr. Clement Scott went to Blantyre in 1881, he joined Henry Henderson and the gardener Jonathan Duncan, both retained from the original mission party. By the time of the setting up of the British Protectorate in 1891 he had gathered around him a very able group of people, of whom the most outstanding were Dr. Bowie, Rev.W.A Scott, Rev. Henry Scott, Rev. Robert Cleland, and Rev. Alexander Hetherwick, John Mcllwain, Miss Janet Beck and Miss Margaret Christie From then until 1914 many others came to serve (Ross 1996:24).



### 2.3.1.3. The Third Period 1898 -1914

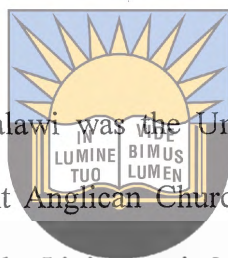
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This period had two major challenges; the mission work in Malawi was growing very successful, while the income part of it was doing poorly. The Church of Scotland established the Advance Sub committee, to raise funds for the mission work. Though this committee raised some funds, it was not enough to meet the need. The work of the Advance Movement cleared the debt that had so burdened the Foreign Mission Committee (FMC). Ross (1996) wrote: “although no crisis recurred in this period like those of 1876 or 1893 the F. M. C was never in a financially comfortable position during the years 1898 to 1914.”

The first period was faced with financial difficulties, but the positive side of it was the rapid growth of the church and the interest of many people in the mission work as the F.M.C reported to the General Assembly of 1907: “By God’s blessings the results of the labours of our missionaries during many years, now become very apparent with a vast increase in baptism. No wise man judges a mission solely by the number of its converts. But other evidences of a healthy mission are not

wanting. There is the solid structure of the African Church as reported by our Deputy, Mr. McCallum. It is not too much to say that the success granted in the mission field is God's challenge to this church, to cease from each present parsimonious support of the Foreign Mission and to the greatness of its duty. On the other hand, the clear message of the committee to the General Assembly and through the Assembly to the church must be that the Foreign Mission, as it is now cannot be carried on with its present income".(Assembly Reports, 1907, F.M.C, Introduction: 67, quoted from Ross 1996:33).

### 2.3.2. The History of Livingstonia Synod (C C A P)



The first classical mission to work in Malawi was the Universities Mission to Central Africa (U.M.C.A) in 1861 from which the present Anglican Church in Malawi developed. The second classical mission to set foot in Malawi was the Livingstonia Mission. The beginning of this mission is linked with the history of the mission of the explorer David Livingstone who had died at Chitambo village in Zambia on the 1st of May 1873. His servants Chuma (Juma) and Suze (Susi), buried his heart there but his embalmed corpse was brought to the coast of Zanzibar, taken to Britain, and buried in Westminster Abbey in April 1874. After Livingstone's burial, James Stewart, Missionary of Lovedale in South Africa proposed to the General Assembly of the Free Church of Scotland that a mission should be established at Lake Malawi. He said; "I would humbly suggest as the truest memorial of Livingstone, the establishment by this church, or several churches together, of an institution at once industrial and educational to teach the truth of the gospel and the arts of civilized life to the natives of the country and which shall be placed in a careful selected and commanding spot in Central Africa, where from its position and capabilities it might grow into a city, and become a great centre of commerce, civilization and Christianity. And this I would call Livingstone" (Paas, 206:190).

On the 21<sup>st</sup> of May, 1875, the first group of missionaries set off for Malawi under the leadership of E.D. Young, a naval officer who had previously visited Lake Malawi during Livingstone's search expedition in 1867. Robert Laws was the only ordained minister among the six men who comprised this party (McIntosh, 1993). On the 12th of October 1875 the party arrived in Malawi in the Mangochi area of Chief Mponda. The party chose Cape Maclear as a suitable site because it had a good harbour, was sheltered from wind, and appeared to be a healthy place. On Sunday the 17th of October, 1875, they opened the first station of the Livingstonia Mission.

### 2.3.3. The History of Nkhoma Synod. (C C A P)

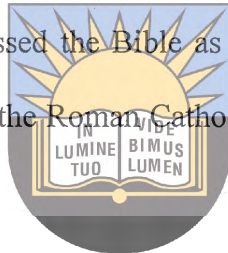


The Dutch Reformed Church Mission or (Nederduitsch Gereformeerde Kerk Sending -N.G.K.S) from South Africa was the fourth mission to join in the evangelization of Malawi. In 1886, the Synod of the Dutch Reformed Church Mission was looking for a new field for missionary work. In 1888 Rev. Andrew Charles Murray a student of the DRC, arrived on the scene, but he had made contact with Rev, James Stewart of Lovedale in South Africa. Rev. Andrew Charles Murray became the first South African missionary to Malawi. Rev Murray arrived in the country in July 1888 and was welcomed by Laws at Bandawe Mission Station of Livingstonia Mission in the Northern Region of Malawi. Elmslie explained to him the policy of Livingstonia Mission. Livingstonia operated in the North and Blantyre Mission in the South, and it appeared appropriate for the Dutch Reformed Mission to operate in the centre.

The following year the Rev. Thenius C. Botha Vlok joined him and set up the first Dutch Reformed Church Mission (D.R.C.M) station at Mvera in the highlands of the central Angoniland. Nkhoma Synod was officially established on 28 November 1889 at Mvera, near Chief Chiwere's village which he named "Mvera" (obedience) (Weller et al, 1984:112). The Mission Station was under the leadership of Rev. A.C.Murray and Rev. T.C.B. Vlok. The following things were done:

- (a) Translation work of the Bible into the Chichewa language was done.
- (b) An Institute for the training of teachers and evangelists was established.
- (c) A School and medical services were established at Mvera in 1890.

Progress at Nkhoma was naturally slower. The first group of converts was baptized at the end of 1897. At this time the D.R.C Missionaries had opened stations at Kongwe and Nkhoma and had taken over Livulezi and Cape Maclear from Livingstonia Mission (Weller et al 1984:113). The priority of the Dutch Reformed Church Mission was to gather in the lost souls for the kingdom of God and to build the local church, provide schooling, and improve the medical and material conditions of the people. The mission stressed the Bible as the highest authority for the life and teaching of the church. It strongly opposed the Roman Catholic Church for putting the authority of Tradition and church higher than the Bible.



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Another notable aspect of the mission ~~was its work with women and girls.~~ The mission introduced pastoral advisory activities, called (Chilangizo). Later, they introduced the Women's Guild (Amayi a Chigwirizano). Translation of the Bible was done by W. H. Murray from the D.R.C.M, Hetherwick and two African teachers from the Church of Scotland Blantyre Mission. Murray worked on the New Testament. The translation of the Old Testament was done by Murray and a team of African and European Assistants. In 1922 the full Bible was published entitled "BukuLopatulika"(Holy Book).

### 2:4 The Roman Catholic Church

The first missionaries to Malawi, known as White Fathers sent three French and one Dutch priest to establish the first Roman Catholic Mission in Malawi, at Mpondasi village at the southern tip of Lake Malawi (Linden, I. 1974:13-42). To understand the history of the Roman Catholic Church in

Malawi, there are three approaches that can be identified.

#### **2.4.1. The first Approach: The White Fathers at Mpondasi**

The Portuguese planned to establish a mission at Mpondasi to give substance to their shadowy classics to the area. Chief Mponda welcomed the Priests and the British be in his village. It was a matter of preventing an attack by either power. In 1890 Mponda signed a treaty with the British. After 18 months of sickness, loneliness and anxiety, without having administered a single adult baptism, the White Fathers left for Zambia.



#### **2.4.2. The second approach**

In 1897, Joseph Dupont was made Vicar Apostolic of the vast Nyasa vicariate. In 1901 Dupont and other priests disembarked at Port Herald (Nsanje) and placed a catholic emblem, the Miraculous Medal, at the foot of a baobab tree. It was a sign of dedicating the land to the Blessed Virgin Mary. (Weller et al 1984: 100 -101)

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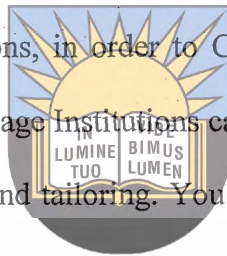
#### **2.4.3. Early Expansion.**

Despite tensions and difficulties, the rate of catholic expansion was impressive. Weller et al (1984:100-102) state that Mua Mission was founded in 1902, followed by Kachebere, Like and Nguludi in 1903. In 1908 the daughters of wisdom arrived, followed by the White Sisters in 1911. In 1906 Neno was opened, followed by Utale in 1908, Ntakataka in 1908 and Bembeke in 1910 was divided from Mua, Parish Nankhunda near Zomba was founded in 1912 and Blantyre in 1912 as well.

The first Malawian Bishop was the very Reverend Fr. Cornelius Chitsulo of Dedza. Religious rule for the White Fathers instructed them to observe the culture of the people amongst whom they worked (Weller, et al 1984:102). In contrast with the Scottish missionaries, who hoped for economic transformation and the development of an urban society, the Catholics saw their work as the christianisation of existing village institutions. They tended to take tolerant attitudes to popular religious observance.

#### 2.4.3.1 The Aim of the Missionaries

Their work was to set up village Institutions, in order to Christianize the existing villages. The Roman Catholic Church in Malawi have village Institutions called "Village Polytechnic where local students are trained in carpentry, building and tailoring. You can find one at St. Anthony Catholic Parish at Thondwe in Zomba District.



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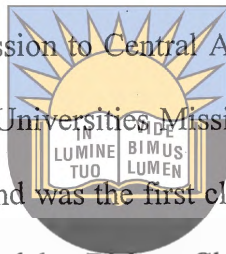
According to Weller and Linden, (1984) they observed that, if the Catholics, who felt that they had sinned by taking part in any particular traditional ceremony, could confess, thus received absolution and resumed the practice of their new religion. Ancestor veneration was practiced everywhere and Catholicism officially disapproved of it as worship of false gods, yet it easily co-existed in the minds of converts with their Christian beliefs.

#### 2.5. The Anglican Church

When Dr. David Livingstone completed his first great journey across Africa in 1856, his report of the "open path for Christianity and commerce" evoked a response from a wide variety of people. The need in the areas which he had visited in the later part of his journey towards the east coast was at least as great, for the slave trade was becoming an increasing scourge. The majority of

Livingstone's hearers, when he made his famous speech in the Cambridge Senate House were members of the Church of England. And it was a mission from this body which made the first attempt to penetrate the area from the east coast. Livingstone's speech at Cambridge supplied the necessary impetus, and the Universities Mission to Central Africa, (U.M.C.A) was formed. It consisted of the University graduates who came from the middle and upper strata of English society. The mission had taken seriously Livingstone's belief that the introduction of commerce was an essential part of the work. The headquarters of the (U.M.C.A) was at Likoma Island.

In 1858 a society called the Oxford and Cambridge Mission to Central Africa was founded. The name was later changed to Universities Mission to Central Africa (U.M.C.A) and it first deployed activities in Malawi (Paas, 2006:126). The Universities Mission to Central Africa (U.M.C.A) from which the present Anglican Church grew, and was the first classical mission to work in Malawi. In 1860 the missionary party left England, led by Bishop Charles Fredrick Mackenzie. They met Livingstone at the mouth of the Zambezi. They founded a mission station at a place called Magomero. It was situated on a slave trading route. The missionaries tried to liberate the slaves. They were involved in an armed campaign against the slave traders, and became up in inter tribal disputes. Bishop Charles Fredrick Mackenzie became ill and died. The group withdrew, first to Chikwawa, then to Morambara , Zanzibar (Paas, 2006:189).



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In 1882 the U.M.C.A returned to Likoma Island. The great Cathedral was built. The Anglican Church grew (Ross 1996:109). According to Weller and Linden in 1897, nine school boys were baptized in 1897 as well as adults. New schools were being opened. The mission at Mpondasi was opened in 1896, and work at Malindi was started in 1902. At first priests were trained in Zanzibar, however, in 1905 a small theological college was set up on Likuta Island and was dedicated to St Andrews. The African clergy were of more importance than their white colleagues because they dealt with all the cases without consulting the white priests (Weller, et al 184:130).

