

**AFRICAN INDIGENOUS PENTECOSTAL CHRISTIANITY IN  
UGANDA WITH REFERENCE TO THE DELIVERANCE CHURCH  
IN BUSOGA (1974 – 2012)**

**MOSES STEPHEN ISABIRYE**

**C82EA/11050/2008**

**A THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES AND  
SOCIAL SCIENCES, IN FULFILMENT OF THE REQUIREMENTS  
FOR THE AWARD OF THE DEGREE OF DOCTOR OF  
PHILOSOPHY OF KENYATTA UNIVERSITY**

**SEPTEMBER 2020**

**DECLARATION**

I declare that this thesis is my original work and has never been presented for a degree in any other university or institution of learning.

Signature: ..... Date: .....

Moses Stephen Isabirye  
Reg. No. C82EA / 11050 / 08

**SUPERVISORS' APPROVAL**

This thesis is submitted with our approval as his university supervisors.

Signature: ..... Date: .....

Prof. Philomena N. Mwaura  
Department of Philosophy and Religious  
Studies, Kenyatta University

Signature: ..... Date: .....

Dr. Zacharia W. Samita  
Department of Philosophy and Religious Studies,  
Kenyatta University

**DEDICATION**

I dedicate this work to my beloved parents Agnes Namboira and the late Sedulaki Ibanda; my wife, Ruth Namirembe Isabirye; our children Rachael, Paul and Paula as well as all those who have assisted in shaping my academic and spiritual life.

## ACKNOWLEDGEMENT

Producing this work has been a battle at various fronts. I am thankful to the Almighty God for enabling me to develop my career and faithfully helping me throughout the process of this study. Special thanks go to my supervisors, Prof. Philomena N. Mwaura and Dr. Zacharia W. Samita, for their professional guidance, constructive comments and critical remarks that helped to shape this thesis. I am also highly indebted to Prof. John Magumba, Prof. Alfred Olwa, Prof. Christopher Byaruhanga and Prof. Kepha Natolooka for the spiritual, moral and material support they rendered to me during the process of my studies. In the same spirit, may I appreciate Dr. Andrew D. Omona, Dr. Conelius Gulele and Dr. E. Mukeshimana as well as Mr. and Mrs. Mukisa, Mrs. Leah Mirembe Lule, and the entire staff and students of Bishop Tucker School of Divinity and Theology. Special thanks go to the Uganda Christian University Staff Development Committee (SDC) for the financial support rendered to me during this project.

I would also like to extend my gratitude to Rev. Canon Grace and Mrs. Christine Kaiso for their invaluable support during the course of study. Justice Faith Mwendha earns special thanks for her prayers and material support during this study. My wife Ruth and the entire family deserve special thanks for enduring all the time and financial denials during the course of this study.

I am thankful indeed to all the mentioned and unmentioned, for all their contribution towards this noble cause. To God be the Glory!

## **ABBREVIATIONS AND ACRONYMS**

<b>ACHS</b>	African Church of the Holy Spirit
<b>AFM</b>	Apostolic Faith Mission
<b>AIC</b>	African Initiated Christianity
<b>AICs</b>	African Independent Churches
<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>AIPC</b>	African Indigenous Pentecostal Christianity
<b>AIU</b>	African International University
<b>AOC</b>	African Orthodox Church
<b>AR</b>	African Religion
<b>ARM</b>	Anglican Renewal Movement
<b>ARU</b>	Anglican Renewal Uganda
<b>ATLAS.ti</b>	Archive of Technology, Lifeworld and Language Software for Text Interpretation
<b>BAFFU</b>	Born Again Faith Federation of Uganda
<b>CC-</b>	Catholic Church
<b>CCEDU</b>	Citizens Coalition for Electoral Democracy Uganda
<b>CCRM</b>	Catholic Charismatic Renewal Movement
<b>CEON</b>	Citizens' Election Observation Network
<b>CIA</b>	Central Intelligence Agency
<b>CMS</b>	Church Missionary Society
<b>COU</b>	Church of Uganda
<b>CRM</b>	Christian Renewal Movement
<b>DC</b>	Deliverance Church

<b>EARM</b>	East African Renewal Movement
<b>EC</b>	Elim Church
<b>FAM</b>	Friends of Africa Mission
<b>FEM</b>	Faith Evangelistic Ministries
<b>FFFM</b>	Finnish Free Foreign Mission
<b>FGC</b>	Full Gospel Church
<b>FGDs</b>	Focused Group Discussions
<b>FGM</b>	Full Gospel Mission
<b>FHRI</b>	Foundation for Human Rights Initiative
<b>FM</b>	Frequency Modulation
<b>GTM</b>	Glad Tidings Mission
<b>GTMAC</b>	Glad Tidings Missionary Association of Canada
<b>GTMS</b>	Glad Tidings Missionary Society
<b>GTMSC</b>	Glad Tidings Missionary Society Church
<b>HIV</b>	Human Immunodeficiency Virus
<b>ICGC</b>	International Central Gospel Church in Ghana
<b>IGPs</b>	Income Generating Projects
<b>IRCU</b>	Inter Religious Council of Uganda
<b>JIAM</b>	Jesus is Alive Ministries
<b>JOY</b>	Jesus Others Yourself
<b>KAG</b>	Kenya Assemblies of God
<b>KPC</b>	Kampala Pentecostal Church
<b>LTV</b>	Light house Television
<b>MCC</b>	Miracle Center Church

<b>MHF</b>	Mill Hill Fathers
<b>MHM</b>	Mill Hill Mission
<b>NFBAPC</b>	National Fellowship of Born-Again Pentecostal Churches
<b>NFBAPCU</b>	National Fellowship of Born-Again Pentecostal Churches in Uganda.
<b>NRM</b>	National Resistance Movement
<b>NTC</b>	National Teachers' College
<b>OI</b>	Oral Information
<b>PAG</b>	Pentecostal Assemblies of God
<b>PAOC</b>	Pentecostal Assemblies of Canada
<b>PEFU</b>	Pentecostal Evangelical Fellowship of Uganda
<b>PM</b>	Pentecostal Movement
<b>PO</b>	Participant Observation
<b>SDA</b>	Seventh Day Adventist
<b>SDC</b>	Staff Development committee
<b>SPSS</b>	Statistical Package for Social Scientist
<b>SU</b>	Scripture Union
<b>TAG</b>	Tanzania Assemblies of God
<b>TAIP</b>	The Aids Intervention Programme
<b>TV</b>	Television
<b>UBOS</b>	Uganda Bureau of Statistics
<b>UNHS</b>	Uganda National Household Survey
<b>UNLF</b>	Uganda National Liberation Front
<b>USA</b>	United States of America

<b>WF/MoA</b>	White Fathers/Missionaries of Africa
<b>YCAF</b>	Young Christian Ambassadors' Fellowship
<b>YMCA</b>	Young Mens' Christian Association

## **OPERATIONAL DEFINITION OF KEY TERMS USED**

**African Indigenous Pentecostal Churches:** Pentecostal churches started by indigenous Africans especially after 1960. This branch represents the fastest expanding sector of Christianity in Africa, with several variations. Because of its variations, some people call it Pentecostalism(s). It tries to bridge the gap between African Christianity and the spiritual world by attempting to answer African Spiritual questions. The Deliverance Church (DC) belongs to this category.

**Anglican Renewal Movement (ARM):** It is the renewal movement within the Anglican church/communion.

**Anglican Renewal Uganda:** It is the renewal movement within the Anglican Church in Uganda (Church of Uganda - COU).

**Authentic Christianity:** It is living like Christ through bearing fruit of the spirit, in the believer's own culturally adaptive life-transformations, of rooting the witness of God's kingdom in being genuine, intimate and participant disciples of Jesus Christ.

**Charismatic Churches:** This refers to a group of churches that stress the infilling with the Holy Spirit and the corresponding gifts. They focus on divine intervention through healing and laying-on-of-hands, prayer and fasting, speaking in tongues, prophecy and exorcism. These church communities are prevalent in both Pentecostal and mainstream Christianity.

**Church:** The community of people who put their faith in God and worship Jesus Christ as Lord, witnessing to Him under a specific name such as COU and DC.

**Classical Pentecostals:** Mission Pentecostal churches planted in Africa in the twentieth century from North America, Britain and the rest of Europe. Examples include Pentecostal Assemblies of God (PAG), Elim Church and the Apostolic Faith Mission.

**Church of Uganda:** It is the Anglican Communion / Churchin Uganda.

**Evangelical Charismatic Church:** Believers in Jesus Christ committed to preaching the gospel and exercising gifts of the Holy Spirit in ministry.

**Evangelical Missionary Church:** Believers in Jesus Christ committed to preaching the gospel and winning souls to Christ. These do not emphasise the gifts of the Holy Spirit in Ministry.

**Mainstream Churches:** Christian denominations, established by foreign white missionaries from Europe and North America. In Uganda, this category includes the Catholic Church, the COU and the Greek Orthodox Church.

**Neo-Pentecostal Christianity:** The latest strand of Pentecostalism. It stresses manifestation of gifts coupled with signs and wonders such as

speaking in tongues, instant healing and others. They can exist with other members in their respective denominations or be on their own. In Uganda, this category includes the Charismatic Catholic Renewal Movement (CCRM), the ARM and the Miracle Centre Church (MCC).

**Non-traditional Churches:** Believers in Jesus Christ who do not subscribe to mainstream Christianity.

**Pentecostalism:** A movement within Evangelical Christianity where members claim an individual's experience of the Holy Spirit, being empowered in spiritual gifts emphasizing speaking in tongues or glossolalia, prophecies, visions, healing, miracles, signs and wonders and taking the Bible as the authoritative revelation from God, read, proclaimed, and lived out as examples of the Spirit-filled lives.

## ABSTRACT

This study examines the phenomenon of African Indigenous Pentecostal Christianity (AIPC) in Uganda, using the Deliverance Church (DC) in Busoga as a case. The study aimed at investigating the history, factors and trends that birthed the DC in Uganda in general and Busoga in particular, as a breakaway of mainstream Christianity. It interrogated the theology and practice of the DC and evaluated the DC contributions to spiritual, social and economic developments of Busoga. The study used a cross – sectional survey nonexperimental design employing both quantitative and qualitative methods. The data collection methods were questionnaire survey, interview guide, focused group discussions (FGDs), participant observation (PO) and content analysis of sermons and other teachings. The study findings indicate that the DC originated from the COU. The founders started with a quest for an African authentic Church of Christians, Christ- delivered to embody and carry his deliverance by the Spirit of God’s kingdom to the outside world. This marked the origin of the name ‘Deliverance Church’. The first DC leaders having experienced deliverance focused on every member being a Spirit-filled minister, doing mission and evangelism of witnessing for Jesus in the world. The study unveils *why* these African Pentecostal leaders left mainstream churches, and *how* the DC and COU developed a relationship of dialogic contextualization, where the DC continued building on the COU Christian foundations, while consolidating the mission character of their church. Evidence of this continuing dialogic contextualization reflects in DC beliefs, practices and projects directly bequeathed from those of the COU. This climax saw a leading founder Dr. Stephen Mungoma, accompanied by other members, cross from the DC back to equal positions of responsibility and accountability in COU. The thesis argues that the DC’s Pentecostal success in mission theology and practice stems from its adoption of the old ‘selfs’ for Anglican mission, to build a church that is self-governing, self-supporting, and self-propagating. There is more evidence of the DC using COU ministry patterns such as doctrine, wedding liturgy, funeral rite, evangelicalism, leadership and faith and order - to boost the Pentecostal mission vision, pastoral care and counselling and ministry. Regarding ministerial training, theological education originally viewed with suspicion by the DC leaders in the 1970s; calling it ‘spiritual cemetery adding no spiritual value to the person concerned, was later embraced. By the time of this study, some were attending theological / Bible colleges. DC started pursuing socio-economic development goals; a decade after COU had launched it in Busoga. The study concludes that AIPC of the DC in Busoga, has live roots in mainstream Christianity, which issue into origin, growth and bearing fruit in Pentecostal mission and ministry. The originality of the study lies in a comprehensive inquiry into that origin, growth and bearing fruit of the DC in Busoga; it traces its roots to the theology, tradition and doctrine of the mainstream Christianity, re-interpreted for Pentecostal mission strategic needs. From this root grows the shoot of AIPC in Uganda, the DC in Busoga an important product of it.

## TABLE OF CONTENTS

<b>DECLARATION.....</b>	<b>ii</b>
<b>DEDICATION.....</b>	<b>iii</b>
<b>ACKNOWLEDGEMENT.....</b>	<b>iv</b>
<b>ABBREVIATIONS AND ACRONYMS.....</b>	<b>v</b>
<b>OPERATIONAL DEFINITION OF KEY TERMS USED .....</b>	<b>ix</b>
<b>ABSTRACT .....</b>	<b>xii</b>
<b>TABLE OF CONTENTS .....</b>	<b>xiii</b>
<b>LIST OF TABLES .....</b>	<b>xix</b>
<b>LIST OF FIGURES .....</b>	<b>xx</b>
<b>CHAPTER ONE .....</b>	<b>1</b>
<b>GENERAL INTRODUCTION.....</b>	<b>1</b>
1.0 Introduction.....	1
1.1 Background to the Study.....	1
1.2 Statement of the Problems .....	17
1.3 Objectives of the Study .....	18
1.4 Research Questions .....	18
1.5 Research Premises.....	18
1.6 Justification and Significance of the Study.....	19
1.7 Scope and Limitations of the Study .....	20
1.8 Summary .....	20
<b>CHAPTER TWO .....</b>	<b>21</b>
<b>LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK....</b>	<b>21</b>
2.0 Introduction.....	21
2.1 An Overview of Global Pentecostal Christianity.....	25
2.2 An Overview of Pentecostal Christianity in Africa .....	30
2.2.1 Beginnings of Christianity as a prelude to Pentecostal Christianity in Uganda .....	34
2.3 Selected Pentecostal Teachings.....	41

2.4	Pentecostal Engagement in Society .....	47
2.5	Conceptual / Theoretical Framework.....	54
2.6	Summary .....	63
<b>CHAPTER THREE .....</b>		<b>64</b>
<b>RESEARCH METHODOLOGY .....</b>		<b>64</b>
3.0	Introduction .....	64
3.1	Research Design.....	64
3.2	Site of the Study .....	66
3.3	Target Population .....	68
3.4	Sampling Techniques and Sample Size .....	69
3.5	Research Methods and Instruments .....	73
3.5.1	Questionnaires .....	73
3.5.2	Interview Guide.....	75
3.5.3	FGDs Guide.....	76
3.5.4	Participant Observation (PO) .....	76
3.5.5	Content Analysis of Sermons.....	77
3.6	Pilot Study (Survey).....	78
3.7	Validity and Reliability of the Research Instruments .....	79
3.8	Data Collection Procedure .....	80
3.9	Data Analysis .....	81
3.10	Ethical Considerations .....	82
3.11	Summary .....	82
<b>CHAPTER FOUR.....</b>		<b>83</b>
<b>DATA PRESENTATION, ANALYSIS, INTERPRETATION.....</b>		<b>83</b>
<b>AND DISCUSSION .....</b>		<b>83</b>
4.0	Introduction .....	83
4.1	Background of the Respondents.....	83
4.1.1	Gender of the Respondents .....	83
4.1.2	Age of the Respondents.....	84
4.1.3	Previous Religious Affiliation.....	86

4.2	Origin and Growth of AIPC of the DC in Uganda and Busoga.....	89
4.2.1	Formation of the DC .....	89
4.2.1.1	Reasons for Joining the DC.....	98
4.2.1.2	Reasons for the Formation of the DC.....	102
4.2.1.3	Believers' Attraction to the Church.....	103
4.2.2	Early Teachings of the DC .....	104
4.2.3	Early Methods of Spreading the DC .....	106
4.2.4	The Growth of the DC in Busoga.....	110
4.2.4.1	Leading Personalities in the Spread and Growth of the DC in Busoga .....	110
4.2.4.2	Spatial-Temporal and Numerical Growth of the DC in Busoga Region.....	117
4.2.4.3	Key Events and Places in the Growth of the DC	118
4.2.4.4	The Structural Growth and Development of the DC .....	121
4.2.5	The Organisation of the DC .....	123
4.2.5.1	The Administration of the DC.....	125
4.2.5.2	Recruitment and Training of Leaders in the DC	131
4.2.5.3	Nurturing relationships within and without the DC .....	135
4.2.5.4	Sustainability of the DC .....	137
4.2.5.5	Plans to Grow the Church .....	139
4.2.5.5.1	Plans to grow the church by the church leaders .....	139
4.2.5.5.2	Underlying Factors for the Growth of the Church by ordinary Christians .....	140
4.2.5.6	Summary .....	142
4.3	Theology of the DC in Busoga.....	142
4.3.1	Introduction .....	142
4.3.2	Major Theological Elements of the DC in Busoga .....	143
4.3.3	Teaching of DC about Salvation .....	144
4.3.4	The DCs Statement of Faith.....	149

4.3.5	Other Emphases by the DC .....	174
4.3.5.1	Claiming for Anything in the Name of Jesus .....	175
4.3.5.2	Receiving Health and Wealth through Miracles .....	177
4.3.5.3	Getting free things without working for them/ wrong theology.....	182
4.3.6	Other Teachings of the DC.....	183
4.3.6.1	The Bible .....	183
4.3.6.2	Worship in the DC.....	185
4.3.7	Summary of the section.....	192
4.4	The Socio-Economic Contribution of the AIPC of the DC in Busoga Region .....	193
4.4.1	Introduction .....	193
4.4.2	The DC in Education.....	196
4.4.3	The DC in Economic Development .....	207
4.4.4	The DC in Social, Political and Other Services .....	215
4.4.4.1	The DC Contributions in Health .....	215
4.4.4.2	The DC in Civic and Political Activities.....	218
4.4.4.3	The DC in Peace, Human Rights Advocacy and ..... Conflict Resolution.....	221
4.4.4.4	The DC in Compassion and Other Social Services. ....	226
4.5	Generalised Linear Model for the Origin and Growth of APC of the DC .....	228
4.5.1	Negative Contributions of the DC in Busoga.....	232
4.6	Summary .....	236
<b>CHAPTER FIVE .....</b>		<b>238</b>
<b>SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS.....</b>		<b>238</b>
5.0	Introduction.....	238
5.1	Summary of Findings.....	238
5.1.1	The Origin and Growth of the DC .....	238

5.1.2	Theology of the DC.....	239
5.1.3	Other Emphases of the DC.....	245
5.1.4	Other DC teachings .....	246
5.1.5	Methods of Propagation in the DC.....	247
5.1.6	Worship .....	248
5.1.7	The Theology of Organization of the DC .....	248
5.2	The Social and Economic Contribution of the DC in Busoga .....	249
5.3	General Conclusion.....	250
5.4	Recommendations of the Study .....	252
5.5	Areas for Further Research .....	258
<b>REFERENCES.....</b>		<b>259</b>
<b>APPENDICES.....</b>		<b>273</b>
Appendix I:	Map of Uganda Showing the Location of Busoga Region (Area of Study).....	273
Appendix II:	Map of Busoga Showing the DC Congregations Under Study .....	274
Appendix III:	Questionnaire for the Youth, Women and Men in DC .....	275
Appendix IV:	Questionnaire for the DC Bishops, Pastors and Lay Leaders.....	279
Appendix V:	Interview Guide for All.....	283
Appendix VI:	Interview Guide for the DC Founders and Senior Leaders in Busoga Region – Uganda.....	285
Appendix VII:	Interview Guide for Focused Group Discussions (FGDs) .....	288
Appendix VIII:	Letter From KU Graduate School to Collect Data.....	289
Appendix IX:	Permissission Letter from the DC .....	290
Appendix X:	Participant Observation (PO) Schedule .....	291
Appendix XI:	Letter of Consent from the DC Founders .....	292

Appendix XII:	Letter of Consent from the Major Respondents /	
	Informants .....	293
Appendix XIII:	List of Respondents.....	294

## LIST OF TABLES

Table 1.1:	Population Distribution with Respect to Religion, Gender and Settlement in Uganda.....	16
Table 3.1:	Summary of the Sample of Informants from the DC Congregations under Study.....	73
Table 4.1:	Gender of the Respondents .....	84
Table 4.2:	Age of Respondents .....	85
Table 4.3:	Previous Religious Affiliation .....	88
Table 4.4:	Reasons for Joining DC .....	98
Table 4.5	Reasons for the Formation and Growth of DC by Church Leaders.....	103
Table 4.6	Reasons for the Believers' Attraction to the DC .....	103
Table 4.7:	Summary of the Spatial-Temporal and Numerical Growth of the DC in Busoga Region .....	118
Table 4.8:	Reasons for and or Plans to Grow the Church.....	140
Table 4.9	Reasons for Church Growth by the Ordinary Christians .....	141
Table 4.10	Theology of Pentecostal Christianity by the Church Leaders and Ordinary Christians .....	144
Table 4.11:	What else the DC Emphasizes .....	175
Table 4.12:	Showing the DC Joy Schools in Busoga .....	196
Table 4.13:	DC SACCO Distribution in Busoga Region.....	212
Table 4.14:	Evaluating the Contribution of the DC by Church Leaders....	222
Table 4.15:	Model Summary.....	228
Table 4.16:	Anova <sup>b</sup> .....	228
Table 4.17:	Coefficients <sup>a</sup> .....	229
Table 4.18:	Coefficients <sup>a</sup> .....	231

**LIST OF FIGURES**

Figure 2.1 Diagrammatic Representation of the Conceptual Framework 62

Figure 4.1: Organisational Structure of the DC / Organogram ..... 124

## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.0 Introduction

This chapter sets the context for the research problem. It introduces and provides the background to the study and unravels the study problem. The objectives, research questions, research premises, justification and significance are given. The chapter ends by setting the scope and study limits.

#### 1.1 Background to the Study

African Indigenous Pentecostal Christianity (AIPC) is part of Pentecostal Christianity. This form of Pentecostal Christianity is characterised by ‘ecstatic experience of the Spirit and tangible practice of spiritual gifts’ (Anderson, 2013:8). Its roots can be traced in the New Testament (NT) records, the event described in the book of Acts 2:1-13 regarding the day of Pentecost. On the said day, the Holy Spirit is believed to have descended on the believers of Jesus Christ in Jerusalem, empowering them to witness for Christ and spread the gospel in the world. Kalu (2008:7) observes that the Pentecost event included the transfer of the baton from Jesus to the disciples whose ministries continued in the early Church. This event was viewed to be the fulfillment of God’s intervention in the life of Israel of the Old Testament (OT). Dayton (1987:11), traces the roots of Pentecostal Christianity to the perfection-cleansing motives such as prayer, fasting and healing brought about from the Wesleyan tradition with the theme of power. These were

ascetic spiritual disciplines and activities taught and emphasized by John Wesley. Through practicing them, Christians would be empowered to live holy lives and witness for Christ. This is because he believed that every day should be Pentecost for believers, empowering them to walk in the Spirit and live a life-journey of holiness (Kalu 2008:7).