### 2.5.1 From Mission to Church

The rapid growth and development of the Anglican Church in Malawi occurred from 1960 to 1970's. The first African Bishop was Josiah Mtekateka He was consecrated in 1965 and was based at Likoma Cathedral. The Diocese was divided in two, the Diocese of Lake Malawi under Bishop Josiah Mtekateka and Bishop Peter Nyanja. The Diocese of Southern Malawi was headed by Bishop Dunstan Ainani. They started to worship in Chichewa (a local language) and women were included in their Church Council. They composed hymns using traditional Malawian tunes. By 1970 there was a withdraw of expatriate resources: That was the birth of the Anglican Church in Malawi (Weller et al 1984:140).



The growth of the Anglican Church in Malawi came to a climax with the establishment of Chilema Lay Training Centre in Chilema, Zomba. The Centre was initiated by Bishop Arden, who, early in his episcopate had moved the headquarters from Likoma to Likwenu. Bishop Arden describes the centre's foundation and more recent further development as "the most significant thing that ever happened in inter church co operation in Malawi was the Holy Spirit putting together in one dormitory at a student Christian Movement Conference in 1962, two men who had ideas of founding small lay training centre for Blantyre C.C.A.P Synod and the Diocese of Nyasaland" (as it was then). The result was a pooling of resources and the founding of Chilema. This has gone from strength to strength. Some priests attended the course which was intended for the evangelists, and after the training they were ordained as priests. A women's home craft course, a Community Living Course for development in lay leadership for development projects at village level, a course for voluntary lay leaders; a partners in mission conference. Its work now falls in three sections. Church and World courses ( for training lay people to see their Christian vocation in terms of their jobs and profession) church courses (for developing lay leadership in the church as evangelists, choir leaders, youth work, Sunday school teachers, Mothers Union leaders, Women's and Home craft work)" (Weller et al ,1984: 139).

## 2.6. The Pentecostal Churches in Malawi

### 2.6.1. Definition of key concepts

“Pentecostal” is a Greek term denoting the Jewish Feast of Weeks. This festival focuses on the descent of the Holy Spirit upon the followers of Jesus Christ as described in the second Chapter of Acts. Pentecostals view their movement as experiencing a similar kind of spiritual power. They seek to replicate the worship style, general practices and ethos that prevailed in the early church, (Chetty and de Kock 2009:339-340). Some Pentecostals who use the terms “Apostolic” or Full Gospel Church” to describe their denomination, reflect an ardent desire to recapture this early church tradition.



### 2.6.2 Pentecostal Churches

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Pentecostal churches are churches that operate outside the “mainline” churches. The Pentecostal church was started by William Joseph Seymour at Azusa Street Revival in February 1906 in Los Angeles (Omenyo 2002:88-89). Almost all denominations in Malawi have their origin in the Azusa Street Revival. In Malawi, the Pentecostal church was started by a group of people who went to South Africa and Zimbabwe as immigrant workers. (They were called Machona, meaning who overstayed). They came back from their countries of employment with their new found faith (Strohbehn, 2005:12).

Pentecostals believe that physical illness should be treated by spiritual means. A good number of them prefer to pray for a physically ill person rather than to take him/her to the hospital. They believe that everyone can have this spiritual ability to treat illness, by the laying on of hands on the head of the patient and praying

Fig 2



The Azusa Street Mission at which the  
modern pentecostal movement is said to  
have had its birth

From cover page of Evangel : 2003

### 2.6.2.1 Their Beliefs

Pentecostals believe strongly in the baptism of the Holy Spirit that occurred on the day of Pentecost amongst the early disciples. They believe that the outpouring of the Holy Spirit on the disciples that caused them to speak in tongues on the day of Pentecost was not only for that day and only for the early disciples (Nichol, 1976). The Pentecostals believe that their doctrines are not new but a commitment to the 'full gospel,' they are re-emphasizing the old doctrines as found in the Bible. Nichol outlines the old doctrines as follows:

- (a) The biblical emphasis on salvation and justification by faith.
- (b) The doctrine of the second coming of Christ.
- (c) The stress on divine healing.
- (d) The doctrine of the Holy Spirit that empowers a Christian to live victoriously and to witness effectively and whose gift enables a believer to perform the supernatural



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In his study of Pentecostal theology Dale G. Brainerd writes: *Together in Excellence*

*Pentecostals believe that the Spirit has baptized every believer into Christ but that Christ has not baptized every believer into the Spirit. Not only is the baptism of the Spirit a subsequent experience, but it is something that the Christian must seek. Bruner goes on to say that the most important characteristics of the Pentecostal understanding of the baptism of the Spirit are:*

- (1) That the event is usually distinct from and subsequent to the new birth;*
- (2) That it is evident initially by the sign of speaking in other tongues;*
- (3) That it must be earnestly sought MacArthur, (1978:86).*

### 2.6.3 Charismatic

The word charismatic comes from the Greek word "charisma" which is "charis" (grace) or gift. Charismatic are gifts from God. All the leaders from the classical Pentecostal churches have a strong background in the "mainline" churches. They distinguish themselves from the newer Pentecostal and charismatic churches in both ethos and practice. TerHaar (2001:31-32) argues that the Charismatic churches tend to work within the mainline churches, such as the Roman Catholic Church.

Pentecostals and charismatics have a shared heritage in the Wesleyan Holiness tradition. The charismatic movement is associated with Father Dennis J .Bennet, an Episcopal Priest and Harold Bredesen a Lutheran Minister who need the term to describe what was happening in the older or historic churches. In terms of theology and church organization Pentecostalism in Malawi has hardly drawn the attention of scholars. The Pentecostals themselves are insufficiently aware of their own historical heritage. Most of the training institutions in Malawi neglect their own history and do not reflect enough on “Africanness in the theological disciplines (Strohbehn, 2005:13).

### 2.6.3.1 Beliefs

Pentecostals believe in the inerrancy of the Bible but differ from fundamentalists and other Christian denominations by practicing exorcism, speaking in tongues, faith healing, and in general seeking supernatural experiences.



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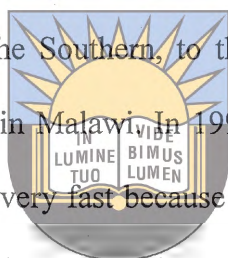
### 2.6.4. The history of the Living Waters Church

The Living Waters Church was started on the 5th of January 1985 with five families, under the leadership of Apostle Dr. Stanley Ndovi, the founder and President of this church. The Church is named after a band which he, Dr.Ndovi introduced while serving in the Apostolic Faith Mission. He was a member of the Apostolic Faith Mission before he started the Living Waters Church.

In order to position the history of the Living Waters Church a look at its founder, Stanley S. Ndovi, spiritual child of Pastor J. Bandawill prove useful. The young Ndovi was healed from a snake bite under pastor Banda’s prayer in Lilongwe and subsequently gave his life to Jesus Christ. He was only eighteen years old when he was admitted to the Bible College in 1977. After graduation in 1978, he was asked to assist Pastor Jim Phiri as a co –pastor, in the Naperi Apostolic Faith Mission.

Tension arose because of the use of drums in the church. Eventually drums and dancing were permitted in the church. Dr.Ndovi was appointed as National Evangelist of the Apostolic Faith Mission in 1984; however, Mr. E. WendLand, the missionary, did not approve. Another missionary, Erasmus asked him to “Deal gently for my sake with the young man”, with reference to Dr.Ndovi. Dr.Ndovi left the Apostolic Faith Mission in January 1985, disappointed by the missionary. Nevertheless, he had confidence in his calling. Many members of Naperi Apostolic Faith Mission church and some pastors, including Pastor J .Banda, went with him (Apostolic Faith Mission Minutes,Strohbehn 2005: 140; Interview Bishop Chavi, Blantyre. 16.05.2002).

The church has spread from Blantyre in the Southern, to the Central, and Northern Regions of Malawi. In 1989, it had 500 branches within Malawi. In 1996, the Living Waters Church started sending out missionaries. The church grew very fast because they used music and concentrated on teachings. Branches outside Malawi include Mozambique, Tanzania Botswana, Zimbabwe and South Africa. Membership is more than 100,000 Christians (Interview Pastor Petro’sNkosa. 14<sup>th</sup> of July 2009. Namwera: Mangochi Malawi.)



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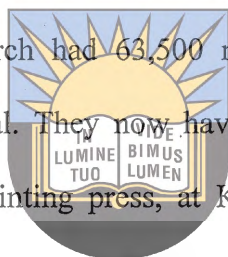
### 2.6.5. The history of Assemblies of God

Assemblies of God Malawi are a grandchild of the Azusa Street Revival in Los Angeles, 1906. Pentecostal revival flames were carried, early in 1908, from Los Angeles to Johannesburg, South Africa. The Church missionaries arrived in Malawi in 1944 and purchased coffee plantations at Mubula, Misuku Hills. LightonKalambule was the first African leader to lead the Assemblies of God in Malawi in 1945. He, however, left the Assemblies of God Church in 1954 and founded the Independent Assemblies of God Church. The Assemblies of God Malawi started mission work in Zimbabwe, Zambia Tanzania Sudan and Mozambique. They are about to start mission work in Namibia, Lesotho, Swaziland, Home mission Department. Church planting is said to be proceeding

apace.

In terms of Evangelization, the church is trying to reach the poor of Malawi. The Assemblies of God Malawi count it their duty to plant new churches provide pastors and financial support for their crusades. In 1989, the Rev. Dr. Lazarus Chakwera was appointed President of the Assemblies of God Church in Malawi. He took over from the American missionaries.

According to (*Diversity, the global South and the Assemblies of God via Blog Rodent*), there are 639, 058 Assembly of God members and adherents in Malawi who meet in 3,114 churches and preaching points. Six years ago, the church had 63,500 members and 1,018 churches and preaching points. Its growth is phenomenal. They now have a College, the Assemblies of God School of Theology. They also have a printing press, at Kanjedza Assemblies of God, Limbe Malawi.



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### **2.6.5.1. Beliefs of the Assemblies of God in Malawi.**

They are Trinitarian and keep to the Bible as the divinely inspired and infallible authoritative rule of faith and conduct. Baptism by immersion is practiced as an ordinance instituted by Christ for those who have been saved. They believe in preaching salvation, baptism to the Spirit, spiritual gifts, pre-millennialism, divine healing and observance of baptism and communion. The baptism by the Holy Spirit is regularly evidenced by the initial physical sign of speaking in tongues. Communion is also practiced as an ordinance. The fulfilment of the Great Commission is believed to be the main calling of the church. The baptism of the Holy Spirit empowers the believer for Christian life and service. They also believe in the present day use of other spiritual gifts and in divine healing (World Assemblies of God Statement of Faith).

## 2.6.6. The History of the Apostolic Faith Mission in Malawi (AFM)

The history of the Apostolic Faith Mission in Malawi has interesting anthropological and sociological aspects. These relate to the encounter between traditional religion and Pentecostalism, between national religious leaders and the colonial government, between western missionaries and aspiring Malawian pastors. The name "Apostolic Faith Mission" expresses the early non-denominational character of the ministry with 'Apostolic Faith' being an early synonym for Pentecostalism seeking to recapture the essence of New Testament Christianity.

The Apostolic Faith Mission has successfully bridged tribal barriers. The A.F.M in Malawi is intertwined with the International Pentecostal Movement in Africa. African church history and theology are referred to especially in the areas of conversion, enculturation and liturgy (Strohben 2005:12). Most Malawians were spiritually gripped by traditional religion, not Christianity. Those who did profess Christianity often reverted to traditional behavioural patterns in times of crisis.



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John Lake came to South Africa in 1908 after his 'Azusa Street experience' to engage in mission work. He was accompanied by Tom Hesmelmach who later became the first president of the Apostolic Faith Mission. The Pentecostal Mission is believed to be the 'mother church' of the Full Gospel Church in Southern Africa. The Apostolic Faith Mission (AFM), the Full Gospel Church (FGC) and the Assemblies of God (AOG) represent the three largest denominations in South Africa today. The Apostolic Faith Mission claims to have the largest membership (Chetty 1996:70).

Robert Chinguwo, a Malawian, joined the Apostolic Faith Mission in 1928 in Mbare, Harare, Zimbabwe; most of the converts of the Mbare church came from the Roman Catholic Church. Chinguwo returned to Malawi in 1932 and, according to Strohben (2005), he was not an evangelist but carried a simple worker's license. This license gave him power and rights as a deacon. Chinguwo resolved to build up the work in Malawi.

They joined the church because of the concept of spiritual power, receiving power and acquiring life, strength or vital force to live strongly. It was not white power that the new converts craved.

#### **2.6.6.1 Four Definitions of Power Offered by the Pentecostal Churches in Malawi**

- (1) Preachers offered life changing power believed in a total conversion experience. Preaching had an existentialism mandate, to support active membership in the church.
- (2) The gift of ethical power. They also meet at night, singing clapping and being filled with the Holy Spirit (Eph.5:18). Marriages were healed and thieves returned stolen goods. Pentecostalism is a total way of life.
- (3) Holistic power, physical healing, and deliverance from occult powers made Christianity holistic. It liberates from sickness, guilt, fears of witchcraft and shame.
- (4) Ecclesiastical power became available; no professional clergy in A F M were seen as “big men.” The returning Christians who overstayed (machona) became missionaries.



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#### **2.6.6.2 The Growth of the Apostolic Faith Mission**

Healing was an act of evangelism, after initial evangelisation there was little follow up. Lack of sustained teaching and embedding of the new converts and inability of leaders to train the young generation to take over the leadership, resulted in the Pentecostal Holiness Church and Full Gospel Church being in danger of being swallowed up by the Assemblies of God.

#### **2.6.7 The History of the Charismatic Movement in Malawi**

In Malawi, the charismatic movement started in 1970. Some interdenominational Para church organizations, like Scripture Union, Students Christian Organization of Malawi (S.C.O.M), New

Life for All, provided the nurturing environment. Charismatic movement has no intention to start new denominations, and many adherents remained in the existing churches. Only gradually did charismatic churches arise, like the Agape Church (1982) led by Pastor Ngala; Faith of God (1984) led by Pastor Matoga; Living Waters Church (1985) led by Apostle Dr. Stanly S. Ndovi; All for Jesus (1993) led by Dr. Felix Zalimba; Flames of Victory Church (1993) led by Pastor Katchire; Calvary Family Church (1994) led by Dr. Madalitso Mbewe; Vineyard (1994) led by Pastor Gama and the Charismatic Renewal Ministry (1997) led by Rev. Father Kambalazaza.

According to Fiedler, their membership comprises about 250, 000. Originally, these groups were fellowships of active members in the “mainline” churches. Over the years, they consolidated themselves into denominations. Fellowships that started outside the “mainline” churches developed into separate denominations. The fellowships that started inside the “mainline” churches remain there. In the case of the Presbyterian Church of Malawi (P. C.M) and the Charismatic Renewal Ministries, the fellowship within them separated to form their own churches.



Fiedler sees the charismatic movement as a ‘quest for a deeper Christian life that goes beyond attending catechism classes, church service, and proper morality. As such the charismatic fellowships and churches pose a necessary challenge for the older churches (‘mainline’ or established churches) although he does not expect them to replace the “mainline” evangelical and independent churches. Charismatic churches are not found in the rural areas, or among the middle classes. Charismatic churches are less African than the Pentecostal churches, although the leaders of charismatic churches try to move towards more “Africanness”.

Generally, Charismatics and Pentecostals, like many evangelicals, do not involve themselves in politics. Shaw, quoted by Paas (1996:232) mentions the example of Liberia in 1980 where charismatic preachers and evangelists avoided any confrontation with the oppressive regime of

Samuel K. Doe by blaming poverty and injustice on territorial demons that hovered above Liberia (Shaw 1996:265). Shaw observes that charismatics may tend to restrict themselves to casting out demons while their nation goes to the devil. However Pentecostals in South Africa did take their stand against 'apartheid.' Parallel to the Kairos Document (1985) produced by the South African Council of Churches and the Evangelicals the Pentecostals issued their Pentecostal Witness (1986). According to Paas, the charismatic's in Malawi seem to be invariable apolitical, tending to support the ruling powers of the country (Paas, 1996:233).



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## CHAPTER THREE

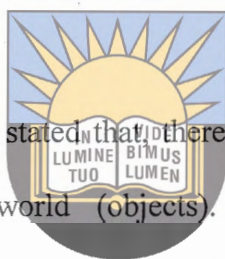
### METHODOLOGY

#### 3.1. Introduction

This chapter presents the research paradigm, design, sample and instruments which were used for the study.

#### 1. Interpretivism

According to Crotty cited by Gray, (2009) stated that, there is no direct, one to one relationship between ourselves (subjects) and the world (objects). Interpretive is closely linked to constructivism. Interpretive asserts that natural reality and social reality are different, and therefore requires different methods of research. Our interest in the social world tends to focus on exactly those aspects that are unique, individual and qualitative, where as our interest in the natural world focuses on more abstract phenomena, that is, those exhibiting quantifiable empirical regularities (Crotty 1998:68). The difference between positivism and interpretive is that positivism concerns a single concrete reality and interpretivism focuses on multiple realities. Realism concerns multiple perceptions of single minded independent realities (Healy & Perry, 2000).



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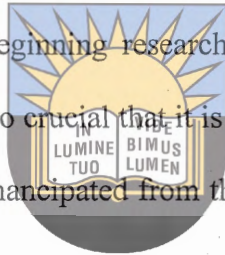
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#### 3.1.2 Paradigm

A paradigm is the philosophy that guides the research. It is the researcher's outlook. A paradigm is composed of loosely related assumptions and concepts which are tied together by propositions scholars make and these are used to orient a researcher's outlook (Mackenzie and Knipe, 2006). Researchers ought to have a guiding philosophy which makes it possible to put in place principles

that systematically lead to valid steps as phenomena are examined. Mackenzie and Knipe(2006) amplify that it is the choice of a paradigm that sets down the intent, motivation and expectations for the research. In Kuhn's view "paradigms are a set of interrelated assumptions about the social world that provide a philosophical and conceptual framework for the organized study of the world." This definition provides an anchorage that underpins the researchers underlying logic and channels his views to take on systematically well considered ways of viewing reality.

Mertens (2005:7) is of the opinion that a paradigm is "a way of looking at the world"; it is composed of certain philosophical assumptions that guide direct thinking and action. This is a guiding beacon simple enough for even beginning researchers to follow. Landson and Billings (2002) insist that the choice of paradigm is so crucial that it is tantamount to finding liberating steps without which a researcher would not be emancipated from the hegemony of some ideological and cultural outlook.



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Maxfield&Babbie (2006:35) add an organizational dimension to the definition of a paradigm, by propounding it to be "a fundamental model or scheme that organizes our view of something". It draws a researcher's attention to the fact that in attempting to put together a research study, it is necessary to bring in paradigm considerations to be guided as to one's ontology, epistemology, and methodology.

### **3.1.3 Ontology**

Ontology concerns natural reality as viewed by the researcher. Cohen et al (2006) explain that the nature of social phenomena is only interpreted through the senses and experiences of both churches. This makes humankind examine whether reality is objective as purported by positivists claim who for example argue that honey is sweet whether tasted or not and that it is out there awaiting

discovery. On the contrary, when viewed by the interpretivists, reality may be considered a creation of the mind and encompasses human experiences in social setting (Macniff & Whitehead (2009). Ontology raises questions about knowledge is needed and why, and so together with epistemology determines the methods will be used (Briggs & Coleman, 2007).

### 3.1.4 Epistemology

Epistemology concerns the realm of knowledge, how it gets to be acquired and passed on from person to person (Cohen et al 2006). Macniff & Whitehead (2009) raise an interesting epistemological question that arises in research, by asking whether people only come to know through reading books and listening to others utterances. The term epistemology comes from the Greek word "episteme" a term for knowledge. Epistemology is the philosophy of knowledge of how we come to know (Trochim, 2000). Epistemology is intimately related to ontology and methodology. As ontology involves the philosophy of reality, epistemology addresses how we come to know that reality, while methodology identifies the particular practices used to attain knowledge of it. Epistemology poses the following questions: What is the relationship between the knower and what is known? How do we know what we know? What counts as knowledge? Knowledge is discovered and verified through direct observation or measurement of phenomena; facts are established by taking apart a phenomenon to examine its component parts (Coll & Chapman, 2000 & Cousins 2002).

Positivism was the dominant epistemological paradigm in social sciences from 1930 to 1960s. Its core argument is that the social world is known through observation. Positivism argues that:

- (a) Reality consists of what is available to the senses that are of what can be seen, smelt and touched.
- (b) Inquiry should be based upon scientific observation (as opposed to philosophical speculation)



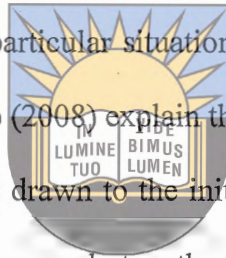
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and therefore on empirical inquiry.

The natural and human sciences share common logical and methodological principles, dealing with facts and not with values. Therefore, the researchers can gain knowledge by observation, for example by observing that the Pentecostal churches are growing even as the “mainline” churches are shrinking.

### 3.1.5 Methodology

According to McNiff & Whitehead (2009), methodology refers to a theory of how things are done. It outlines the steps to follow in studying a particular situation in order to get a definite result that resolves a problem. Drew, Hardman, & Hosp (2008) explain that paradigms emphasize the logic that links the data collected and the conclusions drawn to the initial questions of the study. Paradigms are like a foundation holding the whole research together and enabling researchers to follow principles that make it possible for other researchers to authenticate the results. Corbin and Strauss (2008:89) aptly describe a paradigm as “a perspective, a set of questions that can be applied to data to help the analyst to draw out contextual factors that identify the relationship between context and process”. They further posit that the paradigm exhibits three components as explained below.



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- a) Conditions of phenomena which are organized into groups answering to the questions why, what, when, and how. These key questions focus the researcher's attention to important points in the data which reveal circumstances of what occurred, how it happened, and the reason it happened.
- b) It helps to reveal emotions and interactions involved in occurrences. Events and actions all arise in from interactive situations and are filled with emotions. Exchanges in human situations are all interactive and emotion driven.
- c) Consequences also result from interactions as outcomes of exchanges. They reflect what happened as a result of human interface interactions and answer the question what

happened.

These points are helpful in the context of this study, because its context is one where experiences of Christians are embedded in intense interactive exchange. It is also clear that the contents highly interactive are emotion driven.

### 3.1.6 The Interpretive Paradigm

This study follows an interpretive paradigm deriving from the constructivist tradition. Factors influencing religious or denominational choices are best researched from a deep understanding of phenomenon and the philosophical beliefs involved in them. The interpretative perspective views the world as having multiple realities, as attested to by Maree (2007) and Guba&Lincoln (1994). Interpretivists hold that life can only be understood from the personal experiences of those who live it (Creswell 2003). In our case, the experiences of those experiencing the declining numbers of the Blantyre Synod. Our purpose is to construct detailed descriptions of this social reality. It is a fitting paradigm for studying an unknown terrain and to come to understand the reason behind the phenomenon observed. In this case it is that of “mainline” churches losing members to Pentecostal churches. An interpretivists’ methodology also utilizes inductive reasoning. In this study in depth knowledge of phenomena is sought. Those who have first-hand knowledge are interviewed to describe their lived experience (Reid 1993) from an insider’s point of view.