Western scholars trace modern Pentecostal Christianity to roots in the United States of America (USA) because the Pentecostal revival that started in 1901 had by 1926 spread to many parts of the world. These include: Norway, England, India, China and Chile by 1908; South Africa by 1908; Brazil by 1910; Russia and Mexico by 1914; Indonesia by 1921 and The Philippines by 1926 (Hefner 2013:4). It caused the birth of the Pentecostal movement. The movement has since swept across the globe specifically America, Europe, Asia and Africa (Dempster *et al* 1999:34). Its origin stems from Charles Fox Perham, an independent holiness evangelist, who believed strongly in divine healing. He was an important figure in the emergence of Pentecostal Christianity as a distinct Christian expression. This was when he started Bethel Bible School in 1900 near Topeka, Kansas (Burgess & McGee 2002: xvii). Campolo (1991:17) put the actual birth of modern Pentecostal movement to the laying-on-of-hands experience. When Perham laid hands on Agnes Ozman, she began speaking in tongues, with ‘the initial evidence of having the Holy Spirit’. The event was also called ‘the praying down of the Holy Spirit’ (Campolo 1991:17). Pentecostal Christianity’s later development associated itself to William J. Seymour, a Black holiness

preacher. In 1906, Seymour started preaching on Azusa Street in Los Angeles, USA. This ignited what came to be 'the Azusa Street Revival' (Swoboda 2014:4). To date, this revival stands as a holistic beacon in the spread of Pentecostalism, viewed as the fastest growing branch of Christianity. The meetings that took place in April 1906 and continued up to 1915 did not have much input until later in the century. This revival took on characters of ecstatic spiritual experiences, amazing physical healings, dramatic worship services, speaking in tongues and interracial mingling (Dempster et al 1999:35).

Following the Azusa Street Revival, Pentecostal Christianity spread to other regions of the world (Kalu 2008:11). Miller and Yamamori (2007:18) observe that within a few years, Pentecostal missionaries were traversing the world, launching Pentecostal Christianity. Dempster et al (1999:99) has called this rapid spread, 'religion made to travel' or 'Pentecostal design'.

It is noteworthy that there were other Pentecostal revivals taking place in different places of the world at the same time. These include the Welsh Revival of 1904-1905, the Mukti Revival in India of 1905 and the Korean Revival of 1909 (Anderson & Tang 2005: 154, 215, 510; Kalu 2008:20). These revivals impacted Africa in several ways. First, the Korean Revival had an indigenous character in leadership with the Charismatic dominance. Second, the Mukti Revival in India produced preaching bands that volunteered to spread the gospel in the surrounding villages leading to

conversion of many people. Third, the Korean Revival produced missionaries who went countrywide leading revival meetings.

In Africa, this Pentecostal Revival came at the beginning of the 20<sup>th</sup> Century as it was spreading to other parts of the world. Walls (1996:87-88) and Kalu (2008:36-37) attribute the earlier spread of Pentecostal Christianity in Africa to the ministry of William Wade Harris, a Liberian prophet. Harris worked hard to spread early Pentecostal Christianity especially in West Africa. He understood the cosmology of the people, demonstrated the reign and power of God over local deities, to set their captives free. The said freedom expressed itself in healing, deliverance, exorcisms and other charismatic ministries. This gave Harris 'a real advantage over the missionaries', drawing many Africans to the Christian faith. After Harris, came Benson Andrew Idahosa (1938 - 1998), one of the leading Pentecostal ministers of the 20<sup>th</sup> Century (Kalu, 2008:36-37). Idahosa became the father of Pentecostal Christianity in Ghana and Nigeria. In 1960, Pentecostal Christianity extended to Ethiopia and by 1970, it had started flourishing in Malawi, Zambia and other countries South of the Sahara. However, it is important to note that at this point, it was difficult to distinguish between Pentecostal Christianity and African Initiated Christianity (AIC). Both streams were led by African Christians, who were reacting against the foreignness of mainstream Christianity in addressing African concerns.

In East Africa, the Pentecostal phenomenon happened at the same time as it spread in West Africa, planted by the missionaries (Olwa, 2016:167). In Tanzania, Emile and Marie Sywalka operated in northern Tanzania in 1897. The Tanzanians lauded the free Pentecostals from Scandinavia for integrating spiritual and social services. The free Pentecostals established schools, hospitals and other social services across Tanzania. By 1932, other Swedish missionaries joined them. In the 1970s, the Pentecostal Assemblies of God (PAG), which joined them, became the fastest-growing church in Tanzania (Olwa, 2015:170). It developed as Tanzania Assemblies of God (TAG), which had links with the Kenya Assemblies of God - KAG (Olwa, 2015:170).

Kenya had the first contact with Pentecostal missionaries in 1918, when Marion Wittick and Otto Keller established a station at Nyang'ori, eight miles from Kisumu (Burgess, et al 2002:5). In 1924, this mission teamed up with the Pentecostal Assemblies of Canada (PAOC), with Nyang'ori as their headquarters in Kenya. Burgess et al (2002:149) intimates that between 1929 and 1958, the PAOC continued to send missionaries to Kenya; they were mainly involved in education and social work.

The second wave of the introduction of Pentecostal Christianity in Kenya traces back to 1927. This was during a conference organized by Friends of Africa Mission (FAM) at Kaimosi in Western Kenya. It was during a prayer session led by Arthur Chilston that the Holy Spirit is believed to have

‘fallen’ on the audience. Literature indicates that some cried, shook, fell down and spoke in tongues while others confessed their sins publicly. This experience, later led to the formation of, among others, the African Church of the Holy Spirit (ACHS), one of the pioneering African Spirit churches in Kenya. Arthur Chilston was one of the FAM missionaries in Kenya (Kalu, 2008: xi; Samita 1992, 96-101; 1998, 123-145).

The introduction of Pentecostal Christianity in Uganda dates back to 1935. It came as a spillover of the PAOC ministry in Kenya, championed by Rev. Brown (Gifford, 1998:100). Brown arrived in Mbale, Eastern Uganda where he established a mission. Brown’s focus was to preach the gospel of salvation, consequently bringing about spiritual transformation. Brown was instrumental in the spread of Pentecostal Christianity mainly in Eastern Uganda concentrating in the areas of Tororo, Mbale and Soroti where they built churches (Olwa, 2015:170).

Gifford (1998:100) and Kasirye (2010:26) record the second wave of the coming of Pentecostal Christianity in Uganda. It started with a vision in Vancouver, Canada at Glad Tidings Missionary Society Church (GTMSC). The vision by some young woman in the church, Maureen Maglard constituted a divine call to take the gospel to Uganda. In response to the vision, Hugh Reg Layzell, Senior Pastor and leader of the Full Gospel Mission (FGM) to Uganda wrote to Sir Andrew Cohen the British Governor. Layzell sought for permission to begin missionary work in Uganda. As

permission delayed, FGM members kept praying and waiting (Kasirye, 2010:28).

While praying and waiting for permission from Uganda, Hugh and Audrey Layzell went to Kenya in December 1956. While there, they worked with the Elim missionaries of New York under Rev. I. Q. Spencer. In Kenya, Hugh, Audrey Layzell and Spencer sought audience with the then acting Governor to Uganda, Sir Charles Hartwell. The meeting was a success and the door to Uganda opened in May 1960 when the GTMS had permission to operate in Uganda. Hugh and Audrey Layzell began the work in 1960. A team of other GTMS members followed them in the 1960s. These included Jean Christenson, Dorothy Williams, Bill and Gerda Brown, Eleanor Webb, Betty Caron, Dave and Velma Freeman. Others included Lou and Marion Peterson, John and Jean Lotstrom and Bob and Sheron Wager (Musana, 1991:86).

The arrival of the Layzells and the FGM team marked the birth of the Full Gospel Church (FGC) in Uganda. FGC underwent incorporation under the Uganda Unlimited Companies Act of October 1960. It became the first Pentecostal mission or church to gain legal status in Uganda (Kasirye, 2010:28). Following the acquisition of the legal status, the GTMS started work in full gear. The GTMS sponsored one of the momentary events in the history of Pentecostal Christianity in Uganda. This was the Daoud Crusade at Mengo 'Kabaka Anjagala' in February 1961. The crusade lasted three weeks with several preachers and translators including a Kenyan evangelist Joe

Kayo. Among the proceeds of this crusade were three hundred and sixty-five people, baptized in the Kabaka's Lake at Mengo. There were also spiritual manifestations of healings, speaking in tongues and other miracles (Musana, 1991:88 and Kasirye 2010:28). This necessitated the mounting of a tent for teaching, counselling and deliverance sessions.

Kasirye (2010:29) adds that among the people who experienced the miracle of healing and deliverance was a Congolese woman formerly dumb for four years, who began talking. This amongst other miracles pulled Princess Muggale the King's sister (Kabaka Mutesa II) from the palace to the crusade and she became a believer. Following Muggale's conversion, thousands of people came to Christ and received baptism. There were other mini-crusades and market preaching in places surrounding Kampala, including Kibuli and Naguru. According to Mitala (OI, 22.10.2014, Kampala), the General Overseer of the National Fellowship of the Born-Again Pentecostal Churches in Uganda (NFBAPCU), the above vigorous activities resulted in the building of the first Pentecostal church in Uganda at Naguru. Muyinda (OI, 22.10.2014, Kampala), the pastor of the church at the time of this study, referred to the church as 'the gateway of Pentecostal Christianity to Uganda'.

Later, the Full Gospel Mission Uganda (FGMU) pitched a tent at Makerere, where the present-day Makerere College Hostel stands. GTM then bought land at Makerere on which they established their headquarters. The present-day 2000-seater Makerere FGC, offices and Glad Tidings Bible College

stand on this land. Meanwhile in 1962, Art and May Dodzweit from Elim Kenya founded the first Elim Church (EC) at Mengo-Kampala and Walukuba- Jinja, respectively (Kasirye, 2010:30). Gifford (1998:100) points out that for most of the 1960s, the major Pentecostal churches in Uganda were mainly the FGCs and the ECs. These two, as mentioned earlier, belong to the classical Pentecostals. At this stage, they participated mainly in evangelistic activities.

However, the end of the 1960s witnessed the planting of AIPC. In 1967, five high school students of Nabumali High School, located near Mbale, started a Christian fellowship. Led by Stephen Mungoma, these students included Nicholas Wafula, Titus Oundo, Hannah Nabusimba, Seth Egesa, and David Bikingi. Guided by their teacher Moses Ochwo, Mungoma and his colleagues along with an itinerant Kenyan evangelist Joe Kayo formed a fellowship, the Young Christian Ambassadors Fellowship (YCAF), which stirred up the spiritual life of the school (Musana, 1991:90). According to Mungoma (OI, 12.01. 2014, Mbale), the fellowship preached the gospel to fellow students, staff and others. This led to their conversion. After high school, these founders joined Makerere University and other tertiary institutions in Kampala. Two years later, the fellowship became the Deliverance Church (DC) in Kampala, thereby planting the first AIPC in Uganda. The forthcoming chapters discuss details of these developments.

At the formation of the DC in 1971, the leaders of the YCAF became pastors of the new church, under Stephen Mungoma's leadership. The church members continued meeting in the Young Men Christian Association (YMCA) building, later moving to Nakasero- Kampala (Musana, 1991:90). Owing to their charisma and impactful relevant ministry, the DC grew and started spreading across Uganda. This growth and development led the DC to its first establishment in Busoga. Two personalities, Irunga Azairewo and Pastor Philip Wanendeya, spearheaded this establishment. According to one key informant Mugote (OI, 15.01.2014, Jinja), in 1974, the two (Azairewo and Wanendeya) met with three others and formed the first DC congregation in Jinja, Busoga. The new church comprising five members: Irunga Azairewo, Philip Wanendeya, Joram Namunsi, Epiu Richard and Deogratius Oundo, started meeting for worship at Alliance Nursery School in Jinja. From here, the five and other subsequent members moved to Victoria Nile School in Jinja. The DC grew in strength, recruiting more members and building more congregations. Some of the new members include Walukuba, Kakira, Bugembe and Iganga. These were foundational DC congregations, proof that the DC had great prospects for expansion in Busoga. As the DC spread and grew across Busoga, it started participating in social and economic development activities. Response to the Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS) scourge is such one activity that occurred in October 1989. The DC responded by ministering to people holistically. This led to the formation of the AIDS Intervention Project (TAIP). Secondly, the DC relies on the principle of a

self-financing, self-propagating and self-governing ministry. Consequently, the growth of the DC in Busoga sprang from one congregation of five members in 1974 to over 50 congregations with an average membership of 250 in each church by 2012 (Siwu OI, 15.01.2014, Jinja).

The DC's apparent steady growth in number, structure and coverage suffered a disaster in 1977. This resulted from President Idi Amin's decree of banning all Pentecostal churches and their activities (Kasirye, 2010:40). Amin's ban ushered in a difficult era for Pentecostal Christians, blocking their activities. It led many Pentecostal Christians to return to their respective mother mainstream churches looking for a temporary spiritual asylum. The ban affected mostly Pentecostal churches, Baptists, Presbyterians and the Seventh day Adventists (SDAs). These religious faiths according to Amin caused as much threat as all the other non-indigenous Ugandans, especially the Asian businesspersons and the Israeli constructors; Amin subsequently gave them ninety days to leave the country. (Kasirye, 2010:58-62).

Hansen and Twaddle (1988:70-82) and Kasirye (2010:40-55) advanced five reasons why Amin slammed a ban on Pentecostal churches. First, Pentecostal leaders such as John Obiri Yeboah used to offer prophetic utterances and perform miracles. These utterances and miracles included praying for Amin's sick hand that healed instantly and prophesying that 'despite the fact that God loved Amin so much, his government was going to shed a lot of blood because he did not acknowledge Jesus as his Lord and Saviour (Kasirye,

2010: 55). These acts scared Amin who thought that Pentecostals would prophesy against his leadership or even turn into agents of his enemies. Second, Amin became furious on hearing Christians praying and reading Biblical verses up that mentioned the word Israel (Nkesiga, 2012:103). This is because he thought that mentioning the word Israel, Christians would be praying for and praising Amin's enemies (Israelis). He suspected the Pentecostals to have a hidden connection with the Israelis and the Central Intelligence Agency (CIA), a conspiracy designed to disorganize his government. Third, Amin suspected the practice of Pentecostals' overnight prayers. He felt that they were a cover up for activities subversive to government stability. Amin thought that during these prayers, Pentecostals would be praying for the success of his enemies. In addition, they would be planning subversive activities against his government and the stability of the nation (Kasirye, 2010: 56; Nkesiga, 2012:103). Fourth, Amin and Gaddafi had schemed to Islamize Uganda; Amin got angry that this project was not doing well as expected. This was because most Ugandans were Christians and the few who were converting to Islam were doing for lies, torture, massacre or any other means but not by their willful conversion (Nkesiga, 2012:104). Fifth, Muslims and others who needed Amin's favour spread malicious propaganda against the Pentecostals. This ignited persecution of Pentecostal Christians though the movement continued to grow unabated.

Indicators of the growth include numbers of believers and congregations such as Nakasero, Naguru, Makerere, Mengo, YMCA, Kibuye and Jinja

(Kasirye, 2010:60). In response, Amin urgently banned these other faiths' activities to convince Gaddafi and the Islamic world of his determination and thorough commitment to turn Uganda into an Islamic state. The state interference and attack revealed the precariousness of life for Pentecostals at that particular time (Kasibante, 2010:95).

Amin's government fell on 11<sup>th</sup> April 1979. Following the fall of Amin's government, Uganda went through a series of governments under the umbrella of the Uganda National Liberation Front (UNLF). These governments included Yusuf Lule (April 11<sup>th</sup> – 18<sup>th</sup> June 1979); Godfrey Binaisa (19<sup>th</sup> June 1979 – 20<sup>th</sup> May 1980); Military Commission chaired by Paul Muwanga (21<sup>st</sup> May – December 14<sup>th</sup> 1980). There was gradual return of peace and freedom of worship. This opened the gateway for Pentecostal churches formerly banned to return to normal operations. Many leaders and other Pentecostal Christians who had gone to exile returned to Uganda, implying that they were ready to carry on from where they had left. The short-lived governments ushered in the second reign of Obote (Uganda Peoples' Congress – UPC) from 15<sup>th</sup> December 1980 to 27<sup>th</sup> July 1985. The return of Obote in 1980 led to increased political violence in the country. The political climate became extremely precarious. Ugandans suffered untold harassment and humiliation at the hands of the 'liberators'. During this period (1980–1985), the army looted and harassed civilians; the government was powerless to do anything about it. In order to dislodge Obote's

government, Yoweri Museveni launched a guerrilla war in February 1981 (Karugire, 2003:86-88).

During that period (1980-1985), Pentecostal Christianity in Uganda did not flourish. Several factors explain this state of affairs. The foremost is that Pentecostal churches were still suffering the aftermath of Amin's 1977 ban. Although the UNLF government under Yusuf Lule declared freedom of worship at the fall of Amin in 1979, many Pentecostals were still in exile either outside Uganda or in the mainstream churches. It took time for them to reorganize and do any meaningful ministry (Kasibante, 2010:99). Next, the socio-economic hardships that Amin's government caused to Ugandans were harsh. During the era of Amin, the moral map of Ugandans had changed and ushered in tough survival circumstances for Christians; it was difficult for them to survive economically and live truthfully. Therefore, Pentecostals did not do meaningful evangelism and Christian ministry during the next five to ten years (Kasibante, 2010:98). Besides, there was an unstable socio-political environment, marked by socio-political upheavals, mainly Museveni's guerrilla war of 1981 – 1986. These upheavals made it tough for meaningful ministry (Hansen and Twaddle, 1991:20-21) by Pentecostal churches including the DC. The above factors explain the social, economic and political plight that faced Ugandans then. These challenges limited the growth of Pentecostal Christianity in Uganda during the Obote II regime (1980 - 1985).

The last three decades (1982 – 2012) witnessed a mushrooming of Pentecostal churches and ministries of unprecedented variety. These cluster under MCC, National Fellowship of Born-Again Pentecostal Churches (NFBAPC) and Born-Again Faith Federation of Uganda (BAFFU), besides ongoing planting of new churches by individual pastors. Such mushrooming of Pentecostal churches and ministries results from the peace and freedom of worship, which the National Resistance Movement (NRM) government ushered in (Gifford, 1998:102 & Kasibante, 2010:100). Museveni restored order and peace, enabling Ugandans to join the international community. As a result, many Pentecostal churches have sprung up in big numbers. Moreover, Museveni's government declared freedom of worship and religious tolerance, also enshrined in the Ugandan 1995 Constitution Article 29c that empowers Ugandans to freely:

Practice any religion and manifest such practices, which shall include the right to belong to and participate in the practices of any religious body or organization in a manner consistent with this constitution.

This Constitutional article gave Ugandans liberty to enjoy worship freely without interference. However, this freedom of worship was not to infringe on the constitutional rights and freedoms of other citizens. Museveni's government continues to encourage Ugandans who are still in exile to return home and participate in nation building. In response, Stephen Mungoma, the founder of the DC and Kefa Ssempangi, among other Ugandans, returned home from exile (Kasirye, 2010:64). This heightened the impact of Pentecostal Christianity in Uganda because when such leaders returned, they

boosted their colleagues who had stayed in spreading Pentecostal Christianity. Such impact manifests in numerous projects such as schools, orphanages, medical services, income generating projects - IGPs (Kasirye, 2010:65).

Kasibante (2010:99) observes that there has been crisscrossing of Pentecostal Christians who keep moving from one Pentecostal church to another. He also adds that there are divisions geared towards forming other new Pentecostal churches. As a result, there are multiple Pentecostal churches and ministries. The context of peace and freedom of worship in the country has fostered this growth. Churches have gained followers while others have declined. Important to mention here is the fact that Pentecostal Christianity continues to gain popularity over mainstream Christianity as presented in Table 1 below.

**Table 1.1: Population Distribution with Respect to Religion, Gender and Settlement in Uganda.**

Religious group	Gender		Location		Total	Percentages	
	Male	Female	Rural	Urban	2014	2014	2002
Catholics	6,531,609	6,894,417	10,900,000	2,507,764	13,407,764	39.3	41.6
Anglicans	5,372,527	5,568,741	8,843,368	2,097,900	10,941,2686	32.0	36.0
Muslims	2,302,707	2,360,497	3,239,201	1,424,003	4,663,202	13.7	12.4
Pentecostals	1,737,664	2,052,900	2,901,697	888,867	3,790,564	11.1	04.2
SDA	286,652	303,605	467,905	122,352	590,257	01.7	01.5
AR	18,117	15,688	31,272	2,533	33,805	0.1	1.0
Baptist	5063	55157	95374	10406	105780	0.3	-
Orthodox	23,391	25,030	36,931	11,490	48,421	0.1	0.1
Others	273,207	227191	394,039	70,799	464,840	1.4	1.9
Non-religion	44,077	34177	66,899	11,355	78,254	0.2	0.9
<b>TOTAL</b>	<b>16,595,014</b>	<b>17,537,403</b>	<b>26,976,686</b>	<b>7,147,469</b>	<b>34,124,155</b>	<b>100</b>	<b>100</b>

**Source:** Uganda National Bureau of Standards – UNHS 2014

The above table shows how Pentecostal Christianity follows mainstream Christianity. Barrett (2002: 287) contended that the church across the globe carried a population of over 0.5 billion. Of this, he projected that 25% representing world Christianity would be in the global South. Barrett further illustrated that about 126 million members living and working in Africa would contribute to about 11% of the entire world population. In agreement with this projection, Meyer (2004: 447ff) observes that the major shift marked the 20<sup>th</sup> Century. This shift would translate into Christians leaving mainstream churches to churches of African indigenous nature and neo-Pentecostal charismatic ministries. This projected exodus of African believers crossing from mainstream churches of their parents to new ones in Uganda was fulfilled when the founders and followers of the DC left COU to form their own.