McRoy (1995, 2005) explains that “qualitative research in its broadest sense elicits participant accounts of meaning, experience or perceptions”. The qualitative researcher therefore expends effort to observe phenomena in their natural setting and takes on the subjective view of being informed by an insider and does so without stating any hypothesis a priori (Marshall & Ross, 1999). Babbie (2001) sees a paradigm as a basic model that researchers use not only to explain their

philosophy when viewing reality but also as the manner by which knowledge is organized. In qualitative research, knowledge is said to be value laden (Alston & Bowles, 2003). It is also a major discriminatory factor that qualitative data is reported normatively (Willanson & McNeil, 1996).

Since the study follows an interpretive approach it uses qualitative methods to examine social reality. According to Hanning, Van Ransburg & Smith (2005) knowledge is constructed by observation, and articulated by personal descriptions of participants. This is pivotal to this research because only the emic (insiders) views can detail what is going on in a context not an epic (outsiders) view.



Qualitative methods also provide in depth knowledge of a phenomenon so as to create a holistic picture of the interactions of those who lived the experience. In general qualitative research is based on a relativistic, constructivist ontology that posits that there is no objective reality. Rather there are multiple realities constructed by human beings who experience phenomena of interest. People impose order on the world perceived in an effort to construct meaning: meaning lies in cognition not elements external to us; information impinging on our cognitive systems is screened translated, altered and perhaps rejected by the knowledge that already exists in that world.

A qualitative approach is one in which the inquirer often makes knowledge claims based primarily on constructive perspectives. It also uses strategies of inquiry such as narratives, phenomenologist and ethnographies grounded in theory or case studies. The researcher used qualitative research method because he had to use knowledge of how the “mainline” churches are experiencing the outward movements of their members to the fast growing Pentecostal and Charismatic movements.

### 3.2 Research Design

The design of this study is that of a case study. This is a suitable design where the knowledge interest is to understand phenomena in depth and within the context of its natural surroundings (Jupp 2006:20). Jupp defines a case study as “an approach that uses in depth investigation of one or more examples of current phenomenon utilizing a variety of sources of data”. Gilham (2001:1) offers a succinct definition of a case study when he urges that it is “a unit of human activity embedded in the real world which can only be understood in context. This is an important anchor for the study.” A case study investigates occurrences in a bounded case to answer specific research questions. In the case of the “mainline” churches investigated through Blantyre Synod of the Church of Central Africa Presbyterian, this is a fitting research design.



The issue of the comparative element of Pentecostal churches has room in the case study design which accommodates this in multiple case studies as follows: the study may contain more than a single case. Each church is the subject of an individual case study, but the case study as a whole covers several churches and in this case uses a multiple case study design. In this study the Blantyre Synod of the Church of Central Africa Presbyterian is viewed as an example of a “mainline” church, which is compared to the Pentecostal churches, another case.

### 3.2.1 Sample

The study selected a sample of 10 Pentecostal and 10 “mainline” congregations, and six (6) church leaders; three from Presbyterian and three from Pentecostal churches. The sample will serve to develop in-depth insights about the key issues of this study. People in rich information in the subject are to be investigated.

### Sample and sampling(meanings):

- a) A sample is the selected elements (people or objects) chosen for participation in a study. In the case of the elements are referred to people as subjects or participants.
- b) Sampling is a process of selecting a group of people, events, behaviours or other elements with which to conduct a study.
- c) Sampling frame is the list of all the elements in the population from which the sample is drawn. It can be large if population is national or international in nature. The frame is identifies all elements in the population is identified so they may have an equal chance to be selected as a subject (element) of research.
- d) Randomization. Each individual in the population has an equal opportunity to be selected for the sample.
- e) Representativeness. A sample must be as much like the population in as many ways as possible. Samples reflect the characteristics of the population, so that the sample findings can be generalized to the population. The most effective way to achieve representativeness is through randomization, random selection or random assignment.



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#### 3.2.1.1 Types of Sampling Methods (probability and non probability)

There are two broad categories of sampling: probability and non-probability sampling. In probability sampling, every element/member has an equal chance of being picked. The choice is done at random. This decreases sampling error and sampling bias.

On the other hand, in non-probability sampling population elements are selected on the basis of their availability (e.g. because they volunteered) or because of the researcher's personal judgment that they are representative.

### 3.2.1.2 Purposive Sampling

A purposive sample is one which is selected by the researcher subjectively. The researcher attempts to obtain a sample that appears to him/her to be representative of the population and will usually try to ensure that a range from one extreme to the other is included. It is not always possible to undertake probability sampling. There is no complete sample that can be selected for certain groups of the population. For example, elderly people who attend church service or again people who shop in a particular town. The researcher would have to undertake a postal or telephone survey delivery or might be expected to go from house to house. Purposive sampling is described as a random selection of sampling units from a segment of the population with the most information on the matters of interest.



### 3.2.1.3 Population

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It is a complete set of elements (person or objects) that possess some common characteristics defined by the sampling criteria established by the researcher. Population samplings are composed of two groups: the target population and the accessible population. The target population is the universe. It is the entire group of people or objects to which the researcher wishes to generalize the study findings (Miles & Huberman 1994:27)

### 3.2.2 Instruments

There are specific practical measures and tools employed to access or generate data through different forms of interactions. In line with Maree (2007), this study engages multi methods of data collection such as interviews reports, and church policy documents.

### 3.2.2.1. Interviews

Jupp defines interviews as method of data collection information or opinion gathering that specifically involves a series of questions. The interviews used in this study were focus groups. Flick, Von Kardoff and Steinke (2004) indicate that focus groups focus on one subject to be debated and analysed and with which both interviewee and interviewer are familiar. Focus groups evoke unexpected reactions and are vital when respondents are required to discuss issues as they really are. A focus group is a carefully selected panel of people who are asked to sample a product and then meet with a researcher to offer honest, critical feedback. Semi structured interviews and documentary analysis both were used. The research used in-depth interviews in order to obtain a holistic picture of evangelism in the Blantyre Synod and the Pentecostal movement.



### 3.2.2.2. Document Analysis

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Documents were obtained from the Blantyre Synod offices. Files and minutes of the General Administration Committee (G. A .C) of the Blantyre Synod were consulted and these documents provided insights into policy. Briggs and Coleman (2007) claims that documentary analysis is an indispensable element in most case studies. Secondary data was collected from published and unpublished books, articles and theses. These were obtained from Zomba Theological College Library, Fort Hare University Library, Chancellor College Library and the Blantyre Synod Resource Centre Library The collected data has been analysed in terms of theories of evangelism and beliefs of the Pentecostal churches.

### 3.2.3 Ethical issues

Ethics is a philosophical term derived from the Greek word “ethos” which means character or custom. The ethics of research concern the appropriateness of the researcher’s behaviour in relation

to the subjects of the research or those who are affected by it. Research deals with people and things that affect them in the real world. Ethical issues can arise at the planning, implementation and reporting stages of research. Ethical issues often give rise to complexity.

As Homan (1991) puts it, research ethics require that research be conducted in a way that goes beyond merely adopting the most appropriate research methodology, by proceeding in a responsible and morally defensible way. Ethics are sets of moral principles or norms that guide moral choices of behaviour and relationships with others (Blumberg, et. al 2005)

### 3.2.3.1 The Principles of Ethics



Ethical principles fall into four main areas, namely:

- a) Avoid harm to participants.
- b) Ensure informed consent of participants.
- c) Respect the privacy of participants.
- d) Avoid the use of deception.

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### 3.3. Conclusion

The researcher used qualitative research methods. The qualitative researcher, expends effort to observe phenomena in their natural settings, and takes on the subjective view of being informed by an insider and does so without stating his hypothesis a priori (Marshall & Rossman, 1999). In qualitative research knowledge is said to be value laden (Alston & Bowles, 2003). Qualitative research is often used for policy and progress evaluation research, since it can answer certain important questions more effectively and efficiently than quantitative approaches.

This is essential as the researcher is comparing the “mainline” and Pentecostal churches, seeking the main causes of the outward movement of Christians from the “mainline” to the Pentecostal churches, especially from the Blantyre Synod of the Church of Central Africa Presbyterian (CCA P)

The core argument of this research is that the Pentecostalism of “mainline” Christianity is an appropriation by Africans, to establish a charismatic spirituality that will define African response to the gospel. It is characterized by songs, music, and dance and backed by relevant messages geared towards meeting the spiritual and existential needs of African people. There are doubts and disagreements about their way of doing things, and they certainly do not have all the answers, but there can be no doubt that they have attempted to redefine Christianity as an African religiosity and spirituality geared to the needs of African Christians (Aguwon, 2006).



Gyadu (2005:12) contends that Pentecostalism is not only a Christianity of the present but also a Christianity of the future. For the “mainline” churches, they are demonstrations of a form of Christianity that appeals to a new generation of Africans from which older churches can learn. Although the Pentecostals do not have all the right answers, the enormous and unparalleled contribution made by Pentecostals in altering the face of African Christianity must be acknowledged (Anderson, 2000). Although some manifestations of Pentecostalism may be regarded with amusement, disdain, and even alarm, this influential factor in Africa and in global Christianity dare not be ignored (Anderson, 2000). Therefore it is important to understand how and why certain outcomes were achieved (not just what was achieved).

## CHAPTER FOUR

### PRESENTATION OF FINDINGS AND DISCUSSION

#### 4.0. Introduction

This chapter deals with the research which was conducted in the Church of Central Africa Presbyterian, Blantyre Synod and the Living Waters Church. It is based on in-depth interviews and focus group discussions with church ministers, pastors, church elders, women guilds, youths and local Christians. Their experiences of the growth of Pentecostal/charismatic movements and churches of Christians were explored using a common interview guide.



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The chapter starts with an overview of the mainline churches St. Michaels and All Angels Cathedral of the Church of Central Africa Presbyterian, Blantyre Synod and the Living Waters Church. It proceeds to discuss the findings based on the objectives of this study. It also attempts to present the findings of the field work relating them to the literature reviewed in chapter two. It will then conclude with a summary of the findings.

#### 4.1 Areas of Research

Geographically C.C.A.P Blantyre Synod covers the whole Southern part of Malawi with one district in the central part. Malawi has three regions namely the northern, central and southern regions, and the three Presbyterian Synods, namely Livingstonia, Nkhoma and Blantyre Synods are allocated according to the regions respectively. ( See map of Malawi on page 58.Fig2)



#### 4.1.1 Research Code of Ethics

The researcher observed the research code of ethics as spelt out in the rules of the University of Fort Hare. This include observing the participants right of privacy, anonymity, confidentiality, informed consent and security. Therefore some of the interviewees were free and agreed to mention their names, while others, their names were withheld.

#### 4.2. Blantyre Synod of the Church of Central Africa Presbyterian

The Church of Central Africa Presbyterian (C.C.A.P) is one of the strongest Presbyterian churches in Malawi. But for some years now there has been a steady growth in Pentecostal/charismatic churches. This was the period which Fiedler (1999:33) referred to as: “around independence where much of people’s, energy, love and fascination has been absorbed by the political developments”.

Fiedler (1999:33) thinks that the development can be attributed to a worldwide reaction against the “liberal” spirit of the 1960’s. The development and growth of Pentecostal and charismatic movements in Malawi is not a question of speculation but of reality as confirmed by Fiedler (1999:28).

***“The charismatic movement is the most dynamic religion development in Malawi, the Pentecostal movement linked to the charismatic movement by common theology, a representative of an earlier Evangelical movement which has been developed over the last years”.***

Blantyre Synod was officially established on the 23rd October of 1876 and was led by Henry Henderson (Lamba 1983:46). However the history of Blantyre Synod is incomplete without the Scottish base as Ross (1996:17) observes:

***“One of the main themes of this work is a study of the Scottish Missionaries who served the Blantyre Mission, the beliefs and ideas that are implied in their actual policy as well as those that they expressed when reflecting on their task .However, just as these must not be seen apart from African Society, neither can they be properly understood without some reference to Scotland and the Church of Scotland from which these men and women came from”.***

### 4.3 The Living Waters Church.

This church was by Dr. Stanley Ndovi who felt the call to spearhead revival in Malawi, and felt that he could not do so if he remained in the Apostolic Faith Mission. Dr. Apostle Stanley Ndovi, when he started this new church, faced two challenges. The first challenge was finances; he needed money for rentals, local travel, and daily subsistence f placed his faith and trust in God for these and many other needs of the ministry. Apostle Ndovi had this to say:

***“When God calls you He gives you the means and grace to accomplish his purposes.”***

God did provide what he needed for food, rentals and for means of transport to enable him do the ministry. The second challenge was the vision God had given him. Would Malawians accept him as one sent by God to the nation?



#### 4.3.1. The Growth of the Church **University of Fort Hare** *Together in Excellence*

By the year 2007, the Living Waters Church had approximately eighty churches in the North, one hundred and eighty churches in the Central Region and three hundred churches in the Southern Region. It has churches in other countries too, responding to the missionary call. These countries include Zimbabwe, South Africa, Mozambique, Botswana, Tanzania, United Kingdom, United States of America and they have partner churches in Switzerland and Germany. Malawi missionaries have been sent to and are serving in most of these countries. The Apostle himself was quick to point out that:

***“these days, there is a high percentage of mobility of Christians. People change membership at a faster rate now and they move from one church to the other, sometimes, causing a strain on church relations as they accuse each other of sheep stealing”.***

Living Waters Church has a Bible College at their Headquarters in Chimwankhunda Township. It is called “Wings of Eagle International Bible College, Pastors are trained there for one year (Interview, Pastor Chisambula, H. 16/09/2010).

#### 4.4. Pentecostalism

It is a renewal movement within Christianity that places special emphasis on a direct personal experience of God through the “baptism of the Holy Spirit”. The term Pentecostal is derived from “Pentecost” a Greek term describing the Jewish Feast of Weeks. For Christians this event commemorates the descent of the “Holy Spirit” upon the followers of Jesus Christ as described in the 2nd chapter of Acts of the Apostles. They tend to see their movement as reflecting the same kind of spiritual awakening, power, worship style, and teachings that were found in the early church. Some Pentecostals use the terms Apostolic or Full gospel to describe the movement. Pentecostalism is an umbrella term that includes a wide range of different theologies and cultures. Pentecostalism’s emphasis on charisma, places it within charismatic Christianity, a broad grouping of Christians that has accepted some Pentecostal teachings on spirit baptism and spirit gifts. Pentecostal and charismatic terminologies are sometimes used interchangeably.



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#### 4.5 Research Findings

##### 4.5.1 Movements of Christians

The interviewees from both the “mainline” and Pentecostal churches understand the growth of the Pentecostal church in Malawi and the movements of local Christians to Pentecostal Churches and sometimes from Pentecostal to the “mainline” churches in Malawi as due to lack of faith and trust in God.

One of the interviewees, Pastor H. Chisambula of the Living Waters church, noted that some members return to their mother churches because of lack of love among the Christians, Some leaders do not know how to handle people of God, how to interact with the local Christians when they are in need of spiritual help, especially when they are in serious problems. Most Christians return to their mother churches because they expect to receive or experience spiritual change in their lives.

The same view was expressed by a Presbyterian church elder, who said that people who join the Living Waters Church do not go there not only to worship God, but some go there to seek for miracles, healing of sickness and restoration of marriages. The same church elder noted that the Pentecostal churches (e.g. the Living Waters Church) are open, during worship services, they can clap hands; dance, sing and can shout Hallelujah while the “mainline” churches follow their procedures and practices.



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#### **4.5 .2 Beliefs and Practices**

The Living Waters Church emphasizes the teachings of the full gospel. The term Four Square refers to the four fundamental beliefs of Pentecostalism. Jesus saves according to John 3:16, baptizes with the Holy Spirit according to Acts 2:4, heals bodily according to James 5:15 and is coming again to receive who are saved according to 1Thessalonians 4:16.

One pastor from the Living Waters church noted that their church teaches many basic Christian doctrines such as the Bible being the inspired word of God, the creation and the fall of man, repentance, divine healing, communion, the second coming of Jesus Christ, and the final judgment. All these are covered in the “Articles of Faith,” however there are three areas where their doctrine differs greatly from the “mainline” Christian churches. Additionally several “standards” or outward

ways of living, are included in their beliefs. The first area is as follows:-

- 1) Some Pentecostals oppose the concept of the Trinity and believe that God manifested or made Himself known in different ways, the Father in creation, the Son in redemption and the Holy Spirit in emanation. They do not view God as three separate but equal persons. Their belief in the God head is often referred to as “Oneness” or “Jesus only.”
- 2) The second is baptism. Baptism must be by full water immersion and in the name of Jesus Christ. They believe that the person’s sins are washed away through baptism and therefore it is essential that one be immersed.
- 3) Belief in the indwelling of the Holy Spirit and that must be filled with the Holy Spirit initially evidenced by speaking in tongues (a language that is not known by the believer) in order to be saved. If a believer has not spoken in tongues it means that God’s Spirit is not in that Christian and therefore is lost.



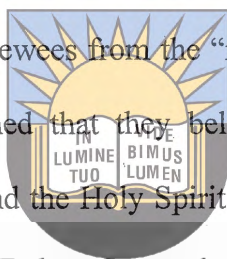
The researcher observed that most of the Christians believe in God, spiritual healing, social concerns, sacraments, the Bible as the word of God.

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Similarly, most Pentecostals believe that one can be saved by believing in Jesus Christ as Lord and Saviour for the forgiveness of sins and be made acceptable to God. Pentecostals believe in water baptism as an outward sign of conversion and that the baptism in the Holy Spirit is a distinct spiritual experience that all who believes in Jesus Christ should accept him as their personal Saviour. Pentecostals believe that the baptism in the Holy Spirit is always accompanied initially by the outward evidence of speaking in tongues. However, there are major differences between Pentecostals and charismatic Christians concerning Holy Spirit baptism. Some believe that a Christian who is baptized in the Holy Spirit may exhibit certain supernatural signs, such as speaking in tongues, being slain in the spirit (where people fall to the ground as if asleep or in convulsion) and prophecy while others do not put emphasise on these. An interviewee from the Apostolic Faith Mission noted that most major Pentecostal denominations reject any connection

between personal salvation or conversion and the baptism in the Holy Spirit and teach that, it is not necessary for salvation, but a gift from God available to all Christians regardless of denominational affiliation. Pentecostals also typically believe, like most other evangelicals that the Bible has definitive authority in matters of faith. Some of the interviewees believe that while some people fully receive the Holy Spirit at the initial stage of their Christian life others receive the Spirit in phases, at conversion and again sometime after their conversion.

An interviewee, from Blantyre Synod (“mainline” church) when interviewed about beliefs in the church, stressed that, the church should be guided by Holy Spirit. And he emphasized that the Bible is the true word of God. Most of the interviewees from the “mainline” church, especially from St. Michael’s and All Angels Church explained that they believe in two sacraments baptism by sprinkling in the name of the Father, Son and the Holy Spirit and Holy Communion. They believe in one God, the Triune God, and God the Father, Son and the Holy Spirit (Trinitarian). Another interviewee from the Presbyterian Church also believes in the Apostles creed as a summary of the church’s doctrine. Christians can strengthen their faith by reciting the Apostles creed in every Sunday service as they meet to worship God. The worshippers believe in the name of Jesus Christ and do not believe in the ancestral spirits. (John 14:1-6, Isaiah. 48:20, Revelation 18:4).



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#### **(i) Salvation.**

According to one of the interviewees from the Living Waters Church in order to receive salvation and enter heaven, one must accept the teachings of Jesus Christ as described in the Bible. This includes being “born again” or being regenerated; the fundamental requirement of the Living Waters Church Salvation is received by grace through faith in Jesus Christ and cannot be earned through good deeds. Livingstone (2000: 40) also stresses that spirit baptism and speaking in tongues

is required for salvation. Before you speak in tongues you must realize that you are saved by Jesus Christ.

## **(ii) Spirit Baptism and Spiritual Gifts.**

Most of the Pentecostals believe that the moment a person is born again (regeneration), the new believer has the presence of the Holy Spirit as a definite experience that follows salvation and causes those who have been filled with power to serve and witness and to experience the spiritual gifts described in the Bible. According to 1 Corinthians 12:8-11, the following gifts apply as indicated: words of wisdom, words of knowledge, faith, healing, miracle working and prophecy, discerning of spirits and interpretation of tongues.



### **(ii) Crisis experience**

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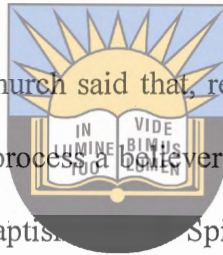
Baptism in the Holy Spirit is a crisis experience, just as, is our initial conversion experience. We cannot be gradually baptized in the Holy Spirit, just as we cannot be gradually baptized in water.

The researcher found that all non charismatic Christians, especially church ministers believe that spirit baptism occurs simultaneously with water baptism and in a sense, agree with Dunn (1970:95) who connects it with the initial process of becoming a Christian. Dunn looks at conversion, regeneration, water baptism and reception of the spirit as forming one united whole in the New Testament. Senior pastor from the Living Waters Church agrees that at conversion the holy spirit indeed but is just involved for salvation and that does not make their Christian life complete.

One interesting factor in the Pentecostal Charismatic doctrine of subsequence is the emphasis on the crisis experience of baptism in the Holy Spirit, which is always single and unique. Most of the interviewees were Pentecostal members. When the researcher asked them why there should be

emphasis on a crisis experience, they responded by emphasising the uniqueness of the experience of the baptism in the Holy Spirit. The fact that post conversion Spirit baptism is a very important experience in the life of a Christian they said, this experience need not to be forgotten but be remembered always. According to Clark(1989:51-52) emphasises that in classical Pentecostalism believers do remember the day and the hour in which they were baptized in the Holy Spirit. Culpepper (1977:442) emphasising the idea of crisis in Pentecostal/Charismatic circle says:

*“Charismatics particularly protestant charismatics tend to interpret the Christian life in terms of crisis experience, conversion and baptism in the Holy Spirit. These are peaks which forever after become fixed points of reference.”*

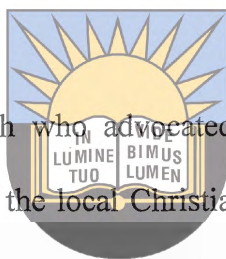


Another interviewee from the “Mainline” church said that, repentant believers are baptized in the Holy Spirit by Jesus Christ and that in this process a believer is bonded to Jesus Christ. According to these interviewees, the connection of baptism in the Holy Spirit with water baptism makes sense simply because it symbolizes the washing away of sins through dying together with Christ and being raised to new life in Christ, thereby creating a life ruled and governed by the Holy Spirit. The “mainline” church member interviewees asserted that the Holy Spirit is given once to a believer and it is a once and for all process.

Another issue concerns being baptized with the Holy Spirit and being filled with the Holy Spirit. Both Pentecostal and “mainline” church members equate this. However MacArthur (1979:128) distinguishes between the two. The 120 disciples on the day of Pentecost first received the Holy Spirit and subsequently became filled with the Holy Spirit. He believes that Acts 2:1-4 teaches two distinct truths. At Pentecost, Christian believers were baptized with the Holy Spirit into the body. Then the Holy Spirit filled them to a powerful testimony and the ability to speak in other languages. The researcher observed that most interviewees agreed that beliefs as held by the churches should be practiced in them whether “mainline” or Pentecostal.

It is important to note that the Living Waters Church and the St. Michael's Church of the (C C A P) both believe that the Bible has definitive authority in matters of faith and adopt a literature approach to its interpretation. These churches believe that spiritual gifts, such as speaking in tongues and prophesying did not cease after New Testament times and are still available for modern Christians. The researcher is of the opinion that when a repentant believer is baptized, he/she is baptized in the Holy Spirit by Jesus Christ there and then and is so through this bonded to Jesus Christ. Baptism in the Holy Spirit and being filled with the Holy Spirit happens simultaneously.