## **1.2 Statement of the Problems**

AIPC of the DC is vibrant; it emerged from the COU in 1971. In 1974, the DC was introduced to Busoga and by 2012; it had grown into over 50 congregations with an average of 250 members each (i.e. 12,500). Despite this apparent gallant development, the big story of the DC embedded in details of its origins, growth patterns, theology and social economic contributions to Busoga and Uganda remains unearthed, unsearched, unexamined, unknown and undocumented. This study focused on filling that foregoing information and knowledge gaps.

### **1.3 Objectives of the Study**

The objectives that guided the study were to:

- a) Investigate the history, factors and trends, which birthed the DC in Uganda in general and Busoga in particular.
- b) Examine the theological teachings and practices of the DC in Busoga.
- c) Evaluate the contribution of the DC to the socio-economic development of Busoga.

### **1.4 Research Questions**

The following research questions guided the study:

- a) How did the DC start and grow in Uganda and Busoga?
- b) What are the central theological teachings and practices of the DC in Busoga in particular and Uganda in general?
- c) What contributions has the DC made to the socio-economic development of Busoga?

### **1.5 Research Premises**

The following research premises guided the study:

- (a) Spiritual coldness in the COU led to the rise and growth of the DC in Uganda in general and Busoga in particular.
- (b) The DC' theology/teaching appeals to society members in Busoga.
- (c) The DC has immensely contributed to socio – economic development in Busoga.

## **1.6 Justification and Significance of the Study**

It was hoped that the population of Busoga Region and Uganda in general would benefit inspiration and patriotism from reading this document on the impact of the DC to nurturing their local, national and international society.

The study bridges gaps in the knowledge for the academia by providing literature in at least five key areas of theology: African Church History, African Christian Theology, Christology, Mission and Practical Theology. With such literature, scholars are able to tap the riches of African Pentecostal Christianity and its continuing productivity in the local context.

The study mirrors for stakeholders and policy makers the standard of faithfulness and accountability in ministry. It also points out some areas that would renew and refresh ministry in creativity and innovation.

This study brings insights to the discourse on AIPC as expressed by the DC in Busoga, Uganda, Africa and globally, hence contributing to the understanding and analysis of issues affecting the Church and society in relation to the Gospel and culture in Busoga. This uncovers the origins, teachings and contributions of the DC in the area of study. Scholars, theologians, counselors and church leaders at all levels, would share the enrichment in these findings.

The existing literature on AIPC hardly explored the DC as a partner in social and economic development of Busoga and Uganda. The findings of this study highlight new ways of approaching AIPC of the DC as development

partners. The DC is shaping Christianity in Busoga and Uganda by awakening the deliverance identity as a necessary value for bridging spirituality and social economic development. The thesis is, therefore, important academically, as it contributes new knowledge to the existing literature.

### **1.7 Scope and Limitations of the Study**

The scope of this study is three-fold: that is its content scope, geographical scope and time scope. In terms of content scope, the study explores the origins, growth, central theological teachings, socio- economic contributions of the DC in Busoga.

The study specifically focused on a period of 38 years (1974- 2012) and was conducted in intervals from December 2013 to November 2014. The study is limited to the DC as the representative of AIPC in Uganda and specifically in Busoga. It uses the DC to introspect into AIPC.

### **1.8 Summary**

This chapter has introduced the study. It has set the ground to the study, discussed the study problem, objectives, research questions, research premises, justification and significance as well as set the scope and study limits. The next chapter reviews relevant literature and gives a conceptual framework, which guides the study.

## CHAPTER TWO

### LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

#### 2.0 Introduction

This chapter reviews literature related to the study on AIPC as represented and expressed by the DC. The study uses the DC, being the first African Indigenous Pentecostal Church (AIPC) in Uganda, as lenses to introspect into AIPC. First, it gives definitions and nomenclature or typology of Pentecostal Christianity. It provides the history of Christianity in Uganda as a prelude to Pentecostal Christianity. Then it continues to review the available literature. In researching on AIPC within the DC in Busoga, Uganda, the study undertook an interdisciplinary approach of drawing from theology, history, sociology and economics. The approach undergirds the whole process of literature review, theoretical and conceptual framework. Thus, this study gives a worldwide overview of the emergence and growth of Pentecostal Christianity. It focuses on Africa in general, Uganda and Busoga in particular. It also discusses critical characteristics, beliefs and practices of Pentecostal Christianity. Then it reviews the spiritual and socio-economic contribution of AIPC of the DC to Busoga Region. The chapter concludes with setting the conceptual framework undergirding the study.

Asamoah-Gyadu (2005:389) defines Pentecostal Christianity as a stream of Christianity, which emphasizes personal salvation in Jesus Christ. This emphasis results in a transformative experience believed to be wrought by the Holy Spirit. The experience manifests in pneumatic phenomena,

particularly, *glossolalia*, speaking in tongues, prophecies, visions, healing, miracles, signs and wonders. Members seek these experiences and values, taking them as a yardstick for active presence and the seal of the Holy Spirit upon a believer. However, it is worth noting that some of these transformative experiences are not common to all Pentecostal Christians. Anderson (2013:8) defines Pentecostal Christianity as a form of Christianity that is characterised by ‘ecstatic experience of the Spirit and tangible practice of spiritual gifts’. He adds that in its growth around the world, Pentecostal Christianity has adopted itself to different cultural contexts.

Dayton (1987:11) calls Pentecostal Christianity ‘foursquare gospel’ referring to the four fundamental beliefs of Pentecostal Christianity: Jesus saves (John 3:16); baptises with the Holy Spirit and fire (Acts 2:4); heals the body (James 5:15); and is coming again to receive those whom he saved (1Thessalonians 4:16-17). These elements help to grasp Pentecostal Christianity in its identity.

Ukah (2007:1) underlines that Pentecostals fall in three core strands or types. These are classical/mission Pentecostal churches, indigenous/independent Pentecost churches and neo-Pentecostal/charismatic churches/ministries. Miller and Yamamori (2007:27) add two more types. These are charismatic renewal movements and proto-charismatic Christians. This study, however, explored four types as given by these authors. The first of these is the Classical or Mission Pentecostals referring to a branch of Pentecostal

Christianity associated with the West or North America. This strand started in the early 20<sup>th</sup> Century in North America. Within a few years, Pentecostal missionaries were travelling worldwide spreading this type of Christianity in USA, Canada and Europe (Yamamori et al, 2007:18). Some of their sub strands include PAG, PAOC and EC.

The second distinct type is indigenous or independent Pentecostals, started by indigenous Africans especially after 1960 (Kalu, 2008:15). The 1960s was a period of African independence from colonialism. Kalu views the period as political and spiritual independence inflicting each other. It is, therefore, important for the new churches for their establishment and growth (Kalu, 2008:21). The founders of this strand of Christianity originally belonged to mainstream Christianity. Such Christianity included churches started mainly by missionaries from Europe and America. In Uganda, Catholics, Anglicans, Orthodox and Baptists represent mainstream Christianity. Indigenous Pentecostals arose in reaction to mainstream Christianity. This type of Pentecostal Christianity in Africa has several form variations: ministry, founders, place and context. Because of its variations, some scholars such as Gifford (1998:88ff and 2004:1ff) and Ukah (2007:1ff) refer to it as Pentecostalism(s). It has a unique feature of trying to bridge the gap between African Christianity and the African spiritual world such as the functions of the Spirit and speaking in tongues in both worlds. Churches in this category in Uganda include the Redeemed Society of Christ, Namirembe Christian Fellowship and the DC, the focus of this study. The above review

helped the study identify the main indigenous Pentecostal churches in Uganda.

The third Pentecostal expression consists of the neo-Pentecostals/Charismatics. This refers to churches or ministries that have emerged since the 1970s and 1980s, gaining momentum in the 1990s to date. They thus represent some new version of Pentecostal Christianity. These represent the fastest growing type of Pentecostalism. They emphasize on the manifestation of the gifts of the Holy Spirit, coupled with miracles, attempting to provide local meaningful answers to questions and problems such as sickness and poverty. Parsitau (2014:5) adds that such churches emphasize healing, deliverance and the gospel of prosperity. Those churches include Faith Evangelistic Ministries (FEM) founded by Teresia Wairimu in 1985 and Jesus is Alive Ministries (JIAM) founded by Margaret Wanjiru in 1993.

The fourth category of Pentecostal Christianity is the Charismatic Renewal Movement (CRM). Its origins link with St. Mark's Episcopal Church in Van Nuys, California, where in 1960, there was spontaneous outbreak of speaking in tongues (Miller and Yamamori, 2007:27; Parsitau, 2014:4). It cuts across Christian denominations stressing manifestation of gifts of the Holy Spirit (Charismata). Charismatics revitalize worship, emphasizing prayer and fasting, healing and deliverance including the laying on hands,

speaking in tongues and prophesying. Examples of these are CCRM and the ARM in mainstream Christianity (main line churches).

The present study focuses on the AIPCs represented by DC in Uganda. Ugandans themselves locally founded this. AIPCs are self-supporting, self-governing and self-propagating (Magumba, 2003:33). They generally have limited or no formal links with European or Western founded Pentecostal churches. They did not achieve social visibility early in their emergence. This is because they were new on the ground of the religious platform. Nevertheless, they are significant in appropriating the Christian message in a distinctive way that attempts to provide locally meaningful answers to local challenges and questions (Barrett et al, 2001: 288ff).

## **2.1 An Overview of Global Pentecostal Christianity**

The beginning of the 20<sup>th</sup> Century marked the birth of modern-day Pentecostal Christianity. Campolo (1991:17) and Swoboda (2014:4) date the origins of today's Pentecostal Christianity from America to January 1, 1901. Then, the students of Bethel Bible School in Topeka, Kansas, spoke in tongues under the tutelage of Charles F. Parham. Campolo (1991:17) argues that when Parham laid hands on Agnes Ozman, she began speaking in tongues. This was understood to signify the presence of the Holy Spirit. Speaking in tongues was also referred to as the praying down of heaven's Pentecost (Swoboda, 2014:5). This means the outpouring of the Spirit to people, hence becoming Pentecostals. The movement's later development

traces itself to William J. Seymour, a Black holiness preacher. In 1906, he preached in revival meetings on Azusa Street of Los Angeles in the USA. This ignited the Azusa Street revivals (Burgess & McGee, 1988:1). From the Azusa Street revivals, Pentecostal Christianity spread to Canada, Brazil and other parts of the world. Miller and Yamamori (2007:18) highlight Africa, England, Finland, Russia, India and Latin America as the other satellites where Pentecostal Christianity spread to after its inception at the Azusa Street. Dempster et al (1999:37) termed this global spread of Pentecostal Christianity as 'religion made to travel' or 'Pentecostal global design'. Thus, the rapid spread of Pentecostal Christianity is a characteristic pattern, marking it from its inception to date.

It is difficult, however, to attribute the origins of Global Pentecostalism (awakening) to Azusa Street Revivals. This is due to multiple clues pointing to similar Pentecostal origins and expressions that manifested in various regions of the world before or concurrent with the North American experience. Examples of these are the Korean Revival of 1903, the Welsh Revival of 1904 in the United Kingdom (UK) and the Mukti Revival of 1905 in India (Anderson et al 2005:215, 510, 517; Kalu 2008:20).

Dyrness and Karkkainen (2008:641-649); Vanhoozer (2005:106-108) and Hastings (2000:530-532) account for the genesis, rapid spread and growth of Pentecostal Christianity. They are content that the rapid spread and growth of global Pentecostal Christianity stem from the unabating motivation of fiery

preaching endorsed in signs and wonders. This manifests itself in the Pentecostal expansionist character.

Today, majority of Pentecostal Christians live in non-western countries especially in the global South. Strict morality marked by exuberance and ecstatic prayer is a true characteristic of Pentecostals. This has produced a rich variety of manifestations not only in organization, but also in strategies and communication (Barrett et al, 2001:287).

There is exponential numerical growth of global Pentecostal Christianity. This achievement has baffled many scholars of religion by exceeding expectations (Dempster, 1999:37). Barrett et al (2001:287ff) explain that this rapid growth is due to the gift and ability of Pentecostal Christianity to adapt to the cultural heterogeneity while remaining loyal to its identity. Barrett et al observation that, the accommodative characteristics such as; cultural adaptation or the use of vernacular and the espousal of traditional music enhanced attractions to Pentecostal Christianity. The present study uses these works of Dempster and Barrett et al as a basis for investigating the growth of AIPC of the DC of Busoga. This is where Pentecostal Christianity has been accommodative to various cultural expressions for the sake of expanding the gospel by preaching to people using their language. Each of these characteristics is a combination of representations of the attractions to Pentecostal Christianity. Such indicators are culturally relevant, using cultural symbols, clearly demonstrating the rapid spread and growth of Pentecostal Christianity despite the cultural diversity.

The difficulty of studying Pentecostal Christianity in Uganda without looking at Anglican Christianity as observed by Burgess (2002:202) necessitated a survey of the history of Christianity in Uganda. The survey begins with the advent of European exploration of Africa. It started in 1875 with H. M. Stanley's visit to Buganda kingdom. Buganda's orderly government impressed him as a possible base for planting evangelical Christianity in this whole region of Africa. For him, Buganda was a strategic springboard for spreading the Gospel to neighbouring territories (Tuma, 1978:3). At this time, Mutesa I was the Kabaka (King) of Buganda. The political and social organization of the Buganda kingdom fascinated Stanley so much that he called Mutesa the Prince of Equatorial Africa (Taylor 1958:2). Mutesa I asked Stanley to arrange for missionaries to come to Uganda to which the latter quickly responded. He wrote to the Queen of England asking her to send missionaries to Buganda (Anderson 1977:48). The first party of Christian missionaries came from the Church Missionary Society (CMS) in England. They arrived in Buganda on 30 June 1877 and included Lieutenant Shergold Smith and Rev. C. T. Wilson (Tuma, 1978:4). In the same year, C. T. Wilson started a baptism class of four members (Mukungu 1995:3). The White Fathers (WF) from France, their Catholic counterpart, followed the CMS missionaries. They included Fr. Simeon Lourdel and Brother Amans Delmans and arrived in Buganda on 17 February 1879 (Tourigny, 1979:21).

The two missionary parties made steady progress in the establishment, spread and growth of Christianity. This rapid growth owed itself to their holistic approach to mission, which combined evangelism, with education and health for total human wellbeing (Tuma, 1978:20; Tourigny, 1979:23). By evangelism, the missionaries proclaimed the gospel of salvation to their receptors and opened up churches across Buganda. Education included giving people skills in how to read and write. This led to starting learning institutions such as King's College Buddo and St. Mary's College Kisubi. Health services included introducing scientific skills of western medicine. Soon, this rapid and steady growth created a desire to spread the faith further beyond Buganda to the rest of Uganda. The spread went to many directions including the West, East and Northern parts of Uganda (Pirouet, 1978:20). It was during this wave that Christianity reached Busoga in 1891 (Tuma, 1978:45). This spread, however, was more in numbers than in showing evidence of Christian character. Tuma (1978:46) attributes the poor missionary performance to competitive rivalry between Catholics and Anglicans. The missionary parties, namely CMS and WF, competed more for numerical strength regarding converts than Christian discipleship. This manifested in establishing competitive mission stations alongside each other in every geographical location. The same phenomenon persists to date. The result was formation of mainstream churches filled with lukewarm Christians (Tuma 1978:46).

## **2.2 An Overview of Pentecostal Christianity in Africa**

Parsitau (2014:32-67) shows how literature on AIPC and the charismatic movement has grown in Africa over the last two decades. She observes that until recently, scholars in Western countries have dominated research on religious phenomenon in Africa. She then mentions that Africanist scholars have now broken this monopoly. This has demonstrated itself in the works of scholars such as Gifford (1998:100ff) Adogame (2010:479ff), Kalu (2008:1ff) and Asamoah-Gyadu (2005:378ff) on African Christianity. In his work, Paul Gifford (1998:97ff) argues that Neo-Pentecostal Christianity was a religious import from North America. Gifford's conclusion comes from the fact that Neo-Pentecostalism stems from American missionaries. He does commendable work as he pioneers in this field. However, he falls short by generalizing and attributing Neo-Pentecostalism to North America. This is because of the many manifestations of neo-Pentecostal churches worldwide not linked to North America. These include those that resulted from other revivals. They are the Wales Revival of 1904 from Europe, the Mukti Revival of 1905 from India, and the Korean Revival of 1907 (Anderson et al 2005:215, Kalu 2008:20).

Therefore, the current study deals with the AIPC in a DC thrust in Busoga. This is because AIPC is diverse. Its diversity in manifestation points to its uniqueness in formation and practice. A number of thriving AIPCs stand on local funding, propagation, and leadership as manifested by the DC. Henry

Venn's vision for missionary Christianity in Africa projected these same characteristics of a fully-grown African Church (Magumba, 2003:33).

Gifford (1998:98) also discusses the prosperity gospel, a core feature in Neo-Pentecostalism, tracing the origin of the born-again upsurge from America. The upsurge is the spreading of Pentecostals. He emphasizes the faith Gospel (prosperity gospel) as an American cultural import. Gifford's views lack ethnographic research. This is because Pentecostal churches have adopted the ideas and concepts of the faith gospel from North American Pentecostal Christianity such as the faith gospel. In addition, they have demonstrated these ideologies to suit the African local contexts. This study is ethnographic; it takes into account the growth of the DC in the context of the Basoga. It reflects the capacity of Pentecostal Christianity not only to bring a foreign faith from North America, but also to incarnate the gospel to suit the African local context.

The views of Corten (1999:17ff) and Dempster (1999:44ff) are akin to those of Gifford in pointing out that Pentecostal Christianity has great capacity of adjusting the Gospel to suit each African local context. This is what Adogame (2011:460) termed as sociological reductionism. It is the tendency of explaining sociological phenomena in social theory terms (Magumba, 2003:8). It is what presupposes the DC as an offshoot of AIPC in Busoga. This is because the DC is the first AIC that sprouted from the Anglican church of the main stream (COU). Kalu (2008:16ff) has highly acclaimed the

capacity for Pentecostal Christianity in adjusting the Gospel to the African local context. Kalu calls this practice cultural relevance, which motivates the spread of AIPC across Africa by being close to Africans in their social spiritual context. This is how AIPC attains in Kalu's terms 'transformational cultural response to the gospel'. Such effect is what the *dibia afa* and *dibia ogwu* (diviner and herbalist) of the Igbo of Nigeria acknowledged. The herbalist and diviner observed that this new religious form of AIPC was a stronger competitor than the missionary form of expressing Christianity (Kalu 2008: x). The current study concentrated on investigating the AIPC of the DC's capacity of adjusting the Gospel to the local context in form of theology and socio-economic contribution.

Larbi (2001:1ff) dealt extensively with the origins, forms and development of Pentecostal Christianity in Ghana. His works explored the continuity and discontinuity of Ghanaian Pentecostal Christianity and the indigenous religious imagination. In addition, Larbi (2001:99-325) stressed the peculiarities existing in Ghanaian Pentecostal Christianity. These peculiarities trace the concept of salvation to the Akan traditional understanding of total wellbeing. Such well-being embodied good health, material prosperity, safety, physical and spiritual security from all danger including peace and tranquility. Pentecostal Christianity in Ghana builds on these foundations for wellbeing of individuals, families and communities and all people. Larbi's work brings in a new perspective on indigenous and cultural appropriation of AIPC in Ghana. Cephas Omenyo (2006:1ff)

explores the prevalence of the Charismatic/Pentecostal phenomenon in Ghanaian mainline churches as one of the most challenging issues of Christianity in this context.

Asamoah-Gyadu (2005:387-412) presents a reconstruction of the complexity of AIPC in Ghana. By employing historical, phenomenological and theological approaches, he provides sufficient insights into the dynamism of contemporary Ghanaian Christianity. In addition, he demonstrates how internal and external factors harmonize in analyzing dimensions of African Christianity. He further describes new dimensions of understanding African Christianity.

In addition, in Ghana, Amofo (2018:74ff) unravels the gaps and challenges in Ghana's Pentecostal Christianity's understanding of Biblical Christianity. He then gives seven principles of Biblical Christianity in contending for the faith based on the book of Jude. Among them is being born again Christians sealed by the Spirit (verse 19). Others include adhering to the basics of Biblical truth and demonstrating the fruit of the Spirit (verse 17-23); servant leadership (verse 12, 16, 19); commitment to disciplined Bible study (verse 17); engaging in spirit-inspired prayer (verse 20); Christian nurture in faith and lifestyle (verse 21); Christians must demonstrate mercy through missions, evangelism, discipleship and spiritual formation (verses 22 and 23).

Ojo (1998:25-35) is another important figure in the study of Charismatic movements and early Pentecostal Christianity in Nigeria. Ojo explores the significant impact of Charismatic movements on the contextualization of Christianity in Africa. He contends that AIPC has attained social prominence in Nigeria due to the use of media. This has attracted much attention from the public, resulting in increased membership in Pentecostal churches. It is especially true of the educated youth in urban areas. These works reflect the complex internal dynamics and diversity that characterize the contemporary forms and structures of AIPC, particularly in West Africa. These include diversity in Biblical understanding and interpretations, ministry and leadership. The current study sought to establish if the AIPC of the DC in Busoga had taken similar patterns with its counterparts in West Africa or not.

### **2.2.1 Beginnings of Christianity as a prelude to Pentecostal Christianity in Uganda**

As observed by Burgess (2002:202), it is difficult to study Pentecostal Christianity in Uganda without looking at Anglican Christianity. This necessitated a survey of the history of Christianity in Uganda. The survey begins with the advent of European exploration of Africa. It started in 1875 with H. M. Stanley's visit to Buganda Kingdom. Buganda's orderly government impressed him as a possible base for planting evangelical Christianity in this whole region of Africa. For him, Buganda was a strategic springboard for spreading the Gospel to neighbouring territories (Tuma, 1978:3). At this time, Mutesa I was the Kabaka (King) of Buganda. The

political and social organization of the Buganda kingdom fascinated Stanley so much that he called Mutesa I 'the Prince of Equatorial Africa' (Taylor 1958:2). Mutesa I asked Stanley to arrange for missionaries to come to Uganda to which the latter quickly positively responded. He wrote to the Queen of England asking her to send missionaries to Buganda (Anderson 1977:48). The first party of Christian missionaries came from the CMS in England. They arrived in Buganda on 30 June 1877. These included Lieutenant Shergold Smith and Rev. C. T. Wilson (Tuma, 1978:4). In the same year, C. T. Wilson started a baptism class of four members (Mukungu 1995:3). The Catholic White Fathers (WF) from France, followed CMS missionaries to Uganda. The WF missionaries included Fr. Simeon Lourdel and Brother Amans Delmans and arrived in Buganda on 17 February 1879 (Tourigny, 1979:21).

The two missionary parties made steady progress in the establishment, spread and growth of Christianity. This rapid growth owed itself to their holistic approach to mission, which combined evangelism, with education and health for total human wellbeing (Tuma, 1978:20; Tourigny, 1979:23). By evangelism, the missionaries proclaimed the gospel of salvation to their receptors and opened up churches across Buganda. Education included giving people skills on how to read and write. This led to starting learning institutions. Examples include King's College Buddo and St. Mary's College Kisubi. Health services included introducing scientific skills of western medicine. Soon this rapid and steady growth created a desire to spread the

faith further beyond Buganda to the rest of Uganda. The spread went to many directions including the West, East and North of Uganda (Pirouet, 1978:20). It was during this wave that Christianity reached Busoga in 1891 (Tuma, 1978:45). This spread of Christianity, however, was more in numbers than in showing evidence of Christian character. Tuma (1978:46) attributes the poor missionary performance to competitive rivalry between Catholics and Anglicans. The missionary parties, namely CMS and WF, competed more for numerical converts than Christian discipleship. This manifested in establishing competitive mission stations alongside each other in every geographical location. The same phenomenon persists to date. The result was formation of mainstream churches filled with Christians of lukewarm character (Tuma 1978:46), namely, heartbroken Christians, lacking in discipleship.

The missionaries' weakness was also exhibited through their inability to proclaim the Gospel in culturally appropriate African expressions. This led to growth of a foreign Christianity (Magumba 2003:167). Consequently, there was need to revive the Church from following this foreign nature of Christianity. Its initial expressions came from the CMS ranks represented in George Pilkington and Mary Ensor. The main complaint was that the Anglican followers' political influence lowered their spiritual quality (Tuma, 1978:48). The foreign nature of the Christian message by the missionaries deprived it of power to transform its African adherents. The result was African believers whose faith and practice lacked deep rooting in Christ.

In response to the weak Church, Pilkington, in 1893 took off for a weekend of prayer and reflection to one island in Lake Victoria. He was praying, reading the Bible and reflecting, when he experienced a great outpouring of the Holy Spirit translating into personal revival (Tuma, 1978:48). On his return to the mission station, Pilkington shared the revival experience with his fellow missionaries, who agreed with him that proclaiming the gospel equaled reviving the church. They concluded that Pilkington's spiritual experience was God's intended purpose for revival of the entire church. Pilkington's spiritual experience, led to adopting the Fisher synagogues as the first congregations for actualizing that spiritual revival (Tuma, 1978:50 and Welbourne, 1961:62). These events of believers experiencing the outpouring of the Holy Spirit laid the foundation for the COU from which the revival of the Church would stem from to grow (Tuma, 1978:50).

Later in 1928, Pilkington's counterpart, Mary Ensor responded differently when she resigned from the CMS ranks. She protested against the many Africans whose baptisms were divorced from Christian discipleship. Ensor argued that most missionaries were busy building superstructure Christianity at the expense of setting strong belief foundations. In her protest, she started a house Bible study class in March 1928, which by October (of the same year) grew to become the Mengo Gospel Church (Welbourn, 1961:60, 65).

The East African Revival Movement (EARM) was another response directed to awakening the weak church. Having started in 1933 at Gahini in Rwanda,

the revival became a self-sustaining arm, which strengthened the Church. It emphasized the spiritual disciplines of prayer, confession of sins, walking in the light, weekly fellowships and Bible study (Rugyendo, 2012:83). The revival made a significant contribution in the areas of building a personal and collective Christian character within the church and the local community. In addition, it promoted education, hygiene, environmental sanitation, and encouraged the use of Western medicine, and building houses with iron sheets (Tuma, 1978:88; Rugyendo, 2012:84). These contributed to holistic ministry hence spiritual and socio-economic transformation.

Welbourn (1961:62) and Niringiye (2016: 82 - 84) put the beginning of the EARM to 1929. They attribute its beginnings to Simeon Nsibambi a prominent Anglican Christian of Namirembe Cathedral who had a conversion experience and baptism in the Oly Spirit in 1922. The actual revival resulted from the easy relationship resolved by repentance and mutual confession of all sin in faith, and claiming the victorious life and infilling of the Holy Spirit between Simeon Nsibambi and Joe Church a CMS missionary from the Ruanda mission in Gahini. Niringiye continues to observe that the 1929 meeting between Nsibambi and Church at Namirembe was a turning point in their lives. Church admitted to have returned to Gahini with a renewed sense of mission to preach about salvation. This implies that the Gahini (Ruanda) experience of 1933 came as a spark off factor to help consolidate the revival and strengthen the Anglican Church in East Africa.

By the 1940s, this revival had spread in Uganda, Ruanda, Kenya, and Tanzania.

However, this consolidation of the Anglican Church, did not last long. The EARM fell subject to internal conflicts and schisms. First, was the Mukono crisis of 1941. This resulted in the expulsion of the Balokole (members of the revival) students from Bishop Tucker Theological College. This painful event robbed the Church of would-be brilliant theologians and ordained leaders.

Second, was the group led by Lubulwa. These broke from the EARM in 1948, when Lubulwa grew dissatisfied with what he considered half-hearted commitment of his fellow revival members. His message was that one needed to be wholly given over to God and his service. This part of revival spread mostly in West Nile, northern and some parts of Eastern Uganda.

Third, was the Yona Mondo led '*Okuzukuka*' (Reawakening). The reawakened sub-movement broke from the main EARM in 1961, citing many areas of coldness caused by their involvement in worldly issues. They stressed that they had 'slept'. As such, they needed awakening, to follow what was right in order to avoid slipping to nominal revivalism (Tuma 1978:89, Niringiye 2016:118). These internal conflicts and schisms within the EARM weakened the COU. They became handicaps that stifled the spread and growth of Anglican Christianity. These caused spiritual coldness

and a vacuum in the COU exploited by the Pentecostals who broke away to form a new church.

Musana (1991:1ff), Gifford (1998:100ff), Burgess (2002:1ff) and Kasirye (2010:1ff) broke ground in the study of Pentecostal Christianity in Uganda. These scholars' works focused on Pentecostal Christianity as a religious phenomenon in Uganda. Musana (1991:86) and Kasirye (2010:86) traced the introduction, spread and growth of Pentecostal Christianity in Uganda to 1960. They state that AIPC originated as a breakaway from the COU. Musana briefly discussed such spread and growth in Kampala area until 1977. His work does not go beyond Kampala. Gifford (2008) and Kalu (1998) take AIPC in Uganda as part of the general phenomenon of Pentecostalism in Africa. Gifford studied the introduction and growth of Pentecostalism in its diversity up to 1997. Kalu looks at it as *biwempe* (papyrus) revival. *Biwempe* (papyrus) refers to the Pentecostal movements' 'papyrus buildings' that is, the informal and semi-permanent buildings whose walls were made of papyrus, which initially served as church structures. These works were resourceful for this study especially in giving the general information concerning the emergence and growth of Pentecostal Christianity in Uganda. They were, however, mainly on Pentecostalism in Uganda and Kampala. This did not allow them to dig into particular and contextual issues of the region of study, Busoga.

### **2.3 Selected Pentecostal Teachings**

Kalu (2008:249) defines theology as human reflection on the relationship of God in Christ to human beings and to the world of nature through God's love and the power of the Holy Spirit. Every theology reflects its context. Kalu's definition guided this study in revealing how Africans understand theology. Theology informs worship, teachings, ritual and other religious practices. According to Olwa (2015:179), Pentecostals do not have an organized written theology. Pentecostal theology is primarily characterized by a shared experience and witness. Whatever has been witnessed and experienced must conform to the Bible, the primary witness. It shows how local Pentecostal Christianity reflects on how the locals relate to the living God in Christ and to their world through the activity of the Holy Spirit. The present study sought to relate such experience to the Busoga DC context.

On the source of the Pentecostal doctrine, Musana (1991:90) argues that 'the Bible forms the major source of doctrine' of Pentecostal Christianity. Galgalo (2012:30) adds that Pentecostals endorse the centrality of the Bible. In Pentecostal Christianity, the Bible is the source of all authority, infallible, divinely inspired and necessary to instruct and lead. Musana (1991:94) observes that Pentecostals perceive God in three persons: Father, Son and Holy Spirit. As Father, He is the creator; as Son, He is the Saviour; and as the Holy Spirit, He is the source of strength or power, wisdom, authority and empowerment for effective Christian living. This observation reveals that Pentecostals root their doctrine in a Triune God. Olwa (2015:183) adds that

in most cases, Pentecostal experiences do not explain how God works in their lives. In the Pentecostal view, only the Holy Spirit gives real meaning to the individual and guides them to understand the Scriptures. These works were good reference points for this study. They highlighted the understanding of how Pentecostals reflect on God's working in their lives. This study found them foundational in examining the DC Pentecostal theology in Busoga.

Asamoah-Gyadu (2005:402, 403) refers to Pentecostal theology as that of direct accessibility to God. He observes that, 'Pentecostals emphasize that God is directly accessible in the experience of the Spirit.' Gyadu contends that 'there is an emphasis on the empowering effect of the Gospel of Jesus Christ.' There is a relationship between transformation and empowerment. This is where each Pentecostal believer receives the Holy Spirit after conversion. Believing in Christ leads to spiritual empowerment. Gyadu is close to what Fee (1991:84) calls transformation and empowerment in Pentecostal theology. Fee states that Pentecostal theology revolves around two doctrines: the doctrine of subsequence and that of tongues. According to the doctrine of subsequence, there is for every believer (Christian), a baptism of the Spirit, distinct from the baptism with water. It is subsequent to the experience of salvation. This implies that the baptism of the Spirit follows a conversion experience. Pentecostals and other "non-tongue" strands of the Christian faith such as the Evangelicals share this doctrinal perspective. Pentecostals regard *glossolalia* as the initial visible evidence of the baptism

in the Spirit. Such baptism and *glossolalia* are central in the belief and practice of Pentecostal Christianity. This study sought to identify if the DC adherents in Busoga highly regarded such doctrines, as other Pentecostals did. The above works, despite being rather general, gave insight for examining the theology of Pentecostal Christianity within the DC.

Larbi (2001: xi) and Olwa (2015:181) refer to Pentecostal theology as an encounter with God. Such encounter is experienced through believers infilling with the Holy Spirit. It is a memory of mystical encounter. Olwa calls it, 'the new witness' to one experiencing what was experienced by the first witnesses. Larbi (2001) views this experience as reviving the believer's memory through their active participation in the worship service. Here, one witnesses the presence of the Holy Spirit along with her attendant gifts in action. During this spiritual experience, a believer loses emotions in response to God's word, amplified by the Holy Spirit and applied by the believer personally. Larbi (2001) bases his study on Ghanaian Pentecostal experience; Olwa (2015) focuses on Pentecostal Christianity in Tanzania and Uganda in general. These works show the features of Pentecostal Christianity. The works of Larbi and Olwa assisted this study in showing how the AIPC of the DC understands the working of the Holy Spirit.

Fee (1991:83ff) and MacArthur (1992:295ff) criticize the Pentecostal excesses during the experience of spiritual possession. They accuse Pentecostals and some Charismatic believers of being unrealistic in their

approach to and experience of God. They base their accusations on the believers' behaviour and activities manifested during their individual and corporate expressions, especially in worship. This study used these works to verify if the voices from the field and those of the scholars were in consonance.

Dayton (1987:11ff) highlights at least four major elements of Pentecostal theology: salvation, healing, baptism of the Holy Spirit and the second coming of Jesus Christ. These elements constitute Pentecostal Christianity's reference as the Four-Square Gospel. He demonstrates that the four together constitute a single whole with its own inner logic of Christ as Saviour, Christ as Baptizer of the Holy Spirit, Christ as Healer and Christ as the soon-coming King. Fee (1991:117) adds that baptism by immersion in water is a believer's response to the aforementioned four. Kasibante (2010:97) refers to baptism with the Holy Spirit as an ecstatic experience often accompanied by a feeling of intense joy and *glossolalia*. This experience proceeds from the passion to read the Bible and pray. These works are critical in the Pentecostals' understanding and fostering of the mission and ministry of Jesus. They helped the study to establish the emotional behavior of Pentecostal Christians during the process of being-filled with the Holy Spirit.

Concerning the emphasis of Pentecostal theology, Larbi (2001: xii), Kalu (2008:249ff), Fee (1991:107), Corten (1999:58) and MacArthur (1992:24) describe it as one that underlines success. This success manifests in victory

over sin, sickness, poverty and other negative forces. Victory over sin means spiritual warfare; sickness refers to physical and psychological pain while poverty relates lack of material prosperity. Gifford (2004:88) argues that such success exhibits almost everywhere. The success manifests in the names of Pentecostal churches, ministries such as preaching, teachings and adverts for their crusades. Insiders call it the theology of faith' whilst outsiders refer to it as 'prosperity gospel.' This theology and practice is rife in many Pentecostal churches and ministries. For Galgalo (2012:86), the prosperity Gospel invokes Christ as Saviour, liberating God's people from malignant spirits bent on robbing them of their fullness of life. He adds that the liberator Christ gives the power to counteract mainly two of such malignant spirits, namely poverty and sickness. This theology propagates that God has met all human needs ultimately in the suffering, death and resurrection of Jesus Christ. Every Christian has benefits of sharing in Christ's resurrection victory over temptation and enjoying good health and wealth (Corten1999:58). The only condition for believers to obtain such blessings is faith expressed in positive confession of Christ as witnessed among Pentecostal Christians. This emphasis has led to rapid growth of the prosperity Gospel.

Twongyeirwe (2016:49-55), calls it materialistic gospel and criticizes it for being unbiblical. He contends that by Pentecostal leaders and their adherents advocating and practicing it means that they have strayed from the Biblical teaching. He argues that the Bible does not give particular assurances on

achieving wealth miraculously. He sees their approach, as an abuse of God's grace. Such works helped to enlighten this study in evaluating the theology and practice of the DC in Busoga. In doing this, we included questions on the theological emphasis in our field tools.

Miller and Yamamori (2007:28), Larbi (2001:51) and Kalu (2008:243) refer to Pentecostal theology as being both theo-centric and communo-centric. The two imply that Pentecostal theology centres on God and on community, respectively. This theology is about God as a central actor in believers' lives in the community. Here the Triune God is the essence of their lives and community the centre for their witness and ministry. This is integral development, meaning that God fills believers' with His power, their community in both work and action. It shows how evangelism cannot be delinked from social action. The gospel is for the whole individual in the community. It has its base on the fact that Jesus met people's physical needs before addressing their spiritual ones. Depetrella (1986:108) shares this perspective by observing that Pentecostal theology underlines experience. By theology of experience, he claims that Pentecostals do not stand aloof from the world in which they live. They are co-workers with God in intervening in the world's affairs. This theological perception aided the study in examining how Pentecostal understanding of God helps them to be relevant in community. The researcher moved from the general horizons of AIPC to the particular essentials of local Pentecostal Christianity in the Busoga DC context.

Overall, the key elements of Pentecostal theology comprise faith, obedience to the Spirit and the Word of God. Mugambi (2009:70), Kalu (2008:16), Dempster *et al* (1999:26, 74) and Wood (1980:33) concur that for Pentecostals, knowledge grounds in God. Pentecostals understand God as through encounter or experience. This encounter is relational, since every believer thrives on having a personal experience with God and testifying to it daily. The experience introduces profound change in the life and circumstances of the believer. To the Pentecostals, the Holy Spirit is God's empowering presence in the believer's life in community. The Holy Spirit facilitates and directs the character of encounter with God. The transformation takes place when the Holy Spirit fills the believer and convicts them to love God and others as they love themselves. When the love for God and others fills the believer, it compels them to love others and it eventually transforms the community (2 Corinthians 5:14). It then manifests its transformational sense and experience with God's sovereign rule and purpose. These teachings are key in understanding Pentecostal theology. They relate to this study in their being the main pillars of Pentecostal Christianity. This is the main undercurrent that cuts across the reviewed works provided as a starting point for the study.

#### **2.4 Pentecostal Engagement in Society**

Gifford (1998:1ff) and Kalu (2008:1ff) extensively researched on AIPC. Gifford focused on African Christianity's public role. He examined a broad range of issues such as socio-economic and political engagement and

immigrant religiosity in Pentecostal Christianity. Kalu on the other hand handled issues such as media and popular cultural, authority and socio-economic contribution. The scholars conclude that African Pentecostal and Charismatic Christianity has enormously impacted on the socio-economic and political aspects of the African continent. These works enlightened the current study on the role of Pentecostal Christianity in this field. Of particular interest was inquiring whether Pentecostal Christianity in Busoga was vibrant in the essential areas discussed by Kalu and Gifford. Examples include educational, health and spiritual aspects by establishing schools, providing health services and ministering to the needy.

Dayton (1987:10), Fee (1999:83) and Miller and Yamamori (2007:27) highlight the contribution that Pentecostal Christianity has made on both the Church and society. Dayton (1987) observes that many people praise Pentecostals for recapturing the church's joyful radiance, missionary enthusiasm and life in the Spirit, which was lost. These are the areas of dynamic worship and social involvement. Fee (1999:83) praises them for their social engagement and participating in social transformation. These revolve around mobilizing community members to respond to a common mission and purpose for the wellbeing of the community and society. These works were helpful in establishing the study in the social contribution of the DC in Busoga.

Mugambi (2009:62), Dyrness and Karkkainen (2008:642), Kalu (2008:16), Corten (1999:41) and Goldingay (1989:135) discuss the contribution of

Pentecostal Christianity to society in ethics and morality. They give cases where social deviants have converted to Christ and have transformed. Such people include former drug addicts whose lives changed and turned to become responsible Christians and law-abiding citizens. In addition, after transformation, such persons took on active roles in society and Christian witness. Basing on these works, this study sought for any parallels of the same in the DC of Busoga. These works were helpful in identifying whether there were parallels of the same in Busoga.

Kasirye (2010:148-160), MacArthur (1992:203), Goldingay (1989:135) and Dayton (1987:115) highlight the influence of Pentecostal Christianity in terms of spiritual and social development. The influence is reflected in health, healing, signs and wonders. Goldingay (1989:135) notes that Pentecostal Christians attempt to relive the Gospels and Acts of the Apostles in contemporary reality. Sinners experience forgiveness and the sick get healing, among many other signs and wonders performed. MacArthur (1992:203), however, observes that Pentecostals and Charismatics mistakenly claim reliving the life at the earthly time of Jesus and the Book of Acts of the Apostles today. These works ushered this into the underlying theology lived by Pentecostal Christians. MacArthur's criticism formed the basis for re-examining miracles in the lives of Pentecostal Christians in Busoga.

Kasirye (2010:149) and Musana (1991:173-178) present a positive contribution Pentecostal Christianity has made on the Church and society in

Uganda. They observe that Pentecostal Christianity has strengthened the ARU in the COU. It had also invigorated the EARM of the COU. The two were strong movements in the COU. They emphasized personal conversion and empowerment by the Holy Spirit (especially at their initial stages). They encourage family values, repentance, identification and use of spiritual gifts in ministry to the broken world. They also emphasize evangelism, worship rooted in praise, adoration, prayer and fasting. Kasirye (2010:149ff) and Musana (1991:173ff) continue citing other areas of contribution of Pentecostal Christianity to the Ugandan society. Notable contributions appear in mass media. These include TV and radio stations such as Top TV, Light House (LTV), Channel 44, Alpha FM, Kampala FM, Kingdom FM and Impact FM. These are positive contributions in the area of social and religious development of reaching out to society. This study highlighted the positive contributions of the DC to society.

Mugambi (2009:128), Miller and Yamamori (2007:68) discuss the Pentecostal contribution to society. They appraise the ministry done by Pentecostal Christianity in uplifting the socio-economic wellbeing of various people including youth and children. Mugambi (2009:128) reviews the involvement of Pentecostal Christianity in education, the ministry to street children and the training of African leaders in Nairobi, Kenya. Miller and Yamamori (2007:69) give global examples of successful social ministries such as education institutions, hospitals or health ministry and compassionate activities in countries such as India, Egypt, Argentina, Singapore, Kenya,

Ghana, and Uganda. Such examples are pointers to the potentiality of possible contributions of Pentecostal Christianity to society. The study used them as pointers to evaluating the socio-economic contributions of DC in Busoga.

Asamoah-Gyadu (2005:407) and MacArthur (1992:219) share accounts of how Pentecostal Christianity was involved in socio-economic development. The two highlight the contribution of Pentecostal Christianity in empowering needy people in a precarious African environment. They give examples such as helping the poor and the sick by the Mensa Otabil Ministries in Ghana. This study identified related development features in the DC in Busoga experience.

Kalu (2008:13, 135ff) and Gifford (2004:144) underscore the contribution of Charismatic and Pentecostal churches in economic development. For example, Gifford reviews the contribution of such churches in poverty eradication in Ghana, Uganda and other areas in Africa. This is through helping the oppressed and impoverished children, provision of education and participation in HIV and AIDS intervention programmes. Among the churches in this category, is the International Central Gospel Church in Ghana (ICGC) headed by Pastor Dr. Mensa Otabil. Mensa Otabil Ministries is part of the ICGC founded by Mensa Otabil and Charles Asare in 1984 in Accra Ghana. ICGC is one of the Faith Gospel Churches in Ghana. A Faith Gospel Church is one which stresses health, wealth and success. Otabil claims that his ministry, involving coordinated evangelism, mass media and

social concern spurred the ICGC into fast growth, especially between 1987 and 2000 (Gifford 1998: 148-149, Amafo 2018:76-78). The other is Watoto Church in Kampala – Uganda, founded and headed by Pastor Garry Skinner. These seek to address some of the challenging contextual realities. Kalu (2008:135) marshals examples mainly from Nigeria and South Africa to demonstrate the contribution of Pentecostal Christianity in social development context. These examples include the True evangelical mission in Lagos (Nigeria) that founded an NGO, the African mission committee to eradicate poverty by providing self-enrichment courses and community development programs among others. From South Africa, Kalu gives the Harvest Bible Church located in Soweto. This church struggles to provide jobs, sustain families, and deal with the HIV AIDS scourge. Such examples inspired the present study on inquiring about the DC's socio-economic impact in society.