#### 4.5.3. Evangelistic Methods



One pastor for the Living Waters Church who advocated door to door evangelism as best because you talk and share the problems of the local Christians and also recommended personal evangelism, crusades, and open air meetings, especially during funeral services. Preaching in buses, market places, and trains is also recommended television and radio as the proper instruments for evangelism, and conversations as Christians meet and discuss the normal Christian way of living. An interviewee from the Living Waters Church said he joined the Living Waters Church because he wanted to associate himself with the youth three fourths of the members in this church being young adults.

An interviewee from Blantyre Synod recommended teaching and pulpit sermons as best. He was supported by another who pointed out that you teach Christians how they can behave and how they can live a normal Christian life doing as and they are free to ask questions concerning their problems. Krass (1974) noted that, gifted evangelists preach the word of God yet most of Christians are not helped with their problems this be said applied to all the churches (The Living Waters Church or St. Michaels and All Angels Church of the - C. C. A. P- Blantyre Synod). He also pointed out to lack of counsellors, trained to help people with their problems during the evangelism

campaigns or crusades.

That suggests one reason why Christians are moving to and fro, joining Pentecostal churches and returning back to their mother churches. One interviewee from the Blantyre Synod disclosed that in order to meet the needs of the Christians, the Church has started a special service called "Contemporary Service" which normally starts at 7 o'clock in the morning every Sunday while other services are traditional. He emphasized that contemporary service has helped the church because of the introduction of special class for Bible teaching, and special classes for those who went to join the Pentecostal and charismatic churches and now they have returned to their mother church.



According to Pollick (1978) who wrote about "how to choose between Contemporary and Traditional Church services", he had this to say:

*"Declining membership has remained an issue for many "mainline" Christian denominations. In an effort to attract and retain younger members, a number of churches have begun to offer separate contemporary services or at least blend some contemporary elements into their traditional services. Some have even considered eliminating traditional services altogether in favour of the more dynamic and youth oriented contemporary worship style. The results of these conversions or adaptations however have been decidedly mixed, with some parishioners seeking out more traditional services elsewhere. Younger members of older congregations have also migrated towards churches and worship centres with an emphasis on contemporary services and which version best addresses your specific needs and life style".*

Therefore, traditional and contemporary services often address different needs for people at different stages in their lives (if you are a young worker or a young single adult, or with a growing family), you may find the contemporary services offering better fellowship with people, of your own age, and a more dynamic worship style that fits in well with your own energetic lifestyle. At St, Michael's and All Angels Church a number of church elders attend the contemporary services which are mostly attended by youth Christian members.

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#### 4.5.4. Worship

The word worship means “worth- ship” It basically means “worthiness”. To worship someone is to recognize and declare the person is worthiness Worship refers to acts, expressions or of religious devotion intended for a deity (Chetty 2009:184).



The Bible does not give a formal definition of worship. The English word “worship” comes from two old English words, weorth which means “worth” and scipe or ship which means something like shape or “quality”. So worth-ship is the quality of having worth or of being worthy. When we worship we are saying that God has worth, that He is worthy, worship means to declare worth, to attribute worth or to put it in Biblical terms, we praise God, we speak, or sing, about how good and powerful God is. Of course word meanings do not prove what actual worship is, but they do illustrate three kinds of worship. There is: (a) Worship that involves speaking, (b) worship that involves listening, (c) worship that involves doing. It involves the mind and body; it is receiving instruction from above and giving praise.

Most of the interviewees believe that “worship” is to praise the Lord for His goodness to his people. Christians ought to know why, where, when and how to worship God (Bwalya, 2009:21). The church leaders must know the needs of their worshippers. And the worshippers ought to know that they are following Jesus Christ, not only following the church. A pastor from the Living Waters Church thought that Pentecostal churches are growing because there is freedom in worship, while

the “Mainline” churches are very strict in adhering to a Liturgy, follow the practices and procedures of the Church, and so that church services are conducted in set ways.. Most “mainline” Christians attend church services because of tradition, they were born in the Presbyterian Church, attended Sunday school, catechumen and confirmed or baptized in the church but fail to know whom they worship.

Pastor Chisambula of the Living Waters Church explained that she was born in a family which attended the Church of Central Africa Presbyterian, attended Sunday school, was catechumen and confirmed because she was baptized when she was an infant. Later on she joined the Living Waters church where she was trained as a pastor. However, another interviewee Mrs Thindwa noted that worship is to praise God by going to the house of the Lord and adore the Lord, by singing hymns and choruses, and by fellowshiping with other Christian members (Hebrew.10:25):



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*“Let us not give up the habit of meeting together inasmuch as we do. Instead let us encourage one another all the more, since you see that the Day of the Lord is coming nearer” (Good News Bible).*

This interviewee from the St. Michael’s and All Angels Cathedral said that when you attend the contemporary service, you can see worshipers singing choruses, dancing and clapping hands, and they are free to shout Hallelujah and Amen.

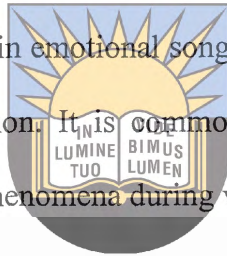
There is a growth in Pentecostal churches because of the following factors:

- a) Freedom in worship, such as praying in tongues.
- b) Manifestations of the presence of the Holy Spirit, with the assurance of healing and deliverance.
- c) Powerful teachings.
- d) Happenings of miracles (Gifford 1998:146).

The literature review which was reviewed in Chapter two affirms that one of the greatest attractions

of Pentecostal churches are their lively worship and liturgy which is characterised by the use and appropriation of popular gospel music. The Praise and Worship Team is central to these churches: Living Waters Church, Apostolic Faith Mission and Full Gospel Churches. Services consists of three parts.(i) the music which includes praise and worship(ii) the sermon (iii)and the offering service. The singing is participatory and normally involves the entire congregation, led by a choir or worship leader and backed by a team of instrumentalists. Hymns are rarely used, as Pentecostals prefer short repetitive choruses, often sung in an emotional way.

Hollenweger (1997:23) agrees that a major attraction of these churches is in music and liturgy. The church choir usually leads the congregation in emotional songs to usher in the presence of the Holy Spirit, and to prepare people for the sermon. It is common to see people crying, falling, and displaying strange feelings and pneumatic phenomena during worship service.



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The Living Waters Church in Malawi attracts a large number of people from among the youth. The services in these churches are lively, refreshing and geared to meet the needs of modern Malawians. Gifford (1998:146-7) observed that in contrast the “mainline” churches are stark since one cannot sing any hymns composed this century, the worship in the Living Waters churches is celebratory, as is attested by some of their names such as Life Celebration Centre, Jesus Celebration Centre, Calvary Family Church and Pentecostal Worship Centre and the like.

### 4.5.5. Preaching

To preach is to deliver a spiritual message (called a sermon) based on the scriptures, as a part of worship service in a church. After Jesus Christ rose from the dead, he told his disciples to go into the world and preach the gospel, that is the Good News about Jesus Christ, to all creation (Mark 16:15).

According to the “mainline” churches’ procedure, the Bible is read before preaching. Mr.Kansilanga from St. Michael’s and All Angels Church comments that the Bible should not be read before the sermon because the trend current scenario is to allow for other activities to creep in between reading and the preaching. This makes easier for the hearer to lose focus and fail to connect between the text and the message. That is why the preacher usually repeats the passage to remind people what was read.

Mr.Kansilanga commended that the preacher should interpret the meaning of the Biblical message and is the one who has the message from God; the vision of the message has been given to the preacher. Vibrant loud preaching was recommended by the interviewee because it makes the preaching lively. This is an oral society, and so the gesturing and voice projection make a huge impact in our preaching. Sober and conversational preaching is needed when you are preaching a teaching sermon and where you have few people like in a class or at the zone prayers (*milaga*). It might not work well in a huge church gathering. One to one preaching should not be recommended, because it brings temptations to the preachers especially when they are preaching to a lady. But it can be used as a means of evangelism, sharing the gospel with someone next to you in a bus or anyone you happen to meet.



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Another interviewee from St. Matthews C.C.A.P noted that preachers ought to be gentle at times and hard hitting at other times depending on the type of message the preacher is preaching. Preaching should be natural, affected. Preaching should be live gestures should be practiced, sometimes can drive people away.

In the view of Pentecostals/Charismatics, preaching through television, radio and other Medias is recommendable, because this is a computer age. Preaching is for everybody and every where and

sometimes can use CD's and DVD's. Pastor Kumwenda observed that the church should make people open to the message preached. Members are encouraged to know for themselves that they are disciples, and should in turn go out to make others to be disciples. He said that their church, the Living church strive to make people know and love their church

#### 4.5.6 Healing

Graham (1984:120) states that healing means far more than relief from a set of physical symptoms.

It means wholeness of body and spirit. Jesus asked the man in John.5:6 "Wilt thou be made whole"?

Many sicknesses are the result of an individual's attitude and life style. Physical pains and problems may be real enough, but their causes are often rooted in emotions. However many illnesses are not

the result of abuse, dispute living or emotional problems. Many people are just ill. Jesus, referring

to the man born blind said: "Neither has this man sinned, nor his parents but that the works of God

should be made manifest in him" (John.9:3)



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There are various approaches to the issue of healing. To begin with God heals through the confession of sin. Many Christians live miserably weakened and often sickly lives because of disobedient and unconfused sins. Such people can become well if they will deal with sin

(Psalm103:3-4). In addition, God heals through miraculous intervention in keeping with His own

Sovereign will and purpose. God does not heal all who call on Him or who are prayed for by others.

"God is no respecter of persons" (Acts 10:34). But He heals some and not others, with a divine

selectivity which reflects His own eternal wisdom and divine will. His ways are higher than our

ways (Isaiah 55:8). Divine selectivity is illustrated in the case of Paul who prayed long for the

removal of an affliction (2 Corinthians12:8-10). God did not heal Paul, He provided grace and

strength, not that Paul might endure, but that he might learn the joy and glory of utter dependence,

God is here trying to teach his own that in all instances we must learn that "the Excellency of the

power is of God and not of us (2 Corinthians.4:7).

Both the Pentecostal and “mainline” churches believe in the healing ministry. One can be healed provided he/she has faith and believes that after being prayed for, he/she can be healed. There is a two way interaction here, the one to be prayed for and the one who will offer the prayer. James 5:13-16 reads that “Is anyone among you in trouble? He should pray. Is anyone happy? He should sing praises. Is there anyone who is ill? He should send for the church elders, who will pray for him and rub olive oil on him in the name of the Lord. This prayer made in faith will heal the sick person; the Lord will restore him to health and the sins he has committed will be forgiven .So then confess your sins to one another and pray for one another, so that you will be healed. The prayer of a good person has a powerful effect.



According to Anderson (2000) healing and deliverance are central to Pentecostal and charismatic churches and most scholars of African Christianity cite healing and deliverance as of the greatest largest attraction to these churches. An interview with Pastor Chiri of the Apostolic Faith Mission noted that healing is so much part of Pentecostal evangelism that large public campaigns and tent crusades preceded by great publicity are common features. Christians from the “mainline” churches flock to Pentecostal churches seeking healing and deliverance.

Mrs.Nyanga from the “mainline” churches emphasized that Christians can be healed provided they believe in Jesus Christ our Lord and Saviour. One can receive physical and spiritual healing. Healing happens because of faith, in self sacrifice one feels that one is healed. A pastor from the Living Waters Church had this to say: “healing is not apart from the church.” God is the author through the pastor. When a sick person is prayed for he becomes weak and falls down.