Swoboda (2014:3ff) highlights the Pentecostal Christianity's big contribution in environmental conservation and ecology. He stresses that God expects Christians to actively participate in preserving the environment. Cases in point include Pentecostal leaders who have actively participated in environmental management. Such work assisted in evaluating Pentecostal Christianity's eco-consciousness in the specific context of the DC.

Segawa (2010:54), Corten (1999:41), MacArthur (1992:285), and Fee (1991:83) underline negative aspects the Pentecostal Christianity has had on both the Church and society. The works cite flawed hermeneutics, that is,

literal interpretation and application of the Bible. Fee (1991:85) calls this 'loving the Bible and not reading or understanding it.' These scholars also criticize Pentecostal Christianity in terms of organization, administration and ministry. Other critical areas are raising church leaders overnight without training, former drug dealers and rapists becoming bishops, apostles and pastors almost instantly. MacArthur (1992:285) blames Pentecostal churches for turning people inwardly to world mysticism and subjectivity. This author also holds them responsible for fundamentalism, diverting believers away from the word of God, and encouraging overdependence on miracles. These examples guided the study in relating to similar ones in the DC in Busoga.

Whilst Kasirye (2010:148ff) and Musana (1991:173ff) have documented Pentecostal Christianity in Central Uganda, no documentation on Pentecostal Christianity exists in Eastern Uganda. Such vacuum called for a study in overdue need for a study in this region. According to the last census of 2014, the Basoga were the second most densely populated local ethnic group in Uganda after the Baganda. Given that the DC has found a home among the Basoga for over forty years now, the timing for the study critical. As such, the present study fills a needful gap of exploring the history, factors, dynamics and trends, which birthed the DC. It also examines theological teachings and practice of the DC and evaluates the contribution of the DC to the socio-economic development of Busoga – Uganda.

## **2.5 Conceptual / Theoretical Framework**

The study used two paradigms for understanding AIPC as expressed by the DC in Busoga. Theoretically, the study adopted phenomenological and theological approaches. Douglas Allen (1997:1ff) divides the uses of the phenomenology of religion under four categories.

First, phenomenology of religion investigates religious phenomena. This called for examining the lived experiences of DC members in Busoga by focusing on people's behaviour, exhibited in their observable beliefs and practices. First, phenomenology primarily seeks to investigate and understand the phenomena, which appear in the immediate experience. Second, phenomenology of religion describes a systematically comparative study of religions. This involved searching for patterns of the DCs common religious experiences. Third, phenomenology of religion focuses on a specific branch, discipline or method within the study of religion. Here, we analysed the structure of the patterns, which mark the DC phenomena. Fourth, phenomenology of religion studied as a theoretical approach to religion. This implied describing the essential structures of the phenomena (naming what element is influencing what). This approach frees phenomenology from being unquestioned pre-suppositions, thus applying the Socratic principle of searching for 'truth by persistent questioning' (Magee, 1998:20). This persistent systematic questioning gave us access to the DC insider's meaning as embodied and embedded in the various beliefs and practices adhered to by the people.

Phenomenology of religion as an investigation of religious phenomena helped the researcher in unearthing much meaning of the DC' lived experiences. The religious experiences that emerged included interactive church programmes presenting spirit-inspired members actively participating in Bible study, prayer and fasting sessions, healing and deliverance services as well as evangelistic crusades. This investigation revealed the spiritual principles which have been key in steering the DC to growth and expansion.

Phenomenology of religion as a descriptive systematic comparative study of religions enabled the researcher to examine and analyze data from respondents on beliefs, attitudes and practices. Comparisons dominate this information hunt between improved present spirituality and their former state.

As a method of studying religion, phenomenology of religion unveiled clear knowledge of the doctrine and teaching of DC in its historical context. Due attention was given to specific contexts of their historical, cultural, spiritual, and economic growth. This attention unravelled the factors that were instrumental in influencing DC growth in these contexts. This theoretical approach to the study of religion also assisted the researcher to undertake the research as a theological enquiry. Taking theology as knowing and loving God, helped the researcher to establish the DC Christians understand and apply their love and knowledge for God. This approach led to a discovery of the main theological teachings, doctrines, ethics, and practices of the DC.

This made known the DC believers' self-understanding of Christian ministry as a Spirit-inspired discipleship lived under Jesus Christ in the world.

Theologically, the study drew from John Macquarrie (1977) and Allister McGrath (2011). Macquarrie and McGrath agree on basic factors in the theoretical understanding of Christian theology. Macquarrie (1977:1) defines theology as, 'the study which, through participation in and reflection upon a religious faith, seeks to express the content of this faith in the clearest and most coherent language available'. With this definition, Macquarrie and McGrath formulated lenses for grasping and applying Christian theology. They called these lenses sources or formative factors of theology. Macquarrie (1977:4-18) advanced six sources: scripture, tradition, reason, experience, revelation and culture. Thirty-four years later, McGrath (2011:120-151) further summarized them into four: scripture, tradition, reason and religious experience. The study adopted these sources (Macquarrie and McGrath) to assess the DC' understanding, teaching and application of Christian theology. This assessment was reflected in the questionnaires and interviews conducted during the field study (See appendices III – VII).

The first source is Scripture (McGrath 2011:120), which Christians regard as the authoritative word of God sent to his people (2 Peter 1:20-21). It is inspired for teaching, correcting, rebuking and encouragement for godly living (2 Timothy 3:16-17). The researcher was concerned with teasing out the DC' official understanding of the Bible and practice of biblical teachings. Some of the questions raised on this source include the place of the Bible in

the DC and or how the DC leaders and believers regarded scripture. In addition, the study tested if its leaders and followers read, interpreted, memorized and applied the Bible with a right understanding of its message as propounded by McGrath.

The second source is tradition, referring to ‘handing over’, ‘handing down’ or ‘handing on’ (McGrath, 2011:137) of Christian values in the Christian community from generation to generation. Looking at Christianity as a historical event means that it centres on transmitting the life, teaching, example, death and resurrection of Jesus Christ to his followers in the world. Thus, tradition involves both the action of passing the teachings to others and the body of teachings passed on in this manner (1 Corinthians 15: 1-4; 2 Timothy 2:2). The study sought to establish the specific Christian traditions taught and lived by the DC members. These helped in assessing how Christian tradition shaped the faith and practice of the DC.

The third source is reason. According to McGrath (2011:142), since human beings are rational creatures, their capacity to reason has a major role to play in theology as knowing God and making him known. This study, therefore, used this source to find out how the DC leaders and believers were equipped theologically in their use of reason in mission and evangelism. Some of the issues here included how leaders and followers were actively engaging in integrating faith and reason.

The fourth source is religious experience. According to McGrath (2011:146), experience 'is that which arises out of travelling through life'. By this, we mean that Christianity is not just about ideas. It is primarily about interpretation and transformation of the inner life of the individual arising from encounter with God. The researcher was concerned about knowing how the DC believers make sense of the Christian experience. Another concern was on the process of bringing their faith to clear expression in words and actions. For example, how does the DC encourage its believers to share their Christian experience with others? It was also necessary to explore what specific religious experiences the DC believers undergo and how these influences their transformation of all life. In addition, it was necessary to ascertain what particular experiences individuals and corporate members take into account for relating to God as DC believers.

The fifth source is revelation. Macquarrie (1977:7) refers to it as the primary source of theology. By revelation, God takes the initiative of breaking into peoples' life, by disclosing himself through nature and his Son Jesus Christ. Revelation media varies from visions and dreams to prophecy, historical events, signs and wonders. It also includes God's word and the special revelation of God, becoming human to reveal God (incarnation). Christ is believed in the Christian context to be the complete and ultimate expression of God (John 1:14; Hebrews 1:1-4). The study used this framework of revelation to assess the DC' teaching and application of Christian revelation. This concerned both the personal and corporate levels.

The sixth and last source of theology is culture (Macquarrie 1977:13). Here, the study took the view of culture as learned and shared behaviour or total way of life of a given people. This source deals with expressing the Christian faith in the clearest and most coherent language understandable to people. Thus, the study was concerned with establishing how the DC grasped and exploited the Kisoga cultural context for the sake of propagating the gospel. The question here was whether the DC' success was due to its cultural sensitivity and relevance in Busoga. Special reference marked the use of Kisoga language (Lusoga) and elements and symbols used in worship, mission and discipleship.

As examined above, phenomenological and theological approaches proved helpful in the study. Phenomenology and theology enabled the study to establish how the DC' origin and growth (individual/corporate witness, Bible study and prayer cells) depended on the teachings, contribution and development (doctrines, organization and rituals), as moderated by people practicing as they believe (hermeneutics, culture and education).

In addition, the researcher used Ninian Smart's seven dimensions of the Christian religion, as criteria for religious existence and contribution to society (Smart, 2006:46ff). The dimensions reflect relationships people (believers) have with the Supreme Being and with one another in observable behaviour in society. They include doctrinal and philosophical, social and institutional or organizational, ritual or practical, experiential and emotional,

ethical and legal, mythic, narrative, and finally material. These dimensions do not appear in any order of priority. Numerically, they follow here according to Smart.

First, the doctrinal and philosophical approaches contribute to analysing the nature of the divine being. These are the essential intellectual components of religion. They include, among others, central tenets of beliefs and teachings. Regarding the DC, they were, the faith statement, theology and core teachings.

Second, the social and institutional or organizational dimension of religion demonstrates how every religious movement embodies in a group of people formally organized such as church or umma. To understand a faith, one needs to see how it works among people (its adherents). This helped the researcher to unearth the live institutional or organizational structures of the DC.

Third, the ritual and practical dimensions relate to practices performed by leaders and members of a given faith. Cases in point include worship activities, baptisms, anointing and prayers often known as rituals and practices. For the DC, these activities included rituals of baptism, holy communion and anointing, among others.

Fourth, are ethical and legal dimensions shaping the world view, behavior and practices of members of a religious group. These include systems and

laws, precepts, virtues and vices. For this study, these involved the ethical code of the DC and their teachings about the attitudes towards work, virtues and vices.

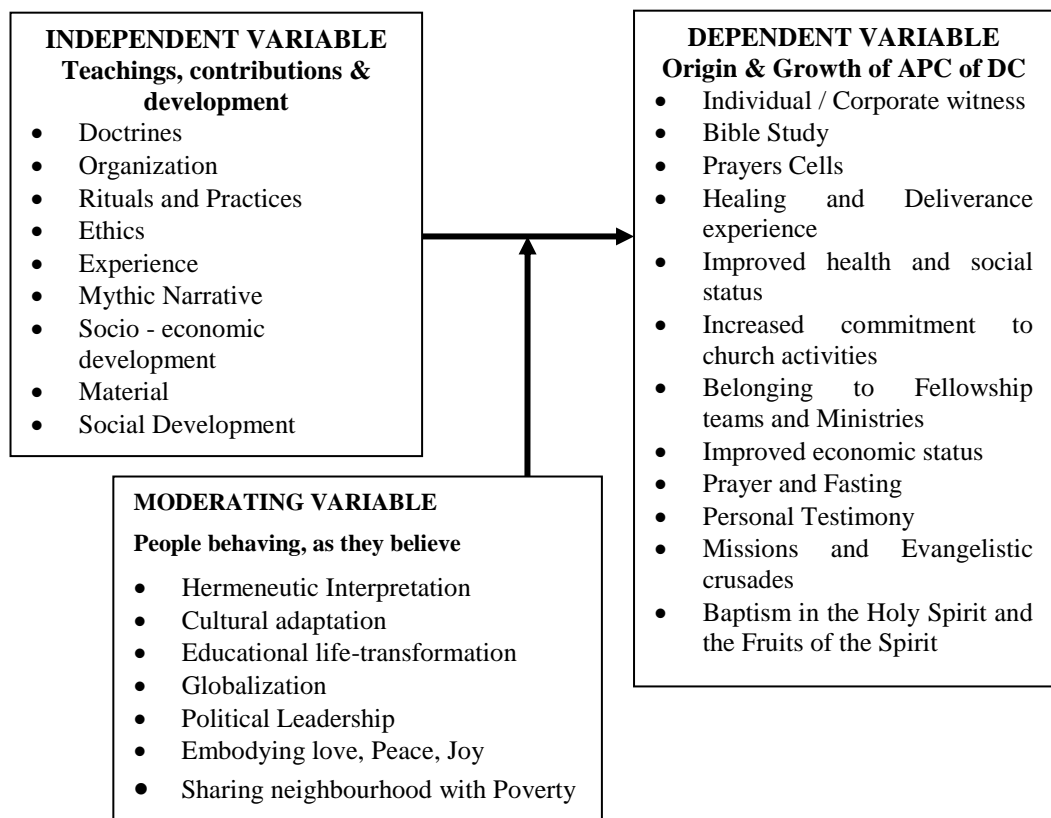
Fifth, experiential and emotional refer to the huge vitality and significant experiences in a religious development. It involves mysticism and contemplative quest for what lies within an individual in relation to the Supreme Being. Such experiences in case of the DC comprised testimonies of conversions and visions.

Sixth, the mystic and narrative dimensions reveal the story side of religion. Such stories are about or from religious heroes and saints. In the context of our study, this touched on how DC believers used the name of Jesus, the power of the Holy Spirit, prayer and fasting, testimonies and stories about various men and women of God.

Seventh, the material dimension is the visible form of religion, comprising buildings, works of art and natural phenomena such as rivers and mountains. The material expressions of religion are often more elaborated, moving and highly important to believers in their approach to the divine. For the DC, examples included bibles, church buildings and anointing oil, among others.

These seven dimensions helped the study to characterize the DC as it exists and contributes to society in Busoga. As earlier mentioned, both the phenomenological and theological approaches proved helpful in the study.

Phenomenology and theology enabled the study to establish how the DC' origin and growth (individual/corporate witness, Bible study and prayer cells) depended on the teachings, contribution and development (doctrines, organization and rituals), as moderated by people behaving as they believe (hermeneutics, culture and education). The diagrammatic representation of the conceptual framework is provided below (Figure 2.1).



**Figure 2.1: Diagrammatic Representation of the Conceptual Framework**

**Source: Researcher's own conceptualization**

The model shows that the growth and development of AIPC of the DC depends on teachings and contributions to social development but is affected by people behaving as they believe. The growth and development of AIPC of

the DC has several indicators. These include individual/corporate witness, Bible study, prayer cells, healing and deliverance experience, improved health and social status, increased commitment to church activities, belonging to fellowship teams and ministries, improved economic status, prayer and fasting, personal testimony, missions and evangelistic crusades, baptism in the Holy Spirit and the fruit of the Spirit. The doctrines, practices, ethics and mythical narrative among others determine the DC teachings. The moderating variable included hermeneutic interpretation, cultural adaptation, educational life-transformation, globalization, political leadership, embodying love, peace and joy, and sharing neighbourhood with people living in poverty.

## **2.6 Summary**

This chapter reviewed literature relevant to the study and has discussed the conceptual framework guiding it. It started with definitions and typology of Pentecostal Christianity at the global, continental, national and regional (Busoga) levels. It then discussed the origin and growth of Pentecostal Christianity. We further reviewed selected Pentecostal teachings and engagement in society. The chapter ended by giving the conceptual framework, which guided the study. The next chapter presents the methods of data collection the study employed.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter presents the research design, study population, site of study, target population, sample size and sampling techniques. It also looks at data collection methods and instruments, data collection procedures, validity and reliability of research methods. Finally, the chapter deals with data management and analysis, as well as ethical considerations. The study adopted univariate analysis to establish the origin, growth and development of the DC in Busoga. Through univariate and multivariate analyses, the study examined the central theological teachings of the DC and evaluated the contribution of the DC to the theological, social and economic development of Busoga.

#### **3.1 Research Design**

This study used a nonexperimental cross-sectional survey design, involving different respondents and methods; consulting ordinary Christians, and church leaders across selected churches in Busoga Region. The study employed both qualitative and quantitative data collection methods. Qualitative approach research implied having deeper understanding of the respondents' opinions and experience with everyday spiritual, social and economic situations and practices of the DC adherents. It involved observing and exploring ordinary activities in various DC congregations in their natural forms. These comprised praise and worship styles, core teachings and

theological emphases. This enabled the researcher to understand the DC leadership structure and followers' culture in its reality without reducing their particularity.

The design was relevant since the factors affecting AIPC of the DC in Busoga applied at that time. It was also key in sorting out the existence and magnitude of the teachings of the DC. The spiritual, social, political and economic contribution of the DC, the core emphasis of DC and her statement of faith represented the independent variables. The formation and growth of the DC formed the dependent variable at that particular period of the study.

The qualitative method provided an in-depth explanation of events. Among them were crusades and church functions such as baptism, worship, altar calls and discipleship. Quantitative method generated quantitative data from the analysis upon which descriptive, inferences and decisions emerged in view of the set objectives. The researcher administered questionnaires and conducted interviews totalling to 80 respondents. This was important because it enabled the researcher to understand flaws and/or inconsistencies between quantitative and qualitative findings through reflections on the interviewees' viewpoints. This was also vital as it allowed for the inclusion of interviewees; it ensured that study findings reflected participants' experiences. Questions asked determined the informants' knowledge on the origin and growth, theology and contribution of AIPC of the DC to the people in Busoga. Both qualitative and quantitative data generated primary and secondary data.

### **3.2 Site of the Study**

The study took place in Busoga Region, in the Eastern part of Uganda. To the South is Lake Victoria, River Nile to the West, Lake Kyoga to the North and River Mpologoma to the East. Busoga region covers ten administrative districts: Jinja, Kamuli, Iganga, Bugiri, Luuka, Buyende, Namayingo, Kaliro, Namutumba and Mayuge (See Maps in the Appendices I and II). According to the Uganda National Bureau of Statistics - UBOS (2014) and the National Population and Housing Census - NPHC (2014), Busoga's population stands at 3,374,000 people, making it the second most densely populated region in Uganda after the Baganda. This population is heterogeneous, mainly comprising the Basoga who are predominantly Bantu-speaking people, mostly living in rural areas. There are other ethnic minority communities such as the Baganda, the Iteso, the Banyole and the Basamia in the region.

The DC started with one congregation of five members in Jinja in 1974; it grew to over 50 congregations with an average of 250 members by 2012 (Mugote OI, 15.01.2013, Jinja). This greatly influenced the researcher's choice of the study area. Busoga was also the second target for the founders of the DC; they started the second congregation three years after the formation of the first congregation in Kampala. Therefore, the DC had since had a significant influence and growth in the region.

The modified equatorial type of climate in Busoga favours farming, the major economic activity (Bakama, 2015:14). Most of its inhabitants depend chiefly on agriculture and small-scale animal husbandry (Bakama, 2015:12).

They grow various crops for both domestic and commercial purposes. The liberalization of trade by the Government of Uganda has blurred the distinction between cash and food crops created by the British. Cash crops include coffee, cotton (to a small extent), sugar cane, potatoes, bananas, millet, beans, cassava, groundnuts and sorghum. Basoga also rear animals such as cows and Further, they engage in some small-scale fishing activities in the lakes and rivers around Busoga. One finds in Busoga today diverse trading activities in various market centres, including food vending along major communication lines (Bakama, 2015:60). This information clearly demonstrates that the Basoga have from time immemorial engaged in economic activities and greatly relied on the natural environment for their production and sustenance.

Given the fact that the study is about peoples' faith in Busoga, it was important to understand the traditional religious background of the Basoga. Indigenous Basoga are quite religious. They believe in a supreme God called *Kibumba* (Moulder). In the ontological hierarchy, under *Kibumba* are *emisambwa* (divinities), for clans and territorial places and *emizimu* (spirits) for families. According to Mbiti (1990:78-83), all spirits fall into two main divisions: the benevolent and malevolent ones. Benevolent spirits are those whose powers benefit people while the malevolent ones hurt people. The Basoga also believe that those *emisambwa* and *emizimu* dwell in natural objects such as rivers, lakes, trees, rocks, hills and valleys. Among the living are personalities which specialize in using spirit power to address human

challenges. Mbiti (1990:68) calls them specialists. Their chief focus was to provide spiritual service such as divination and healing to the people. However, Magumba (2003:51) viewed them as power professionals; they distinguished themselves in employing spirit powers to address peoples' needs. The African traditional worldview regards spirits as either benevolent or malevolent. However, the Christian worldview, even the DC, has an inimical standpoint about them as demons. The DC takes it as its mission and ministry to deliver people from these spirits or demons.

### **3.3 Target Population**

The target population was the membership of the DC in ten selected congregations: Jinja DC, Walukuba DC, Bugembe DC, Kakira DC, Kisozi DC, Kamuli DC, Iganga DC, Lubani DC, Nabigwali DC and Nakyere DC (see Table 3:1 showing the summary of the sample of informants) under study. Membership included those who usually attended worship on Sunday. The study specifically targeted those who regularly attended Sunday worship as directed by the respective church ushers and elders as per their records.

The targeted population was 2500 registered members from the various selected churches considered in this study (Mugote OI, 15.01.2013, Jinja). These, according to the ushers and church elders, regularly attended Sunday worship in the ten selected churches across Busoga. The selection was based upon the fact that these churches had been in existence for a period of at least fifteen years, a period considered long enough to examine the DC' rapid growth and expansion in Busoga Region. As seen earlier, it grew from one

congregation of five members in 1974 to over 50 congregations with an average of 250 members per congregation by 2012 in Busoga Region. The DC' contribution to society in terms of health, education and economic contribution stood out boldly. This was through the provision of health services such as TAIP, education through the Jesus, Others and You (JOY) schools and the participation in commercial tree planting in the different localities within Busoga Region, as explained further in subsequent chapters. The spatial context was another key factor considered in selecting the churches. Indeed, a selection of five churches from the urban areas of Jinja Municipality (Jinja DC, Bugembe DC and Walukuba DC), Kamuli Municipality (Kamuli DC) and Iganga Municipality DC constituted the urban sample space. The other five churches came from the rural areas of Nabigwali, Nakyere, Lubani, Kisozi and Kakira. The DC started in an urban context, extending to rural areas. It was likely that the ethos in urban churches influenced the churches planted in rural areas. To be shifted to the section with socio-economic contribution of the DC.

### **3.4 Sampling Techniques and Sample Size**

The study employed purposive sampling method to identify the DC congregations under study regarded as useful with relevant information to the study. Here, the researcher employed a judgmental mind based on the research objectives: origins and growth, theology as well as socio-economic contributions of the DC to Busoga Region. He divided the population into urban and rural groups predefined purposefully due to their presumed

contribution to the study. The researcher used the church leadership in the region to verify that the respondents were members of the DC at various levels of leadership. These were paramount owing to their seniority in service and longevity. Thus, they could tell who the real leaders were, having the needed data for the study. The researcher engaged leaders in interviews and Focused Group Discussions (FDGs), using an FGD guide (Appendix VII). Through purposive sampling, the researcher targeted DC leaders: pastors, elders and deacons. The leaders' information about AIPC in Busoga were untraceable from other sources. This was useful because it enabled the researcher to reach the targeted sample easily, thus getting the opinions of targeted population. The leaders' views supplemented or qualified the views by ordinary Christians.

The study also applied convenience sampling. This refers to a type of non-probability sampling method that relies on data collection from population members who are conveniently available to participate in the study. The researcher, together with the five research assistants who helped with administering the questionnaires, applied convenient sampling method to collect data from churches in urban areas including Walukuba, Bugembe, Kakira, Kamuli and Iganga. The researcher picked and trained the research assistants from their respective congregations. The choice of the research assistants was based on the recommendation of a senior pastor of the respective congregation. One had to be a regular member of that congregation and literate above Ugandan Ordinary Level. This implied that

one had to have attained a Ugandan Certificate of Education (UCE). The researcher trained them on how to administer questionnaires, record sermons, observe and document proceedings of a service and any other relevant activities. This was the case because it was hard to reach all respondents in urban centres using any other approach. After acquiring permission from the respective selected DC leadership, questionnaire distribution to the respondents took place. Only those respondents that were available and volunteered to answer the questionnaires received the questionnaires. This was because the members of the DC were easy to reach out at the same time, an attribution to the regular church attendance and participation in church activities. Although the DC members thinly spread over a wide area, the church structure allowed each member relationship and contact with their immediate leaders. The leadership was composed of the elders, ushers and prayer cells in addition to the pastor among other church administrators. This facilitated reaching out to respondents with more ease, especially on Sundays during worship time or during any other church activity when the researcher went to issue questionnaires.

The study employed the Yaro Yamane formula (Triola, 2006:298; Kothari, 2009:176) to arrive at the sample size needed.

$$n = \frac{N}{1 + N(e)^2}$$

Whereby

$n$  = sample size

$N$ = study population (2500)

$e$  = error term (0.05) obtained from the confidence interval of 95%

$$\text{From } \frac{N}{1+N(e)^2} = \frac{2500}{1+2500(0.05)^2} = \frac{2500}{1+2500(0.0025)} = \frac{2500}{7.25} = 344.8 \approx 345$$

$N$  represented the number of members that regularly attended Sunday worship, nearly 2500. The  $e$  represented the error term, which was 0.05. The sample size arrived at was 344.82, which is approximately 345. However, due to the influence of decimal points as well as the approximation, the exact sample size slightly increased from 345 to 346 out of 2500 study population. Dividing the total population for individual church by the population of all churches under study, multiplied by the sample size enhanced an arrival to the individual sampled size for each church: 34.5, approximated to 35. Thus, 35 respondents represented each church with an average of 250 members. These constituted both the leaders who on average were 10 members per church and the ordinary Christians. All the church leaders were purposively considered (census) owing to their contribution to the church and this study (See Table 3.1 below).

**Table 3.1: Summary of the Sample of Informants from the DC Congregations under Study**

No.	Congregation	District	Members on record	Approximation attending every Sunday		Total	No. of People sampled
				Ordinary Christians	Church leaders		
1	Jinja DC	Jinja	248	276	19	305	23 (19)
2	Walukuba DC	Jinja	252	224	16	250	19 (16)
3.	Bugembe DC	Jinja	395	454	31	495	37 (31)
4.	Kakira DC	Jinja	255	279	19	308	24 (19)
5.	Kisozi DC	Kamuli	249	177	13	200	15 (13)
6.	Kamuli DC	Kamuli	211	131	9	150	12 (9)
7.	Iganga DC	Iganga	302	216	16	242	19 (16)
8.	Lubani DC	Iganga	298	197	13	220	17 (13)
9.	Nabigwali DC	Kaliro	235	177	13	200	15 (13)
10.	Nakyere DC	Namutumba	165	113	7	130	9 (7)
	<b>TOTAL</b>		<b>2610</b>	<b>2244</b>	<b>156</b>	<b>2500</b>	<b>190 (156)</b> 346

*Source:* Primary data 2011 as gathered during the survey

**NB.** Church leaders appear in parenthesis.

### 3.5 Research Methods and Instruments

The study employed three research instruments. These are questionnaires, interviews and FGD guides, details of which are as described below.

#### 3.5.1 Questionnaires

A questionnaire is one of the tools of data collection with which the researcher and/or research assistants obtained information from the respondents. This is useful in gathering respondents' opinions, perceptions, as well as attitudes. In this case, the study employed questions and prepositions to understand the DC' origins and growth, their contribution to the social and economic development of Busoga Region. An administration of open and close-ended questionnaires (cf. Appendices III and IV) to the

respondents and target groups: youth, women, men, pastors, bishops and elders ensured effective data collection. Two research assistants helped from their respective congregations. The researcher adopted close-ended questions to help in capturing responses from the respondents. These aimed at giving respondents liberty to expound on the issues raised in the questionnaires from their own perspectives.

Out of the ten congregations, only Jinja DC was running two services. Most services ran from 09:00 am to 01:00pm. Attendance between the urban and rural congregations varied between 211 and 395 congregants, with an average of 262 believers attending every Sunday. The rural congregations varied between 165 and 298, with an average Sunday attendance of about 240 attendants. The researcher issued four hundred questionnaires to the attendees of the ten congregations under study, and realized 346 (86.5%). On average, out of the 45 issued questionnaires per urban church, the researcher realized 40 from each of the five urban churches. For the rural congregations, of the 35 questionnaires issued to each of the five respective churches, the researcher received back 29. According to Mugenda and Mugenda (2003:83), a 50% response rate is adequate, 60% good and above and above 70% rate, very well. Overall, therefore, the response rate was impressively good.

Among the key personalities interviewed were the leading founders of the church, significant pastors in Busoga, elders and other leaders. Key among these included Rev. Dr. Stephen Mungoma, the leading founder of the DC

and Pastor Sam Mugote the leading DC pastor for Busoga Region. Other interviewed leaders include Pastors Moses Kivunike of Bugembe DC, Billy Alambia of DC Walukuba, Martin Mwesigwa of DC Jinja, Kasanka of DC Iganga, Kafiriri of DC Kamuli, Moses Nsaiga of DC Lubani, Elijah Siwu of DC Kakira, Moses Kiwoire of DC Kisozi, Wanyama of Nabigwali DC and Luba of Nakyere DC. Their choice depended on their seniority, level knowledge and longevity in their respective position of leadership in the DC.

### **3.5.2 Interview Guide**

The study used a structured interview guide, a type of interview in which the interviewer asks a particular set of predetermined questions (Kothari 2004:115). The questions aimed at investigating the origins and growth of the DC, its theology and its contribution to the social and economic development of Busoga Region. The questions in the guide led the researcher into engaging the interviewees as selected above. These were all members of the DC, deemed knowledgeable about the issues of the DC in the region on the recommendations of the DC elders and or top-most leaders. The researcher mostly held interviews on Sundays after the service across all the ten congregations, except in Jinja and Bugembe where interviews took place in the morning before the service. The researcher carried out most of the interviews in urban congregations. The researcher interviewed the DC founders and other leaders on appointments. The researcher held an interview with the founding leader Rev. Dr. Stephen Mugoma in his office in Mbale Town, Eastern Uganda. This aimed at establishing the reasons for the

establishment, growth and development of the DC. Overall, 80 respondents were interviewed, 45 from urban congregations and 35 people rural area with an average of five from the urban and four from the rural areas.

### **3.5.3 FGDs Guide**

An FGD Guide (See Appendix VII) was used in FGDs that took place in DC congregations. Each FGD comprised seven – ten church leaders of diverse backgrounds, gender and competence. The researcher conducted one FGD in each church totaling to ten. The discussions aimed at identifying ways in which Pentecostals engaged in religious/spiritual and socio-economic issues in public life. They also aimed at evaluating how members themselves understood their roles in the church and society. The discussions aimed at establishing reasons for the formation and growth of the DC, its theology and socio-economic contribution in Busoga Uganda.

### **3.5.4 Participant Observation (PO)**

The researcher conducted a PO in each of the 10 congregations of the DC in Busoga Region. This technique is appropriate as the study investigated how AIPC engages in religious and socio-economic issues. PO was necessary in assessing and validating data from questionnaires, interviews as well as content analysis of sermons. The researcher observed church meetings such as Sunday services, individual and group prayer meetings, lunch hour meetings, morning glory, Bible study, women and men meetings and other programmes. The researcher used a count of attendees, a physical map of

Busoga region showing the physical location of the DC, the description of the activities under observation, detailing activities of interest.

Given that all the congregations would hold between one to two services on Sundays and several meetings during the week, the researcher participated in 50 such meetings. It was possible to visit two churches every Sunday and two-week day meetings. In total, the researcher and his research assistants attended 50 church services, on average of five for each church as participant observers.

Follow up meetings as a participant observer affords the opportunity to listen to and later engage in informal conversations with members. In Jinja Town, where the DC held women monthly prayer fellowships, the researcher and his assistants attended five meetings. The researcher directly observed people and activities in all the churches. These observations shaped the interpretation of the data. Audio-recorders for voice messages, notebooks and pens were the means through which the observations were possible

### **3.5.5 Content Analysis of Sermons**

An important research method used in analyzing data is the content analysis. This is a resourceful method used for investigating peoples' beliefs, perceptions and attitudes as well as the life of any organization (Neuman 2000: 49). African Pentecostal theology of the DC is largely oral in nature, without any major distinctive write-up. Oral rather than written forms provide a basis for transmission of beliefs. This is consistent belief and

practice of most Pentecostals globally (Hollenweger 1977:65-72; Olwa 2015:183).

Thus Sunday, weekly and midweek sermons were the focus of our content analysis to observe the teachings, rituals and practices. There was an analysis of fifty sermons with an average of five from each church. Sunday sermons were easily accessible as the researcher and his assistants documented them at delivery from the church pastors and respondents. There was later a review and edit of these write-ups at the end of the fieldwork period. This happened to ensure consistency and flow of their teachings.

Content analysis was suitable for answering questions about how often various themes occurred in the sermons. Content analysis helped the researcher to point out patterns in the preached content and styles of worship. This included exploring the churches' teaching and contribution in socio-economic development and other topics as discussed in Chapter Four. Example of such teachings were on salvation, grace, and stewardship. The preachers delivered the sermons orally.

### **3.6 Pilot Study (Survey)**

The researcher conducted a pilot study (survey) before formal data collection during the actual field research. It sought to establish related realities about the study. This aimed at finding out relevant key respondents or stakeholders/ players in Pentecostal Christianity in Busoga. It emerged that there was need to carry out the study because of the researcher's perceived

growth and contribution of the DC in the region with regard to spiritual/theological, social and economic development. It was further helpful from the pilot survey to envisage the kind of research methods and instruments that would be viable. These included questionnaires, interviews, FGDs and POs. This provided the opportunity for testing and improving the tools. The pilot survey also helped to establish the mode of communication for use during data collection. As observed, researchers used English and Lusoga languages in data collection. This occurred in two DC congregations of Mukono and Kilowooza in Mukono municipality. Results from the two studies were analysed to establish the reliability coefficient of the instrument. The researcher administered questionnaires to two different DC congregations in Nabuti and Kirowooza - Mukono District. The adoption of SPSS of analysis software enabled data capturing and analysis. Findings from the first and second surveys yielded consistency in the survey findings.

### **3.7 Validity and Reliability of the Research Instruments**

The researcher used the content validity index. With the guidance of the supervisors, the researcher tested the items on the instruments to ensure the logical congruence between the questions and the study objectives and premises. The researcher pre-tested the instruments to construct validity. The researcher administered 50 questionnaires to the DC members (both leaders and lay) of Mukono and Kirowooza - Mukono Municipality. This exercise preceded data collection; it aimed at getting the feeling of the respondents in

answering the questions on the tools. There was omission, deletion or rephrasing of items not well understood or those that seemed to be difficult.

Reliability measures how consistent results are from a test (Kombo and Tromp, 2006:42). The study employed a re-test reliability method. A Cronbach alpha coefficient of 0.7 (Nunnally, 1978: 91) and above would be accepted.

### **3.8 Data Collection Procedure**

The researcher got a letter of introduction from Graduate School, Kenyatta University, confirming that he was duly registered. The letter helped to introduce him to the DC leadership in Busoga Region for permission. This removed suspicion from the respondents about the intentions of the researcher and nature of research. In addition, the researcher got permission from the DC leaders to collect data (See appendices VIII and IX).

The researcher together with his assistants made appointments with respondents on the convenient time and place for the interviewed to avoid inconveniencing them with unfavorable timing. Some respondents were busy, for instance, bishops, pastors and other leaders. Two research assistants from the respective ten congregations were engaged to collect data from ordinary Christians, especially through administration of questionnaires. The use of tape recorders with respondents' permission helped in conducting oral interviews (cf. appendices XI and XII). This was an assurance against missing out valuable data as the researcher and/or his assistants ensured the

capturing of responses verbatim. Data collection was before or after worship service. Data collection was from members of the DC who were at church at the time of data collection. Those who got the questionnaires were given ample time between thirty minutes to one hour to fill them in. Collection of questionnaires took place the same day or slightly after the respondents finalized with answering.

### **3.9 Data Analysis**

Data generated from questionnaires was captured into the excel sheet from where it was edited by filling gaps and checking for unclear information. The use of SPSS software enabled data coding and analysis. The use of tables facilitated presentation of analyzed data in order to facilitate easy interpretations, comparisons and drawing of conclusions about the findings.

The Archive of Technology, Life world and Language Software for Text Interpretation (ATLAS.ti) assisted in the analysis of qualitative data from interviews and FGDs. Here, all the gathered responses using a recorder were transcribed. Key research objectives provided themes for data analysis. The findings from qualitative data enriched and bridged the gaps left behind by quantitative data. The gaps were in form of uncertainty and or absructiness, allowing for the drawing of clear conclusions about the findings.

### **3.10 Ethical Considerations**

Ethical considerations were necessary since the study dealt with participants who live out their religious faith and practice in the DC. The researcher interacted with respondents in their religious and social settings. Observation of honesty, integrity, objectivity, openness, and informed consent as well as confidentiality took centre-stage throughout the study. The researcher sought permission from all relevant bodies and respondents to interview, observe, take notes and make recordings. The researcher explained the objectives of the study to the participants, interviewees and FGDs participants. The researcher ensured the highest degree of confidentiality for the received information.

### **3.11 Summary**

This chapter set the basic research methods used to achieve the study goals. Given the study's context and variables, the methods employed were helpful and appropriate in unearthing the desired outcomes. The next chapter deals with presenting, analysing, interpreting data and discussion of the findings.

## **CHAPTER FOUR**

### **DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION**

#### **4.0 Introduction**

The chapter presents, interprets and discusses the findings of the study. It begins with respondents' background, proceeds to the findings in line with the study's objectives. It then ends with a brief summary highlighting the major findings on the history, factors, trends, theology and contributions of AIPC with focus on the DC to Busoga.

#### **4.1 Background of the Respondents**

At the onset, it was important to begin by looking at the characteristics of the respondents. This subsection deals with the respondents' profiles including their gender, age and previous religious affiliation. These were important to the study because they revealed the variations in their characteristics. Though not central to the study, the background information helped to contextualize the findings and make the appropriate recommendations about the DC in Uganda in general and Busoga in particular.

##### **4.1.1 Gender of the Respondents**

In a sample of 346 respondents categorized into both church leaders (156) and ordinary Christians (190), the males were 149 (43%) while females were 197 (57%). In all the churches surveyed, the women present at the time of data collection exceeded that of men. This was in tandem with the Nature and Nurture Theory of Stark Rodney *et al* (2002:1ff) and Marta

Trzebiatowska *et al* (2012:1ff) respectively. According to the Nature Theory, women are generally at greater levels of religiosity than men are. Men's physiology higher levels of testosterone accounts for gender differences in religion. His argument rests on what he views as increasing evidence that testosterone is associated with men's greater propensity to take risks or being carefree. According to the Nurture Theory, nothing in the biological make-up of men and women explains the gender difference in religiosity. Social factors given here include women's dominant role in childbirth and death, keeping women closer to religion than men. Another factor they cite is men's pressure on women to be religious as a way to control female sexuality. The above theories explain why more women attend to spiritual concerns than men do. This was important to the study because it revealed the majority gender in church activities. The results appear in the Table 4.1 below:

**Table 4.1: Gender of the Respondents**

Category	Gender	Frequency	Percent	Cumulative percent
Church Leaders	Male	81	23.4	23.4
	Female	75	21.7	45.1
Ordinary Christians	Male	68	19.7	64.8
	Female	122	35.3	100
	Total	346	100	

*Source: Research Survey Data December 2013*

#### 4.1.2 Age of the Respondents

The study regarded age to be another important factor regarding one's allegiance to a denomination. The majority of the respondents were aged between 26 and 35 years. They constituted 29.5% of the total respondents,

followed by those aged between 15 and 25 years of age (26.3%). Respondents who were aged between 46 and 55 years were 80 (23%) of the overall number. Respondents aged between 36 and 45 years were 52 (15%), while those above 55 years were 21 (6.1%). Results of this summary follow in Table 4.2 below.

**Table 4.2: Age of Respondents**

Age interval	Frequency		Total Frequency	Percentage	Cumulative Percentage
	Ordinary	Church Leaders			
15 - 25	65	26	91	26.3	26.3
26 – 35	54	48	102	29.5	55.8
36 - 45	26	26	52	15	70.8
46 – 55	33	47	80	23	93.8
56 and above	12	9	21	6.1	100
Total	190	156	346	100	

*Source: Research Survey Data December 2013*

It should be observed that the biggest percentage of the respondents 55.8% are 35 years and below. These are energetic and prefer lively and dynamic modes of worship that involve music, dance and drama, which is not the case with the elderly counterparts. This category of people also desire to try new things and changes. However, they find the mainstream church's style of worship uninteresting or boring. Consequently, the alternative was to opt out to the DC (Researcher, 2013). Age was important in this study because it helped the researcher to identify the dynamics and interest on various age groups in life. Age showed that the youth go to church more than the older Christians do.

### 4.1.3 Previous Religious Affiliation

The study explored the feature of previous religious affiliations as part of the background information. This divides into five categories of religious traditions; Catholic Church (CC), Anglican Church or Church of Uganda (COU), Muslims, African Religions (AR) and Seventh Day Adventist. The results indicate that the majority joined the DC from the Anglican Church with a frequency of 211(61%). Those from the Catholic Church followed these with a frequency of 80 (23.1%). Next were those who originally belonged to AR with a frequency of 32(9.2%). Those who originally belonged to the Islamic faith were 22(6.4%). Only 01(0.3%) respondent belonged to the Seventh-day Adventist faith thus constituting to 0.3%. These results reveal how mainstreams churches were the seedbed for African Pentecostal Christianity of the DCs. This is not surprising since the founders of the DC originated from the Church of Uganda. This agrees with what Musana (1991:82) observed, that the DC founders had been brought up in the Church of Uganda as young '*Balokole*' (the saved ones) belonging to the EARM.

In an interview with the DC leading founder Stephen Mungoma (OI, 12.01.2014) in Mbale, it emerged that the Scripture Union fellowship of EARM, a spiritual movement in the Anglican Church, nurtured the founders.

In his own words, Mungoma confessed:

I was a young Christian of the Anglican Church nurtured by the EARM and a member of the SU. Here as a young person full of energy, I experienced boredom and spiritual coldness in the church. I thought of coming up with a more vibrant

form of fellowship within the COU. However, COU perceived us as masqueraders who were bringing confusion. Thus, we had no choice but to break away.

It is clear from the founder's confession that the original idea was not to begin a breakaway church. They started a fellowship as a form of response to the boredom and spiritual coldness that was mounting in the COU. As young people, they were searching for a fellowship that would satisfy their spiritual thirst to express their youthful vigour and energy. The idea to start a new church came later as an unprecedented event only misunderstood by their mother church (COU) (Stephen Mungoma (OI, 12.01.2014).

The findings indicate that the founders and their followers left the COU dissatisfied by the boredom and spiritual coldness. An interview with one Banalekaki held on 16<sup>th</sup> March 2014 at Iganga confirms the claim that the said style of worship (coldness) was the leading reason for their opting out of the COU. Banalekaki (OI, 16. 03. 2014) said:

My friends and I left the COU, the church of our parents and grandparents, where we grew up. This was because the COU was no longer appealing to us. There was coldness and boredom in form of worship.

Banalekaki's words continue to reveal that the state of 'coldness' in the COU worship was the driving factor of members to the DC. Similarly, Mwambala (OI, 25. 05. 2014) of the Kaliro DC and a convert from the Catholic Church remarked:

In my former Catholic Church, the worship was cold and we used not to read the Bible. We used to spend a lot of time talking and cramming things such as reciting the rosary,

creeds and others. I had to leave because these activities were no longer appealing to me.

To Mwambala reciting the rosary, the creeds and not reading the Bible did not make much sense. The above statements from the interviewees continue to affirm how mainstream churches laid the seedbed for Pentecostal churches to sprout and grow in Uganda. In this sense, the AIPC of the DC can appear as a translation of mainstream Christianity's allegiance from their mother churches to innovative forms of Christian belief and practice.

As observed from Table 4.3, the DC gets most of her membership by direct transfer from the COU and the Catholic Church. However, the least number of converts happened to be from Islam and AR. This resulted from the people of the two respective faiths not being easily accessible for Christian engagement. The findings are as presented in the Table 4.3.

**Table 4.3: Previous Religious Affiliation**

Religion	Frequency		Total Frequency	Percent	Cumulative Percent
	Ordinary	Church Leaders			
Catholic	50	30	80	23.1	23.1
Anglican	120	91	211	61.0	84.1
Muslim	17	5	22	6.4	90.5
AR	2	30	32	9.2	99.7
Other	1	0	1	0.3	100
<b>TOTAL</b>	<b>190</b>	<b>156</b>	<b>346</b>	<b>100</b>	

*Source: Researcher's Data, December 2013*

## **4.2 Origin and Growth of AIPC of the DC in Uganda and Busoga**

The first objective of the study was to investigate the history, factors, and trends of African Pentecostal Christianity in Uganda with reference to the DC in Busoga. In an attempt to pursue this objective, the researcher explored several aspects including reasons for the formation of DC, its early teachings and methods, factors underlying its growth and development, and believers' attraction to the DC. This subsection, therefore, presents the study's findings concerning this objective.