Cox (1965:130) notes that some of the leaders and students from different churches and colleges refer to the word “diakonia” as service. The main task of the church whether “mainline” or

Pentecostal is to serve others, spiritually and materially. Therefore Cox understands “diakonia” as the act of healing and reconciling. The church has a duty to communicate the Good News to people of different races. A Christian is just a tool in the hands of God, to pray and to communicate with God for the healing of His people. Cox (1965) cites the “good Samaritan” (Luke, 10:25-37) as the best example of diakonia. In the context of the a secular city, “diakonia” means the responsibility of the church to effect what Gibson Winter has called the ‘ministry of communication’ which will bring back into reciprocity, the fragmented pieces of what is essentially a functioning whole ( Cox 1965,144-155).

#### 4.5.7. Prayer



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Prayer is properly an emotion of the heart which is poured out and laid open before God, the searcher of hearts. Prayer is an exercise that causes us to focus within, in the heart because it is there that the Lord looks for a sincere and true affection. Rev. Mulele had this to say, prayer begins with the heart looking inward, submission and forgiveness of sins. In prayer we tell God our needs.

According to John Calvin the 16th century reformer, the central part of worship lies in “the office of prayer”. There are six purposes of genuine prayer: (a) to fly to God with every need (b) to set all our petitions before him (c) to prepare us to receive God’s benefits with humble gratitude (d) to meditate upon God’s kindness (e) to instil the proper spirit of delight for God’s answers in prayer (f) to confirm his providence (Beeke,2004:139).

Mr. Majiya from Mangochi Living Waters Church said that, prayers are based on our Lord’s Prayer. Concerning the laying on of hands when praying for the sick, he observed that prayers offered with laying on of hands and without laying on of hands are the same. The sick person can be healed without laying a hand on him. This was echoed by Pastor Chisambula. John Calvin posits four rules to govern true prayer (i) a heartfelt sense of reverence (ii) a sense of need and repentance (iii) a



away. It tends to erode the moral integrity of the church. People will then identify the church with that kind of music. Mrs Sinfukwe pointed out that all types of eating is acceptable in the church provided if there is a function of “get together” or bring a dish. But it is not acceptable if this function of “get together” is not in progress. Those who are about to be married are allowed to meet. Couples can meet at any social gatherings, couples can meet when there is a church conference or seminar for married couples (marriage seminars). There must be a specific reason for meeting together; otherwise they are not allowed to meet anyhow. Secular music is not allowed even in the Living Waters Church, this was echoed by Mr.Majiya an interviewee from the Living Waters Church.

Rev Nzunga when interviewed pointed that, “ministry” is the profession or function of a church or a clergy or church leaders. Most of the local Christians are moving here and there in search of fellowshiping, they have their own special needs; therefore they need special prayers and counselling. Here the “mainline” and Pentecostals members meet for fellowship, even some members from the “mainline” churches ~~They started in Excellence~~ ministries at the same time they are full members of the C .C. A .P Church. This system of “ministry” was started by the Pentecostal leaders.

Mr.Yafeti recommended some of the features that can be included and practiced in the Church of Central Africa Presbyterian, Blantyre Synod’s church services, things like; healing and deliverance ministry. Though altar calls were accepted in the Church, they are not been practiced regularly. Furthermore intercession prayers should be done by all members, not by a single person. In the Pentecostal/charismatic prayer are offered by the whole congregation, they begin with “praise and worship” then all the members participate through individual prayers. Some congregations in the Church of Central Africa Presbyterian practice healing and deliverance ministry. This is done after church service mostly in the vestry room, St. Mathew’s Congregation are practicing this system of worship.

#### 4.5.9 Testimonies

A testimony is a solemn statement made under oath, an assertion, offering first hand authentication of actual experience. Testimony provides evidence of what has been witnessed. Testimony to one's faith may be by word or deed. For example, we would say "His effort was a testimony to his devotion". We may well ask, what does it mean to give testimony? Testimony bears witness to things seen or heard. Testimony is called evidence. What does the Bible say about giving a true testimony? What are appropriate testimonies among Christians?



(i) Testimony is to witness or provide evidence (2Thesalonians.1:10);(ii) the scriptures as testify to God's will (2Kings 11:12; Ps.19:7; 119:88; Isaiah 8:16); (iii) the altar raised by the Gadites and Reubenites was a testimony (Joshua. 22:10). Jesus Christ said (John 5:31) "If I alone bear witness about myself, my testimony is not deemed true". If the Son of God, Jesus the Christ, had to have witness to his testimony, why then do we spend our time testifying to shallow things? Christ has given us an example of a proper reason to testify, and we should follow the examples that He himself gave in the Acts of the apostles: Acts 1:8; 3:15; 5:32; 26:22; Hebrews 3:5;1 John 1:2; 4:14; 2 Cor.8:3.

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The other question we would ask ourselves is "How important is a testimony"? A testimony seeks to be true and faithful to what and whom one testifies for. One who remains true to in his her testimony about Christ, to the point of death is taken to be a true follower of Christ. Christians are called to bear witness to or to testify about Jesus Christ. The qualification of the one who gives testimony is that, those who the spirit of God testifies of Jesus Christ through. As it was in the case of the twelve, so it is with all Christians.

According to Mr.Chinyama an interviewee from Blantyre Synod stated that testimony is to share them others to be strong in faith. It is to share what happened in someone's life. Testimonies may take place in different occasions such as during revival meetings and crusades. A pastor noted that testimonies can be of different kinds and given at in different places and times. Personal testimony is fitting, if you were prayed for and healed. Or if you had swellings in your body and they are taken away by the power of the Holy Spirit. In some instances testimonies are given to the congregation, or to a group of people for the purpose of convincing them to follow the one testifying, or to do the same as they did and sometimes it is done in order to share something good with others.



#### 4.6. Biblical Methods of Evangelism (Pentecostal Churches in Malawi).

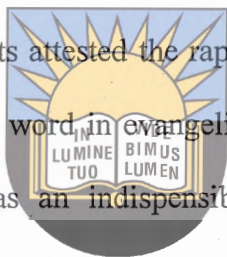
In many parts of the world (Malawi included), Pentecostals are well known for rather aggressive forms of evangelism and proselytise. The Pentecostal movement is well known for its emphasis on evangelistic outreach as highest priority. "Evangelism is to go out and reach out for the lost," for Christ, in the power of the Holy Spirit. The early Pentecostals were mostly untrained and inexperienced. Their only qualification was being baptism in the spirit and a divine call. Evangelism was more important to them than education or civilization.

McClung (1986:51) describes the Pentecostal last day's mission theology as follows: Pre-millennialism, dispensationalist, and the belief in the immanency of Christ's return, forged the evangelistic fervour of the movement in its infancy. According to Saayman (1993:45), evangelistic methods of the early Pentecostals, were flexible, pragmatic and astonishingly successful. The Pentecostals make the most of Paul's statement that God uses the weak and despised to confound the mighty. The rapid spread of Pentecostalism posed serious difficulties. The history of Pentecostal missions demonstrates that the Pentecostals have rarely retreated from challenges, affirming

dependence on the Holy Spirit to guide their responses. Their irrepressible advance from obscurity to centre stage within ninety years, suggests that only the unwary will underestimate their fortitude.

#### 4.6.1. Beliefs of the Pentecostals

Pentecostals believe that the coming of the spirit brings the ability to perform “signs and wonders” in the name of Jesus Christ, to accompany their evangelism. They see the role of healing as good news for the poor and afflicted. McClung observes that divine healing is an evangelistic means whereby the message of the kingdom is actualized in person centred deliverance. The signs and wonders promoted by Pentecostal evangelists attested the rapid growth of Pentecostal churches in Malawi. They believe that preaching of the word in evangelism should be accompanied by signs and wonders, especially divine healing, as an indispensable part of Pentecostal evangelistic methodology (Saayman, 1993:46). Pentecostals believe and preach about healing, God has power to heal the sick and word of evil spirits and Pentecostalism as powerful religion strong to meet their needs. Pentecostal evangelists confirm that God’s word is true, God’s power is evident in their efforts and the result was that many are persuaded to become Christian Pentecostals.



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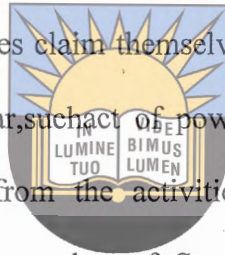
#### 4.7. Outward Movements of Christians from “Mainline” to Pentecostal and from Pentecostal to “mainline” Churches.

The “mainline” churches see members leaving their mother churches for Pentecostal /charismatic churches in search of healing and deliverance and to be set free from their problems. Thorough research has shown that, these Christians turn back to their mother churches after they realize that they have failed to get what they wanted. Mr.Kamphasa the session clerk of St. Michaels and All Angel’s Church, Blantyre are receiving members who return back. They are welcomed and counselled and trained when they return.

#### 4.7.1. Healing and Deliverance

Healing and deliverance are central to Pentecostal/charismatic churches and most students of African Christianity cite healing and deliverance as the greatest attraction to the churches (Anderson, 2001:9). During their evangelistic campaigns they emphasize healing and deliverance. Members from “mainline” churches flock to the venues of their meetings, whenever they hear of a visiting preacher, especially if he/she is gifted in healing and deliverance.

Some members from the “mainline” churches claim themselves to be gifted and to have powers of deliverance. In Africa, Malawi in particular, such a gift of power for healing, protection of health, success, and prosperity and deliverance from the activities of witches is practiced in most Pentecostal/charismatic churches. Another member of St. James C. C. A. P Blantyre Synod disclosed that, he believes in and practices healing and deliverance ministry. Some leaders however have abused this gift of healing and deliverance, and instead practice the acts of Satanism and are found with fearful objects. One such preacher whose name is withheld no longer preaches in Malawi. He went to Botswana to seek employment.



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#### 4.7.2. The idea of Power and the Gift of Speaking in Tongues.

The researcher observed that most of the interviewees from both kinds of churches emphasized the power and the gift of speaking in tongues. Both groups seemed to have the idea those speaking in tongues is a special gift which the Bible has elevated among other gifts of the spirit. Their argument was that God chose this gift. It is illustrated in some Biblical events. They referred to the day of Pentecost (Acts 2:1-4), the Samaritan experience (Acts, 8:4-25), and Cornelius and the family (Acts 19:1-7) They members believe that speaking in tongues is proof of the reception of the Holy

Spirit. When the researcher interviewed Mr. Yafeti from Ndirande C.C.A P stressed that speaking in tongues empowers the beholder during worship so that he /she can witness for Christ for a long time without getting tired. The believer is also empowered with supernatural powers which can overcome demonic powers. What further makes the gift of speaking in tongues different, according to the interviewees, is that it comes to believers not gradually but as a crisis which makes it very unique.

#### (a) Tongues

Pentecostals and charismatic's believe in speaking in tongues. Every believer who professes to be a Pentecostal/charismatic must receive the gift of the Holy Spirit and practice speaking in tongues. To them is a sign that the Holy Spirit is working on an individual Christian member who try and speak in tongues.



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#### (b) Purpose of Speaking in Tongues *Together in Excellence*

It is to bring the message from God to the whole assembly. Tongues speaking are a message from God to people. If God gives a message, only to find that he is the only listener, then something has obviously gone wrong.

Paul is not giving sanctions to the practice of praying to God in a tongue (1Cor. 14:2, 4, 5, 14). Paul is advising the Corinthians that "one who speaks in a tongue does not speak to men, but to God. And he does add that he who speaks in a tongue edifies himself. If therefore tongues are a legitimate form of prayer and also means of being edified, what right do we have to disparage such a gift? Today many people think that the tongue speaker is not meant to understand his tongue but that understanding is the sole prerogative of the interpreter. The tongue's speaker is evidently "edified" in some mysterious intangible manner emotionally, perhaps through the Greek word edifies (*oikodomeo*) as used in the Bible, and does not permit this idea. Paul emphasizes that,

whatever we do in the worship of God, whether praying or singing this ought to be done with the understanding (1Cor. 14:13-15).

In Pentecostal/ charismatic' churches large numbers of people who speak in unintelligible tongues do so as sincere believers who have been taught that, God wants them to do this . In their sincerity, they have striven to obey and have agonizing about paving the gift. Many have also received coaching to help them speak in tongues. Under the influence of charismatic teaching people learn to trust in ecstatic experiences, impulses, coincidences and a host of other subjective influences. Some trust their impulses as direct guidance of God, and may progress to receiving all their guidance through dreams and visions.