### **4.2.1 Formation of the DC**

Stephen Mungoma and his team in Kampala formed the DC in September 1971. Mungoma and his friends were then under the mentorship of Joe Kayo who played a major role at the DCs formation (Kasirye, 2010:30). Stephen Mungoma (OI, 12.01. 2014) the leading founder of the DC narrated that Joseph (Joe) Kayo played the role of a founding mentor. He is a Kenyan of Kisii origin. Kayo first came to Uganda in company of the GT missionaries in 1960 to serve as an evangelist/interpreter. He began his Christian ministry by embracing Christ as a young man and got involved in evangelistic activities in many parts of Kenya. In 1957, Kayo participated in the T. L. Osborn Crusade at Mombasa as an interpreter. He was so fluent in English and Kiswahili that he later became a fiery preacher and an itinerant evangelist (Kasirye 2010:30 and Musana 1991:83).

At his first coming to Uganda, he joined the Full Gospel Church (FGC) and Elim Church (EC) at their inception where he helped in establishing,

spreading and growing Pentecostal Christianity in Uganda. Based in Kampala, he helped other Pentecostal leaders to establish churches in various places including Makerere, Mengo and Naguru. As a motivational inspiring preacher and evangelist, Kayo also became active with the Scripture Union (SU) Ministries. He spoke at many SU conferences in Uganda schools. This outreach took him to Nabumali High School, Mbale in 1966. While at Nabumali, he met a team of students and teachers led by Stephen Mungoma. Mungoma was destined in a few years to become the founding father of the DC in Uganda. Kayo helped Mungoma, and his friends together with one of their teachers Moses Ochwo to start the Young Christian Ambassadors' Fellowship (YCAF) in 1967. He continued as main speaker at their early conferences in Majanji and Mbale. In 1969, the founder members of the YCAF moved to Kampala to join university and other tertiary institutions. While here, they started holding fellowships on Saturdays at the Lord Baden Powell building, Bombo Road in Kampala, with Kayo as one of their mentors. In 1970, Kayo went to Kijabe (Kenya) to speak at a Students conference. He eventually started the first DC in Nairobi and became its pastor. The new DC church members used to congregate in Kariako Hall in Nairobi. He eventually settled in Nairobi (Mungoma OI, 12.01.2014)

Kayo came back to Uganda for a visit in 1971. It was during this visit that he helped transform the YCAF into the DC in September 1971. Kayo gave them the name Deliverance Church (DC). The name DC a naming to an earlier established church in Nairobi - Kenya originated from the scriptures. The

name Deliverance stems from Luke 4:18b ‘... He has anointed me to preach deliverance to captives’ (KJV). Thus, God had delivered DC believers from various forms of captivity and bondage and empowered them to minister deliverance to others in the world. The name, therefore, emphasizes benefiting deliverance from Jesus Christ and extending it to those still in bondage.

After the establishment of the DC in Uganda, Kayo’s major role was to mentor and encourage the young church and its leadership. Such encouragement nurtured the DC to grow. Kayo returned to Kenya, leaving Stephen Mungoma and his colleagues with the responsibility of leading the DC. Apart from being a founding helper, mentor and friend, Kayo has never had any active role in the leadership of the DC in Uganda (Mungoma OI, 12.01.2014).

Wafula (OI. 12. 01. 2014) noted that the leading founders of the DC were young people and members of a Christian fellowship known as YCAF. The fellowship started in 1967 at Nabumali High School (Mbale District) in eastern Uganda. Between 1967 and 1969, they fellowshiped and extended outreaches in the areas around Nabumali and Mbale. In 1969, they left Mbale for Kampala to study at Makerere and other institutions. While in Kampala, they started fellowshiping in the Lord Baden Powell House at Wandegeya.

It is important to observe that as young people, the DC founders had several questions about life. As youth at crossroads, they found themselves in the quest for meaning in life, in search of identity and authenticity. They were

eager for adventure and new discovery. These questions reflect in several areas of a religious, socio-economic and political charisma, which translate directly into Pentecostalism of the DC. It is evident that this same spirit filled the DC founders. The result of this process was inevitably to take leave of the mainstream Christianity by forming the DC as their church. (Mungoma OI, 01.12.2014)

The original fellowship was composed of seven members who were students of Nabumali High School. The seven were under one of their spiritual teachers Joe Kayo from Kenya. Stephen Mungoma led the students' group. It included Nicholas Wafula, Titus Oundo, Hannah Nabusimba (RIP), Seth Egesa (RIP), David Bikingi (RIP) and Moses Ochwo. The main reason for the formation of this fellowship was the quest for a relevant and dynamic ministry for young people. Such youth desired ecstatic presentation of the Gospel for inspiration. They were desperate for a biblical teaching that would answer their spiritual quest. They sought after satisfaction in joyful singing, praise, dancing, fellowship and Bible study. Such activities would not be easily received in the formal worship of the COU where they belonged at the time. (Mungoma O1, 12.01.2014).

Mungoma (OI. 12. 01. 2014) continues to observe that;

As youth nurtured by the EARM, within the church, we were experiencing spiritual coldness and boredom. As young people full of energy and wisdom, we thought of coming up with something that would warm us up and bring about a vibrant ministry, hence the Young Christian Ambassadors Fellowship. The ministry and fellowship were to be within the COU. However, much later (1971) when we were perceived

as masqueraders who cause confusion in the church, we had no choice but to go away and start one (the DC).

The meetings in the Baden Powell House in 1969 sustained their spiritual fervour as Ambassadors of Christ in their new institutions such as Makerere University and National Teacher's College (NTC), Kyambogo. As observed above, their initial intention was to renew the apparently spiritually lethargic COU, rather than form a church from within. Forming a church was a decision that came as a reaction to the pressure from the mother church which labeled them as masqueraders. As such, some fellowship members pushed for the formation of a church. Eventually, in 1971, Stephen Mungoma and Nicholas Wafula, advised by Joe Kayo, formed the DC. The new founded DC started meeting in Kefa Ssempangi's house in Wandegeya flats, opposite Makerere University. Thus, Kefa Ssempangi became one of the first founders of the DC. He had joined the YCAF while meeting at the Burden Powell House in Wandegeya.

Circumstances and events surrounding the formation of the DC are in line with observations of Kalu (2008:98) about young students' movements that eventually develop into churches:

They started Bible study and prayer groups among students such as Scripture Union / Students' Christian Movement, New Life for All, and so forth. Members soon formed fellowships perhaps as charismatic house cells; some metamorphosed into ministries with specialized or personalized goals, and formed around strong personality types, with a nucleus and a broader patronage.... Finally, the group would develop into a church and create the necessary structures.

These circumstances parallel closely the Christian students' movement in Nigeria that turned out into a church, as already observed. Similarly, Pastor Nicholas Wafula (OI, 12. 01. 2014) cited the growing spiritual malaise of the EARM and the COU in general. He attributed it to the division within the EARM. It resulted in '*kuzukuka*' (being reawakened), and '*non-kuzukuka*' (not being reawakened but remaining saved). This schism broke up in 1961 and threatened the movement. Eventually, the movement mutated into two that is the *bazukufu* and the *non-bazukufu*. The internal divisions within the EARM did not go well with the YCAF members. In response, they decided to keep away from the confusion by founding their church (the DC).

In addition, the youth needed a church where they would be free to exercise and experience the power of God through salvation and ministry. Such a church would also embrace them to be in leadership position to participate in decision-making processes. It is worth noting that the aspect of having young people participating in the church's decision-making process lacked in the mother church. The period was post-independence: it was an opportune time to secede from Euro-centric Christianity. This implies understanding God, worshipping and serving God from the European missionaries' perspective as obtained in the COU. Hence, to them, the right time to act had come.

Kefa Ssempangi (OI, 24. 03. 2014) observes that, 'the right time had come for those delivered from the colonial hegemony in the state and in the church

to exercise their freedom and deliverance.’ They would exercise this freedom through worship, service and enjoyment of total deliverance to spiritual, social and physical well-being. Filled by the power of the Holy Spirit, they would foster deliverance ministry to others through mission and evangelism. That right time spoken of amounted to the founding of the DC as a mission for spreading the much-desired deliverance.

The three among the leading founders of the DC: Stephen Mungoma, Nicholas Wafula and Titus Oundo (FGD, 12.01. 2014). They shared five reasons they considered core in the formation of the DC. First, there was the search for dynamic relevant preaching. They needed a church that would have a preaching ministry that addressed real life spiritual needs. Members claimed to have become tired of sermons of low spiritual quality in mainstream type of Christianity. Besides the low spiritual quality sermons, the worship lacked lively praise. Such worship had become irrelevant to the lives of the youthful believers. This aimed at growing the whole church into a body of ministry.

Second, the youthful believers yearned for energetic, lively, motivating preaching that would thrust them into ministry. The youthful believers desired a preaching to equip them for mission. They expected a pattern of ministry where after the sermon, the preacher made an altar call to receive Jesus Christ as their Lord and Saviour. This would involve inviting new believers in front of the church for a prayer of affirmation of faith and release

into ministry. Other members of the congregation with prayer needs would follow suit, thus growing the whole church into a body of ministry people serving God.

Third, was the desire for dynamic music as spiritual worship so that believers would be released to experience 'true worship in Spirit and truth' (John 4:23-24). Through true worship in Spirit and truth, the youthful believers would be empowered by the Holy Spirit for ministry. Such desired worship was to flow from singing joyfully, clapping of hands, dancing to the gospel music accompanied with musical instruments. This ecstatic atmosphere would be what truly glorify to God. Such an atmosphere lit with expressions of song, music, dance, gospel drama portraying various gospel messages, hand-clapping, ululations would be the worship worthy to give God the glory. The freedom in worship would open space for people's use of spiritual gifts, namely prophecy, *glossolalia*, tongues interpretations in public worship, spontaneous prayer, word of knowledge and more forms of spiritual worship. It is noted that this exercise controlled predominantly by young people excluded adults due to their inability and or incapacity to adopt themselves to current styles of worship, prayer and praise. This was especially true of *glossolalia* taken as one of the signs of truly saved persons. Pentecostal Christians are proud of identifying themselves by *glossolalia* (Magumba, 2003:90).

The fourth reason was the search for an authentic African Christianity. This meant African believers keeping the balance of remaining, 'truly African' and 'truly Christian'. They sought for a church where they would be able to express themselves to God as truly delivered Christians and truly indigenous Africans. To realize this authenticity would call for youthful believers expressing their Christian beliefs, teachings and practices as African Christians. This would result into aligning their witness for Christ with their past, present and future embedded in African cultural symbols and languages (Magumba, 2003:96). Truly, African Christians would mean those committed to not compromising their faith in the face of culture. Only true African Christians would check against the extremes of Eurocentric formalized church leadership. This was rooted in their conviction that God had not called them to 'a spirit of fear or timidity but to one of power, of love and of self- control' (2 Timothy 1:7).

Finally, on teaching, the DC founders had a vision for a preaching and teaching-centred church. They preferred to build a Pentecostal church, charismatic in nature and different from the evangelical missionary church of their foundation. Besides emphasizing charismatic and dynamic sermons, their church would concentrate on teachings to explain the fundamentals of Christian living. This would enable Christians to acquire, retain and practice Christian truth in practical terms of representing and witnessing for Jesus Christ as Sovereign Lord and Saviour. The teachings would begin in church

with public worship. This would then continue at various venues in conferences, seminars, overnight prayers and retreats.

#### 4.2.1.1 Reasons for Joining the DC

Asked about the reasons for joining the DC, both the ordinary Christians and the church leaders brought forth various factors. The majority cited good worship as their main reason for joining the DC. This scored the highest frequency of 106 (55.8%) and 56 (35.9%) respectively. However, the categories differed on the subsequent reasons. Whereas the ordinary Christians gave deliverance/ getting healed 46 (24.2%), the church leaders seemed to be indifferent to economic breakthrough and the desire to change these scored the same frequency of 39 (25.0%). The rest of the results are as presented in Table 4.4 below.

**Table 4.4: Reasons for Joining DC**

Reasons for joining DC	Category of respondents					
	Ordinary Christians			Church leaders		
	Freq.	Percent	Cumulative Percent	Freq.	Percent	Cumulative Percent
Good worship	106	55.8	55.8	56	35.9	35.9
Deliverance/healing	46	24.2	80.0	22	14.1	50.0
Economic breakthrough	11	5.8	85.8	39	25.0	75.0
Desire to change	27	14.2	100.0	39	25.0	100.0
Total	190	100.0		156	100.0	

*Source: Researcher's Primary Data, December 2013.*

‘Worship is the praise people owe to God and the means by which God’s grace strengthens and guides people’ (Musser D.W. and Price J.L. eds, 1992:513). In the DC, believers take worship to be an expression of

dynamic, free and enjoyable encounter with God. Dhamuzungu attested to this when he gave 'good worship' as the reason that attracted him to the DC. Dhamuzungu (OI, 23. 10. 2014) one of the leading elders of the church, testified:

The major reason why I joined the DC was good worship. Before that, the praise and worship for my Lord was limited and so much guided by books. However, when I joined the DC, I experienced the release of a personal touch to my God through praise and worship, dancing and worship in the spirit. Clapping of hands often accompanies singing and playing of musical instruments such as drums. This makes the worship quite meaningful, enjoyable and life changing.

Worship is the main reason why Dhamuzungu left his previous religious affiliation to join the DC. This shows that worship is a major right for human beings; it is at each one's hearts. More believers joined the DC for different forms of worship. Joy Mukisa, for instance, joined the DC because of praise. She intimated that (Mukisa OI, 23.10.2014,):

I joined this church because of the excellent form of worship particularly praise. I enjoy praise because it is where I express myself before my God and other people in dance for exceeding joy. I dance all the way to experiencing my deliverance.

Besides Mukisa, there are other believers such as Irene Babirye and Brenda Aliba. These, too enjoyed worship and prayer so much. Babirye (OI, 25.02.2014, Jinja) exclaimed:

I really enjoy praise, after which I enter into the time of worship. I enter into prayer calling upon God and pouring out my heart for all I am and have. This is the most crucial time in our meeting.

Other respondents indicated having enjoyed the word. Bernard Mukisa, (OI, 20.01.2014, Jinja) testified:

I joined the DC because of its teaching and preaching ministry. In my former church, it was as if we were in Sunday school. However, here we enjoy the word of God. Men of God expound the word such that it makes you feel grabbed by its power. I absolutely enjoy the ministry of the Living Word of God in the DC.

These testimonies attest to worship being the leading motivation for people joining the DC. These compliment Hastings (2000:531) who argues that:

In the Pentecostal churches, worship becomes an act of praise and the proclamation of the goodness of God. It brings hope to the disenfranchised. A discerning community of faith carried along and nurtured by the Holy Spirit fosters vibrant, often spontaneous forms of worship, including the singing of melodies composed by members of the group, clapping and oral testimonies of what God is doing now. Instruments like drums, tambourines and other creative artistic expressions, like dancing that received no attention during worship service in other traditions brought before the community and discerned as genuine forms of spiritual worship.

Eight years later, Dyrness *et al* (2008:642) supported Hastings' view on Pentecostal worship. He observed that: 'worship makes central the expectation of a fresh encounter with the Lord.'

The above findings backed by secondary data revealed worship as a central activity for pulling people from other denominations and attracting them to the DC. More discussion about worship in the DC entails in the next section of Theology.

The second factor for attracting people to the DC was the quest for deliverance. Believers, such as Aida Kampi, an intercessor at Kisozi DC, joined the church in search of deliverance. Aida Kampi (OI, 13.04.2015, Kisozi) one of the intercessors of Kisozi DC said:

I joined the DC because when I was sick, a DC pastor prayed for me and I received healing. After deliverance, I had no more business in my former church; hence joining the DC.

Kampi's experience is representative of Christians who joined the DC attracted by deliverance ministry as illustrated in the table 4.4 above.

The third reason for people joining the DC was economic breakthrough. Bamutaze, an elder from Lubani DC, narrated how he joined the DC after economic breakthrough. Bamutaze (OI, 24.08.2014), said:

I came to the DC on hearing that they pray for people's economic breakthrough. They prayed for me and my finances were unblocked. My economic welfare improved and I am now fine.

Economic welfare is so important to people that when they hear about its source as demonstrated in the above testimony. The fourth and last reason for attracting people to the DC was the desire to change. Alazewa (OI, 25.10.2014, Lubani) explained how he joined the DC. He remarked:

I joined the DC because I just wanted to change from the Catholic Church. I wanted a change in spiritual perspective to reality.

The desire for change is a characteristic of many young people. Alazewa therefore represents the young people who joined the DC because they

desired a positive change in their spirituality. It is important to note that the above-mentioned four attractions of people to join the DC were all offshoots of one common undercurrent called deliverance. Because all sorts of bondages bind people, they respond to the name deliverance with great hopes of experiencing God's kingdom power. Hence, they throng to the DC for actualizing, through faith, their dream and longing of total well-being.

#### **4.2.1.2 Reasons for the Formation of the DC**

Results from the analysis indicated that church leaders strongly believed in free worship in the Spirit as being the major reason for the formation of the church. This scored the highest frequency of 94 (60.3%) followed by having biblical teaching and preaching with a frequency of 36 (23.1%). Avoiding boredom scored the lowest frequency of 5 (3.2%). The rest of the results appear in Ttable 4.6 that follows below. This establishment closely relates to what Dyrness and Karkkainen (2008:644) established. They observed:

The style of worship 'freedom in the spirit' that characterizes Pentecostalism all over the world has undoubtedly contributed to the appeal of these movements in many different contexts. A spontaneous liturgy, which unlike that of older churches is mainly oral and narrative, carries an emphasis on a direct experience of God than the spirit.

A trait of similar characteristics prevails in the DC in Busoga.

In an interview with the founding leaders love for freedom emerged as a cross-cutting issue. In his own words, the lead founding member who later defected back to the COU (Mungoma OI, 14.01.2014, Mbale) said:

We wanted freedom from mainstream Christianity, which was colonial in nature. We sought for an authentic African Christianity where we would be free to serve God as Africans.

This assertion was an attempt to satisfy the Africans' longing for expressions of true Christianity with an African identity.

**Table 4.5 Reasons for the Formation and Growth of DC by Church Leaders**

<b>Reasons why DC was formed</b>	<b>Freq.</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Worship freely in spirit and truth	94	60.3	60.3	60.3
To avoid boredom	5	3.2	3.2	63.5
Desire for change and new leadership	21	13.5	13.5	76.9
Have biblical teaching and preaching	36	23.1	23.1	100
<b>Total</b>	<b>156</b>	<b>100</b>	<b>100</b>	

*Source: Researcher's Primary Data December 2013.*

#### **4.2.1.3 Believers' Attraction to the Church**

Praise and worship emerged as the major reason for the attraction of believers to the DC. This aspect scored the highest frequency of 98 (62.8%). Miracles and deliverance ministry followed with a frequency of 28 (17.9%). Teaching on wealth or economic breakthrough came last. It scored a frequency of 4 (2.6%). The rest of the results are as they appear in Table 4.6.

**Table 4.6 Reasons for the Believers' Attraction to the DC**

<b>Believers' attraction to the church</b>	<b>Freq.</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Praise worship and preaching	98	62.8	62.8	62.8
Miracles and deliverance ministry	28	17.9	17.9	80.8
Teaching on wealth or economic breakthrough	4	2.6	2.6	83.3
Infilling of the spirit and spiritual gifts	26	16.7	16.7	100.0
<b>Total</b>	<b>156</b>	<b>100</b>	<b>100</b>	

*Source: Researcher's Primary Data December 2013.*

This is in tandem with Dyrness and Karkkainen (2008:642) who established that the major attraction of the believers to Pentecostal churches was the style of worship that promotes total participation and general inclusion. In an interview with John Tenywa (OI, 25.05.2014), a youth leader at their Kaliro DC, he praised worship as a major attraction of youth in the church testifying:

In the DC, we learn our songs by heart and at times within the church service, there is no need to buy a prayer book but rather praise your Lord in all available ways possible. It could be by drumming, playing a piano, other instruments, clapping, dancing and or having a skit which almost involves everyone in church and hence making the church more lively, relevant, meaningful and making it more applicable to our lives.

Tenywa's testimony discloses how the DC' style of worship, being dynamic, participatory and relevant to human need and purpose, draws a number of believers to active belonging and identity.

#### **4.2.2 Early Teachings of the DC**

From the founders' perspective (Mungoma, Wafula and Oundo FGD, 12.01.2014), only two major teachings were emphasized. First, was the teaching of the Triune God, which refers to the Trinity, acknowledging God who revealed himself to the world as Father (Creator), Son (Redeemer) and Holy Spirit (Sanctifier). This is in line with Coppedge (2007:98) who contends that any true Christian teaching must reflect the Holy Trinity. They concentrated on the immanence of God in Jesus Christ. This led them to refer to Jesus as my Lord and Saviour, gifts as my gifts, church as my church, ministry as my ministry, anointing as my anointing and others.

They taught that, the church to which they belonged was the body of believers. This emphasized the earthly nature of the church with believers being Christ's ambassadors. Here they referred to the Pauline teaching (Romans 12:4-8, 1 Corinthians 12:12-27, Ephesians 4:1-16 and 2 Corinthians 5:17-21). It is interesting to observe that this teaching was a transfer from their mother church the (COU).

Second, they taught that the Holy Spirit was the power that enables believers to live the Christian life (Acts 1:8). This teaching emphasised believers' infilling of the Holy Spirit as a transformative experience resulting in receiving the fruit and gifts of the Holy Spirit. These gifts include *glossolalia*, prophetic utterance and healing. They adopted the Wesleyan emphasis on holiness plus mortification and asceticism (Dayton, 1987:12). Here holiness refers to the desire and action of living a life of daily consecration to God. Mortification is the desire to live a life that pleases God while asceticism refers to denying worldly pleasure for God's service realized through prayer and fasting. As observed by Kalu (2008:98) on the emergence of African Pentecostal Christianity. Of importance to note is their emphasis on the superiority of the gift of *glossolalia* as the criteria of a truly born again Christian.