#### 4.8 Conclusion

The impact of Pentecostal churches on “mainline” churches in Malawi has something to do with the African response to the gospel. It is **University of Fort Hare** **Together in Excellence** music, and dance and backed by relevant messages geared towards meeting the spiritual and existential needs of African people. The attempts to redefine Christianity as an African religiosity, spirituality geared to the needs of African Christians. Nowadays Pentecostals represent a contextualized message that constitutes a transforming force that is affecting religious, cultural and social values. Aguwon (2006) states that excesses and abuses apart they are succeeding in reconceptualising Christianity, making it meaningful and relevant to the people and their context. Pentecostalism has taken representative face of charismatic Christianity (Miller 1997:1-2). Anderson (2001) refers to this as an African reformation. Gyadu (2005:12) contends that Pentecostalism is not only the Christianity of the future but also of today’s generation.

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATIONS

#### 5.0. Introduction

The “mainline” churches in Malawi are products of modern missionary enterprise and various missionary societies, which effectively introduced Christianity to Malawi before and following independence. By “mainline” churches we, mean the Roman Catholics, Anglicans, Presbyterians, Baptists the Methodists. These churches embraced the ethos and practices of their mother church. According to Omenyo (2003:6) he emphasized that these churches “(mainline)” are replicas of their respective sending churches.



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In this study an attempt has been made to describe and analyze the growth of Pentecostal churches in Malawi and why “mainline” churches are not growing. The researcher seeks to summarize the findings and to consider the strengths and weaknesses of both Pentecostal and “mainline” churches (C.C.A.P Blantyre Synod) in order to conclude of making some recommendations a way as forward.

The findings shows that some “mainline” church members who went to Pentecostal/ charismatic churches feel that if a believer does not experience baptism in the Holy Spirit as a subsequent experience to conversion and again if his/her experiences of either conversion or baptism in the spirit are not of the crisis type then that believer is not a genuine Christian. To Pentecostal /charismatic members such Christians are spiritually cold or dead. According to Pentecostal members, the experience of crisis conversion and post conversion spirit baptism determines genuineness of a true believer.

## 5.1 Movements of Christians

It has been observed that “mainline” churches are witnessing exodus of Christians who go to worship with Pentecostal and charismatic churches is in due in part to the failure of “mainline” churches to allow participation of all members in church activities, This has caused others to remain in the church and begin to practice charismatic ways of worship.

Gyadu (2005:397) notes that the “mainline” churches have therefore forced to adopt Pentecostal/charismatic spirituality in order to retain their members. In Blantyre Synod of the Church of Central Africa Presbyterian, it is especially the St. Michael and All Angels Church that have managed to retain their members. This became clear through interviews; here as a church they have started a Contemporary Service of worship using the Multipurpose Hall as venue. They start at 7 o'clock in the morning every Sunday, and the services are mostly attended by young adults and elderly people.



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## 5.2 Pentecostal/ Charismatic Position

### (a) Its strength

The Pentecostals have been strong on in special practices involving fasting, deliverance, dancing, falling, groaning, seed faith, prosperity gospel, positive confession, power of praise, scripture songs, praise and worship, spiritual warfare, laughing and crying. Most of these practices have their use and place but the Pentecostal movement has given them first place. However, nothing but the gospel should have first place. Their interpretation of the doctrine of subsequence and crisis experience is not in line with the New Testament pattern of Christian experience, moreover, the stress on baptism in the Holy Spirit has contributed to a reviving of weak and nominal Christians.

By struggling to fulfil the condition for the reception of the spirit, Christians have found themselves growing towards spiritual maturity. Pentecostalism insists that Christians must strive to confess every known sin as well as conform to God's commands and this has helped Christians to yield to the Holy Spirit who in turn strengthens them in the way of fallings.

Their emphasis on the experience of post-conversion spirit baptism has also contributed to ecumenism Christians of different denominational backgrounds come together and worship God jointly as is evident in the Full Gospel meetings and other Para-church organizations. They believe in the five fold gospel of Christ: (a) The Saviour (b) the healer (c) the sanctifier (d) the baptizer (e) the soon coming king. Other Pentecostal denominations founded after this teaching, such as the Assemblies of God and the International church of the Four Square Gospel have followed suit. By contrast, the "mainline" churches believe that when one has been baptized, and confirmed the Holy Spirit comes upon him/her and there is no need to speak in tongues (Acts 8:38, 16:33 One cannot be a Christian unless the Holy Spirit is invoked).



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#### **(b) Its weaknesses**

Pentecostalism encourages people to achieve personal victory by responding to altar calls, having hands laid on them or being slain in the spirit. Contrary to the word of God, for there is nothing in the New Testament to encourage Christian living by lying on of hands. Christian victory is attained by walking in the spirit, praying in the spirit, putting off the old, putting on the new, putting to death the flesh. (Ephesian 1:1 ff Col. 4:1-16)

Sound doctrine has been abandoned in the face of expediency, especially in the realm of evangelism. If something will bring a crowd, or result in conversions the Pentecostal movement has often too given a blind eye doctrinal and theological problems. Yet sound doctrine and effective

evangelism should go together. It is not good enough to say, he is an evangelist, as if that would condone any kind of heresy. It is sad that evangelism (a noble profession) has become associated with extravagance, exaggeration and falsehood. Jesus said: I am the truth. The Holy Spirit is the Spirit of truth and we ought to be people of truth. Expediency should never dictate our message. Chant (2006) disclosed that this first burst on the modern scene through the Toronto blessings where hysterical hyped up crowds claimed to possess by the Holy Spirit. Today this practice continues through altar calls and the laying on of hands.

### 5.3 Church of Central Africa Presbyterian (CCAP)



#### (a) Its strength

This church adheres to traditional theology, and is nearer to the New Testament pattern of Christian experience, that sees spirit baptism as ~~Together in Excellence~~ **University of Fort Hare** ~~Together in Excellence~~ of every Christian, regardless of whether or not he/she has a gift of tongues. The tongues are seen as one gift among many, so much so, that those that have it do not become proud and those who do not have it do not feel inferior. This has prevented divisions into first and second class Christians ever since the church was established in 1876.


Its other strength lays crisis (dramatic) or gradual growth of faith is experienced, the Christian spiritual life does not consist in how one's faith of about but what fruits one is bearing. Whether the experience is dramatic or gradual does not matter. In the end it is not what one tells people about how one's was and what one is now, but what they say about his/her Christian life. What is important is whether or not the Christian displays the fruits of the spirit, which are the biblical yardstick (Gal.5:22-23).

## (b) Its weakness

The danger of traditional theology the teaching that every Christian receives the spirit baptism at conversion is that it can make some Christians so complacent that they do not take trouble to allow the Holy Spirit to fill them continually so as to experience effective Christian living.

### 5.4 What Churches Can Do.

The church is universal and as such, comprises all believers in Jesus Christ. The major Orthodox creeds speak of the “holy Catholic Church”. Hendricks (1993:274) states that, when believers meet each other, they feel that they have met a friend in Jesus Christ, and most of the time they feel that they are dealing with a fellow Christian. The members stand in relationship to each other because of this relationship to Christ. Together with other followers of Christ, the church is the universal body of believers that Christ understood Himself to be.



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God is the author of the church. And God gives us wisdom in how we set up churches and how we “do church”. The church must have the Spirit of flexibility, and Christians must gather together for a purpose of worship, instruction, fellowship, service, community, accountability, mission and evangelism and whatever brings glory to Him, meets the needs of the body, and proclaims Christ to the world. “Universal Church” and “local church,” the terms do not appear in the New Testament. Believers need to be committed to other believers somewhere. Churches certainly ought to serve for the development of people’s spiritual lives.

People can leave the church or not attend church and yet not leave the faith as continuing members of the Universal body of Christ. Churches must help Christians to grow spiritually. And churches ought to be the means for the development of people’s spiritual lives. Local Christian members

leave their mother churches and join other churches or movements, but they don't leave the faith only an organized local church. It is impossible to grow without at least some relationships with other believers in which life in Christ is celebrated. The leadership of the church ought to attract new members to the faith and to the church. Reaching out to the unsaved and those who stopped going to church, while at the same time meeting the needs and satisfying the demand of people who have been in the church for a while is necessary (Hendricks, 1993:276).

Indeed the church ought to let them go and after all it's when the church can put more fire to put it out. Some members can become happier somewhere else, Christians come into the church and when they feel to leave they are free to do so.



## 5.5 Main Findings

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The researcher has highlighted the following findings: *Together in Excellence*

Praise and worship is mostly copied by the "mainline" congregations. This kind of worship takes place mostly at revival meetings nights of prayer, and wherever evangelism, youth and other groups meet. But it is not allowed to be during the regular worship service of the "mainline" churches.

The attraction of healing and deliverance is the main cause of the movements of the Christians from the "mainline" to Pentecostal churches. They go there to seek for quick fixes and/or exorcism. "Mainline" churches don't have time to pray for the sick or those who are possessed by evil spirits unless the sick person has been admitted to the hospital or the sick person has sent a message to the church elder or church minister or priest, it is then one can to be prayed for, or when the minister is on a pastoral visitation.

Perry (1987:3) indicates that there is need to train counsellors in both Christian denominations.

Counsellors can be pastors, ministers, evangelists, church elders and those who are gifted in helping others (spiritual counselling). Pentecostalism/ emphasizes that they don't hesitate to pray for the sick.

Pentecostal /charismatic movements are growing very fast, because they change their way of doing evangelism. One pastor indicated that they concentrate on ritual hype rather than of ethical or doctrinal sermons. Lack of transparency and fear of the leadership, is one of the many causes of the decline in "mainline" church membership.

### 5.6 Recommendations



Blantyre Synod experiences the impact of this fashionable charismatic theology in the church. It has come to light that C.C.A.P Blantyre Synod has two strands of Christians, Pentecostal /charismatic and more traditional Christians, and both types will remain members of the church. It implies that a

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Pentecostal/charismatic theology will continue to operate side by side with traditional theology in C.C.A.P Blantyre Synod. Therefore the following suggestions are offered. There is a strong need for unity that they can be achieved through love. The Synod should intensify promotion of educative workshops on challenging issues. We are one body of Christ (Rom, 15:5-6) and each one of us belongs to the other (Rom.12:5). We experience one hope, worship, one Lord, profess one faith, through one baptism and are called by one God who is Father of all (Eph.4:4-6). Our effective witness for Christ as Christians of C.C.A.P Blantyre Synod depends on our corporate effort, which can be limited through love that brings in together. Promotion of Christian education needs constant attention.

*How then can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach, unless they are sent? (Rom.10:14-15).*

The church should promote Bible study and prayer among the entire membership as a means of

spiritual revival and upliftment of the moral life of church members. The leadership of the Bible study and prayer groups should be screened and approved by the Synod Committee through the local sessions.

Intensive leadership courses should be mounted for those who play leadership roles in the Bible study and prayer groups to educate them on the doctrines of the church and to train them effective leadership. Bible study and Christian education should be intensified in the groups with a view to eliminating the undesirable tendencies highlighted above. The Bible study and prayer groups are to remain under the supervision of the local session in each congregation (Omenyo 2002:182).



### 5.7. Conclusion

The research has revealed that Pentecostal/charismatic teachings are in some ways not in line with New Testament teachings. These misinterpret and misapply passages from the book of Acts, It is important therefore to avoid misinterpretation of the scriptures to suit our experiences of the Christian life. Unless baptism in the Holy Spirit is seen as the first filling with the Spirit, the New Testament pattern for Christian living in short –changed.

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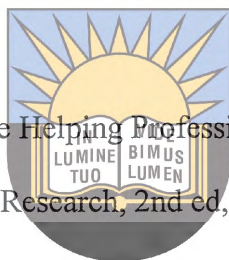
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