### **4.2.3 Early Methods of Spreading the DC**

The DC employed various methods of propagating the gospel message. These methods included Sunday worship, mid-week Bible study fellowships, crusades, door-to-door and school outreaches.

Sunday worship is where the DC believers gathered for prayers. The DC leadership ensured that both the place and time for Sunday worship were appealing to the attendants. Owundo (OI, 12. 01. 2014) testified:

We made sure that whoever came for worship received ministry. The singing was dynamic and soul lifting, the sermon appropriate and edifying, and the prayer relevant and touching. Therefore, whoever came would be sure of returning to another service and often with a friend.

Oundo's testimony reveals the importance of worship in bringing people to church. Hastings (2000:53) and Dryness et al (2008:150) also stress the importance of worship in fostering Pentecostal Christianity. In addition, the DC leadership ensured that follow-up on personal details were given to all who came to worship. This boosted the members' feelings about personal worth. Hence, Sunday worship became a central method of drawing members to the DC each subsequent week. Evidence to this is the DC' rapid growth manifested in the fast filling of the worship room within the first two weeks (in Kefa Ssempangi's house).

Mid-week Bible study fellowships followed worship. These were meetings held every Wednesday meant to aid the new believers in Bible study and prayer. This meeting purposed to aid the new DC believers into spiritual

growth. Members' needs determined the selection of topics. The members' needs were a basis for coming up with relevant topics. Occasional conferences and retreats punctuated the Bible study meetings held on a monthly basis to re-enforce emerging issues from Bible study fellowships. This concurs with Rick Warren (1995:26) on fellowship as a pre-requisite for a warmer and healthier church. When Christians gather for fellowship, they grow together.

Next was an outreach method involving crusades and door-to-door outreach. These were monthly events and activities during which DC members visited homes and other populated places. These aimed at increasing the DC membership by preaching and witnessing to other people. This method involved evangelistic activities such as open-air preaching around market places and shopping centres. After the preaching, all new converts registered with the DC for worship and spiritual nurture. This resonates with Samita (2004:1) on the importance of crusades in Christian spread and growth. Through the door to door preaching for witnessing, the DC members patterned in twos and visited homes and populated places. On the effectiveness of this method, Mungoma (OI, 12.01.2014, Mbale) remarked:

This method proved effective and helped to spur the young DC into growth. One of the people who came to the DC through this method was Richard Tuhumwire (RIP) who served as a DC treasurer for a long time.

Last were evangelistic rallies in schools. Through this method, the DC in collaboration with the SU for targeted schools in order to reach out to

teachers and students. The school ministry involved the DC and SU members engaging both the teachers and students with the gospel. They employed musical instruments and presented the gospel using Music Dance and Drama (MDD), which became a popular style of preaching. Due to its liveliness, dynamic and appealing to the youth, the method proved effective in drawing them to the church. Wafula (OI, 12.01. 2014, Mbale) commended it as a blessing to the DC because it brought young people who were vigilant and full of wisdom and ready to serve God. This method attracted 80 – 90% of youth followers from schools. This agrees with Mwaluda, (2003:22), who emphasizes evangelistic activities for inspiring church attendance for growth, especially among young people. The use of this school outreach method in the context of dynamic worship, fellowship, teaching, witness and preaching proved a fruitful strategy for the growth and development of the DC. This was in tandem with Howard (1990: 20) who stresses evangelism as a major power behind church growth.

Against this background, we see a steady growth of the DC. Having started in Ssempangi's house where the meeting room filled within the first two weeks. Ssempangi's house with a sitting capacity of 30 – 40 people could not accommodate the fast-growing membership. During the period 1971-1973, the church moved to Kampala City Hall, which had a sitting capacity of up to 600 people. In 1973-1974, they moved from the City Hall to Nakasero Nursery School with a sitting capacity of 700 people. In 1975 – 1977, their venue moved to the YMCA building in Wandegeya, Kampala,

with a sitting capacity of 800 people (Mungoma, Wafula, and Oundo FGD 12.01.2014).

During Amin's presidency in Uganda in (1971-1979), the DC hit a snag! In 1977, President Amin slapped a ban on several religious groups with the DC inclusive. Consequently, the DC closed down, prompting their leadership such as Mungoma, Wafula and Kivunike into seeking refuge in Kenya. Between 1977 and 1979, the DC followers sheltered in their mother church, the COU, which to them was a kind of 'Babylonian captivity' echoing 2 Kings 17: 5 - 6 After the fall of Amin in April 1979, the DC members returned to the YMCA Building in Wandegeya, Kampala, from where they started building their new home. Their next home became Makerere Hill where they built a church and a school. At the time of this study, the DC had built its headquarters at Nsambya in Kampala. From Kampala, the church spread to other parts of Uganda including Busoga Mukono and Mbale.

In Busoga Region, the DC continued with its rapid growth trend. Whereas in 1974 it started with one congregation of five people, in 2012 it grew to over 50 congregations with an average attendance of 250 members per Sunday Mugote (OI, 15.01.2014,). Such growth is what he calls the natural growth of the DC in Busoga. His narration follows:

The DC in Busoga was born by the efforts and ministry of Irunza Azairewo and Pastor Philip Wanendeya who started a congregation or fellowship of five members at Alliance Nursery School in Jinja, in 1974. In 1980 after the Liberation War, the fellowship moved from Alliance Nursery School to Victoria Nile School, Jinja. Thereafter ... Victoria Nile/Jinja

DC gave birth to Walukuba, Buvuma Islands, to Buwenge, to Lubanyi and Butagaya. Other DC churches in Busoga include Kisozi, Iganga, Nabigwali, Mayuge, Kaliro and Nakyere.

One interesting factor about the establishment and growth of the DC in Busoga is that its congregations are both rural and urban. It is unique because in most cases, Pentecostal churches have been urban-based. This uniqueness is due to the relevance of both the urban and rural people in Busoga Region. It is, therefore, easy to see how the rapid growth and steady progress of the DC linked with the methods its leaders constantly used in giving it direction as already discussed.

#### **4.2.4 The Growth of the DC in Busoga**

We now focus on the growth and development of the DC in Busoga, which emphasizes numbers of believers, congregations and infrastructure. We begin with citing key personalities, places and events plus the factors underlying this growth. Worth expressing is that right from the beginning, the DC underwent a phenomenal growth trend, which continued in Busoga.

##### **4.2.4.1 Leading Personalities in the Spread and Growth of the DC in Busoga**

Pastor Phillip Wanendeya and Irunga Azairewo established the first DC congregation in Busoga (Mugote, Siwu, Alambia, Mwesigwa, Kivunike and Kasanka FGD. 25.10.2015,). Pastor Wanendeya led the DC Jinja whilst Azairewo was an elder in the same church between 1974 and 1983. In 1980, after the 1979 liberation war, under their leadership, the DC moved from

Alliance Nursery School, to Victoria Nile Jinja. By 1983, the DC Jinja congregation had grown from five to over 100 adult members. It is these two leaders (Wanendeya and Azairewo), who are known as the first pillars or fathers of the DC in Busoga. They were hard working, spiritual, charismatic and exemplary leaders. Wanendeya was a great preacher of the word while Azairewo, a man of prayer and fasting. They used to walk through Jinja town preaching the gospel to individuals and groups. It was on such missions that Pastor Wanendeya got in touch with Joy Myera later to become Mrs. Kabanda. Myera then, was a nursing student at Jinja School of Nursing and Midwifery. She later played a key role in planting DC congregations in Jinja town and the surroundings. Wanendeya left a legacy of his passion of nurturing and pastoral care of believers. On this foundation Wanendeya and Azairewo laid, the DC stood firmly to grow into flourishing in Jinja and beyond it in Busoga.

Closely following the fathers (Wanendeya and Azairewo), was Pastor Sam Mugote. Mugote converted to the DC in 1975 as a student at NTC Kyambogo, the current Kyambogo University. After graduation in 1976, he relocated from Kyambogo, to his hometown Jinja and joined the DC as a member of the congregation. Mugote became active and a committed believer devoted to the DC activities. Because of his good qualities, Mugote became an usher. He later rose through the ranks to become a pastor. Between 1990 and 1994, Mugote pastored Jinja DC. Between 1995 and 1997, he pastored Kakira DC. At the time of this study, Mugote was the

leading 'Joshua' of the DC in Busoga Region. According to the DC, 'Joshua' refers to succession in ministry and here it means he is the representative leader of the national apostolic team responsible for Busoga region. Mugote is particularly known for holistic evangelism, pastoral care, compassion ministry, and the continuing growth and development of the DC overall. A number of DC congregations like Kakira, Buwenge and Kisozi were born while it was under Mugote's leadership. Besides, he heads two leading projects in Busoga Region: The AIDS Intervention Project (TAIP) and Operation Wealth Creation (OWC) for all. OWC is a government project that cuts across people and organizations. For accountability, Mugote reports to the National Apostolic Team (NAT), headquartered at Nsambya – Kampala.

Another significant leader is Elder and Pastor Joram Namunsi, who was among the first believers of the Jinja DC in 1974. Between 1979 and 1982, he was an elder and went on to pastor in Jinja DC between 1983 and 1986. His leadership was so fruitful that during his time the DC started establishing churches in the rural areas of Busoga. The congregations started during his time include DCs of Lubani, Butagaya and Budondo. Besides being a disciplinarian, Namunsi keeps in peoples' memory for his passionate and exemplary leadership (Mugote, Siwu, Alambia, Mwesigwa, and Kivunike FGD 25.10.2015).

Pastor Richard Epiu is another DC personality worth discussion of DC history in Busoga. Between 1987 to 1989 and 1994 to 2004, he led the Jinja

DC. In 1999, he took a study leave and joined Nairobi Evangelical Graduate School of Theology (NEGST) now African International University (AIU). He graduated in 1994 and resumed his pastoral role in Jinja DC. He was a vibrant and charismatic leader always full of enthusiasm. Epiu led the DC to spiritual, social and physical development. Spiritually the DC Jinja was able to give birth to DC Walukuba. Socially, he worked hard to establish the Jesus Others and Yourself (JOY) schools for the DC. On the side of economic development, he mobilized Jinja DC to buy a piece of land and start building a church at the bank of River Nile in Jinja. By the time of this study, the DC church was complete and it was in use for worship. Pastor Epiu was also a member of the NAT in Kampala.

Pastor Deo Oundo led the DC Jinja as a pastor from 1989 to 1992. The DC members labelled him a 'fire brand' preacher and a dynamic leader. This was because of the fiery messages he used to give in his sermons. He earned praise for the ability to organize crusades and prayer rallies in Kakindu Stadium in Jinja Municipality. It was through such prayer rallies that the DC started having house cell ministries at Bugembe, Namulesa, Buwenda and Walukuba. Abrupt death in 1992 however, cut short Oundo's ministry.

Pastor Elijah Siwu led the DC into planting a number of new churches or congregation in Busoga Region in places like Kakira, Iganga and Bugembe. He was a crusade organizer, preacher, and intercessor. He established prayer cells in Walukuba, Kakira and Bugembe. These have developed into

congregations. He pastored Kakira DC congregation from its inception in 1990 to 1995. He took a study leave for further studies at Kyambogo University. After graduation in 1997, he resumed his pastoral duties at Kakira DC up to the time of this study.

Another prominent DC leader in Busoga is Moses Kivunike who, in 1986 returned from exile in Kenya and rejoined the DC. He spearheaded the establishment of Bugembe DC, Nabigwali/Kaliro DC, and Nakyere/Namutumba DC. Kivunike became the first pastor of Bugembe DC. He started an organization called Bread of Life Evangelistic Association (BLEA) to do evangelism in schools and offer compassion ministry to the needy in Busoga. Kivunike led Bugembe DC to become the fastest growing DC congregation in Busoga region. By the time of this study, the Bugembe DC had over 500 members in attendance each Sunday (Mugote, Siwa, Alambia, Mwesigwa, and Kivunike FGD 25.10.2015)

Pastor Moses Nakitembe and elder Joy Myera Kabanda joined the DC as youth. They were instrumental leaders in the establishment and growth of the DC in Busoga Region. Their major roles were witnessing and mobilizing people and financial resources. They specifically led to the establishment of Lubani DC in 1984, Butagaya in 1985 plus other Churches or congregations such as Namagera, Mpumwire, Kamira and Namalere.

Billy Alambiya is one of the DC leaders in Busoga region. At the time of this study, he was one of the 'Joshuas' of Busoga Region and a member of the NAT. He was pastor for the DC Walukuba from 2000 to 2012 during the time of this study. He was instrumental in ministering to the islanders of Lake Victoria for example in the Buvuma Islands.

Martin Mwesigwa joined the DC after teaching in secondary schools and working with Life Ministry Uganda. Life Ministry Uganda is a Christian para church evangelistic and discipleship International organization. He is also referred to as Campus Crusade for Christ. Mwesigwa was a team leader for Life Ministry in charge of Eastern Uganda for twelve years. In 2006, he joined Jinja DC as a full-time pastor. In addition to pastoring Jinja DC, Mwesigwa takes charge of administration, organizational skills, mobilization of resources and development. He is also responsible for supervising DC ministry in Kaliro and Kamuli districts. During his tenure as senior pastor of Jinja DC, Christians were able to complete their new church building and embarked on constructing a guesthouse and other development projects. The DC regards Mwesigwa as a gift. At the time of this study, he was still a senior pastor at Jinja DC (Mugote, Siwa, Alambia, Mwesigwa, and Kivunike FGD 25.10.2015).

Patrick Ngobi was another key personality who started the DC Iganga in 1983. He was also keen on planting congregations such as the DC Kamuli and DC Kasambira. He encouraged the DC pastors to go for further training.

Besides Joy Myera Kabanda, other women made a significant mark in the establishment and growth of the DC in Busoga Region. These include Irene Babirye Isiko, Justine Luba and Florence Kayanga. These three spent much of their youthful time and early adulthood on preaching the gospel, teaching and participating in DC programmes. At the time of this study, these women were leaders in DC congregations in Jinja, Iganga and Kaliro respectively. Besides the women mentioned here are others, especially wives to the already mentioned leaders, who distinguished themselves in steering the DC ministry during the period 1974 - 2012. It is worth noting that by the time of this study, the DC had not yet acquired female pastors (Mugote, Siwa, Alambia, Mwesigwa, and Kivunike FGD 25.10.2015)

The afore-mentioned pastors and elders served with teams of other leaders following the DC practice (a team ministry approach). Such leaders gave their full support, as it is the DC custom of teamwork. This support was helpful in guiding, running and growing the DC in Busoga. The leaders include elders Charles Kiirya, Hannington Olupot, Paul Kabaale, Wilberforce Were, George Hawumba, Lawrence Kayiizi, Ben Isiko, Enoch Arubu and Michael Okiya. They were helping in following up new converts, organizing missions, and mobilizing people and other resources in times of events and occasions. These leaders have been major pillars in propelling the mission and ministry of the DC since its inception in Busoga Region. This is only a summary of the leading personalities in the spread and growth of the

DC in Busoga. Kivunike (OI, 25.10.2015) a senior pastor summed it thus intimating:

The work of leading a church to growth is never a one man's effort, no matter how strong, wise and gifted one may be. It is a team of leaders and followers submitted to following Jesus and witnessing for him as members of his one body wherever they live, work and die.

#### **4.2.4.2 Spatial-Temporal and Numerical Growth of the DC in Busoga Region**

This subsection explores the spatial- temporal and numerical growth of the DC in Busoga from its inception in 1974 to 2012. The period is important because it constitutes the first eight years of establishment, growth and development of the DC in Busoga. Socio-politically this years apart of the consolidation of Ugandans independence. They were marked by upheavals and turmoil until 1986 when Yoeli Museveni's government ushered peace and freedom of worship. Two phases account for the establishment, growth and development of the DC in Busoga that is 1974 to 1999, and 2000 to 2012. The first spatial-temporal phase marked the establishment, spread and growth was between 1974 and 1999. This resulted from the intense preaching towards the close of the millennium/century. During the next phase between 2000 and 2012 the DC consolidated the growth and development already achieved at its establishment in the region. The trend in numerical growth of the selected DC churches (congregations) in Busoga is as represented in the Table 4.7 below:

**Table 4.7: Summary of the Spatial-Temporal and Numerical Growth of the DC in Busoga Region**

SN	Church	Year of establishment	Number of members at its inception	Number of members by 1999	Number of members by 2012
1	Jinja DC	1974	5	200	305
2	Walukuba DC	2000	50	165	250
3	Bugembe DC	1996	14	270	495
4	Kakira DC	1991	7	156	308
5	Kisozi DC	1986	15	120	200
6	Kamuli DC	1992	13	100	150
7	Iganga DC	1983	7	180	242
8	Lubani DC	1984	10	148	220
9	Nabigwali DC	1994	17	155	200
10	Nakyere DC	1998	8	92	130

*Source: Researcher's Primary Data December 2013*

#### **4.2.4.3 Key Events and Places in the Growth of the DC**

This refers to places and events that played a major role in the growth and development of the DC in Busoga. These are landmarks in the DCs journey to growth and development in the region. This journey started at Alliance Nursery School in 1974, continued to Victoria Nile in 1980. From there it continued to spread to other places. Worth noting about this journey was that it had both opportunities and challenges.

First, among these was the ban slapped on the non-traditional churches in Uganda by Amin's government in 1977. The DC was one of such churches. It was then just three years old in Busoga and enjoying a fruitful ministry. The ban lasted about two years (1977 - 1979). This ban affected the church both positively and negatively. Positively, the DC believers went underground. Whereas publicly they worshipped in the COU on Sundays,

they held private meetings in people's homes for fellowship, prayer and reflection. This gave them sustenance that once Amin's government fell, the DC believers were ready to spring back into full gear of continuing their mission and ministry with renewed hope.

The ban negatively affected the DC as it closed down, thus hampering its steady growth. Findings indicate that, although some members came back vigorously after Amin's fall, others did not. Examples of these latter ones are Richard Tuhumwire who joined the Lutheran Church, Kefa Ssempangi, who joined the Presbyterian Church (Mungoma OI, 12. 01.2014). Not least was Mungoma himself, who many years later in 1988, returned to the COU and embraced holy orders.

Another key event for the DC's growth was the use of crusades and prayer rallies, held between 1983 and 1988 in Jinja and other places of Busoga. These include the massive preaching by a team from Kampala in Iganga, leading to the formation of the DC Iganga. Key among the team from Kampala was Patrick Ngobi and Fred Kasanka. Fred Kasanka later became the pastor of Iganga DC, as did Patrick Ngobi. Prayer meetings and crusades held in Butagaya, Lubani and Kisozi under the leadership of Sam Mugote, Joy Myera and David Nakitembe in 1984 and 1985 resulted in the formation of the DC churches in those respective areas. Prayer rallies and crusades held in Jinja during Milton Obote II and Okello Lutwa's governments (1981 - 1985) strengthened the believers. These crusades/rallies ignited the

believers' zeal for spreading the Gospel in and out of season. These resulted in strengthening the believers' faith and led to the birth of new DC churches such as Budondo and Buwenge.

There was the joint 'Greater Jinja Mission', organized under the theme 'Christ our hope of Glory' (Colossians 1:27). The Africa Evangelistic Enterprise (AEE) in conjunction with churches in Jinja led this mission, which took place in November 1988. The DC strategically placed its members and leaders in that mission such that they ripped off a great harvest of new members. This was a huge growth booster.

The leadership crisis in COU Busoga Diocese, (1992-1999) was an unprecedented advantage for the DC all over Busoga Region. When some sections of COU members staged an uprising against their bishop (C. K. Bamwoze), it opened a gateway for other members who were already tired of the COU to cross to other denominations. Among the leading benefactors to this misdemeanor was the DC leading to the formation of DC Kakira and Bugembe.

Other key events were the DC's participation in joint mission activities with other Christians in the region. These include the great mission organized by the Life Ministry in Jinja in 2002 named 'Fifty Fifty'. The Life ministry and its operations have been discussed above. Missions organized by the National Fellowship of the Born-Again Churches (NFBAC) and Pentecostal and Evangelical Fellowship of Uganda (PEFU) in 2003, 2004, 2006 to

mention but a few. These activities included open-air preaching, prayer rallies within and outside church buildings, new believers' sessions, conventions and refreshers' trainings for pastors. Such events proved vital in promoting and re-igniting the fire of mission and ministry of the DC in Busoga Region.

#### **4.2.4.4 The Structural Growth and Development of the DC**

This refers to growth and development of the DC in terms of physical structures such as land, buildings and the social value attached to them. Structural growth and development became necessary in the progress and expansion of the DC in Busoga Region. The DC launched a programme of owning property like land, buildings and other material things for monetary and social value. As a result, they built permanent buildings for worship, fellowship meetings, and conferences and acquired houses for income generation. In building permanent structures of worship, the DC outgrew faster the era of '*Biwempe*' (papyrus structures) in relation to other Pentecostal churches. The study established that the DC on some occasions bought land through members' contribution. Jinja DC, Walukuba DC, Bugembe DC, Kakira, Lwanyama, Kisozi, Lubani, Butagaya, and Nabigwali – all boast of having permanent buildings for worship and related activities. Jinja DC was constructing a multipurpose hall and a guesthouse. Bugembe DC was constructing a storied multi-purpose building. Walukuba in conjunction with Compassion International put up a modest building used for children's ministry. Compassion International is an international Christian

organization ministering to vulnerable children in many countries including Uganda. It serves vulnerable children through partnership with churches in provision of education and general welfare to them. At the time, this study the DC churches under construction include Kamuli, Nakyere and Iganga.

In the field of education, the DC constructed permanent school buildings under its JOY projects. These include JOY primary schools Wairaka, Mpumudde, Naigazi, and JOY nursery, primary and secondary schools in Buvuma Islands. In addition, other schools under construction were in Nakyere, Kamuli, Nabigwali and Kisozi. Details about these appear in a forthcoming section.

This subsection unveiled the significant factors that contributed to the growth and spread of the DC in Busoga. Among these were human effort of various leaders and followers, working tirelessly in teams to achieve their desired goals at various times and places. The events such as the different missions organized in various places turned out as opportunities for the DC to recruit new believers. In addition, there were other activities held in various places helped the DC to place it self amongst the people for mission and ministry. Therefore, these events and places brought the DC to the public lime light for recruitment of new members followed by resource mobilisation and proper stewardship that helped to attain planned goals. All these put together resulted in qualitative and quantitative growth of the DC in the region. This similarity reflects in mission, ministry, leadership styles and infrastructural development.

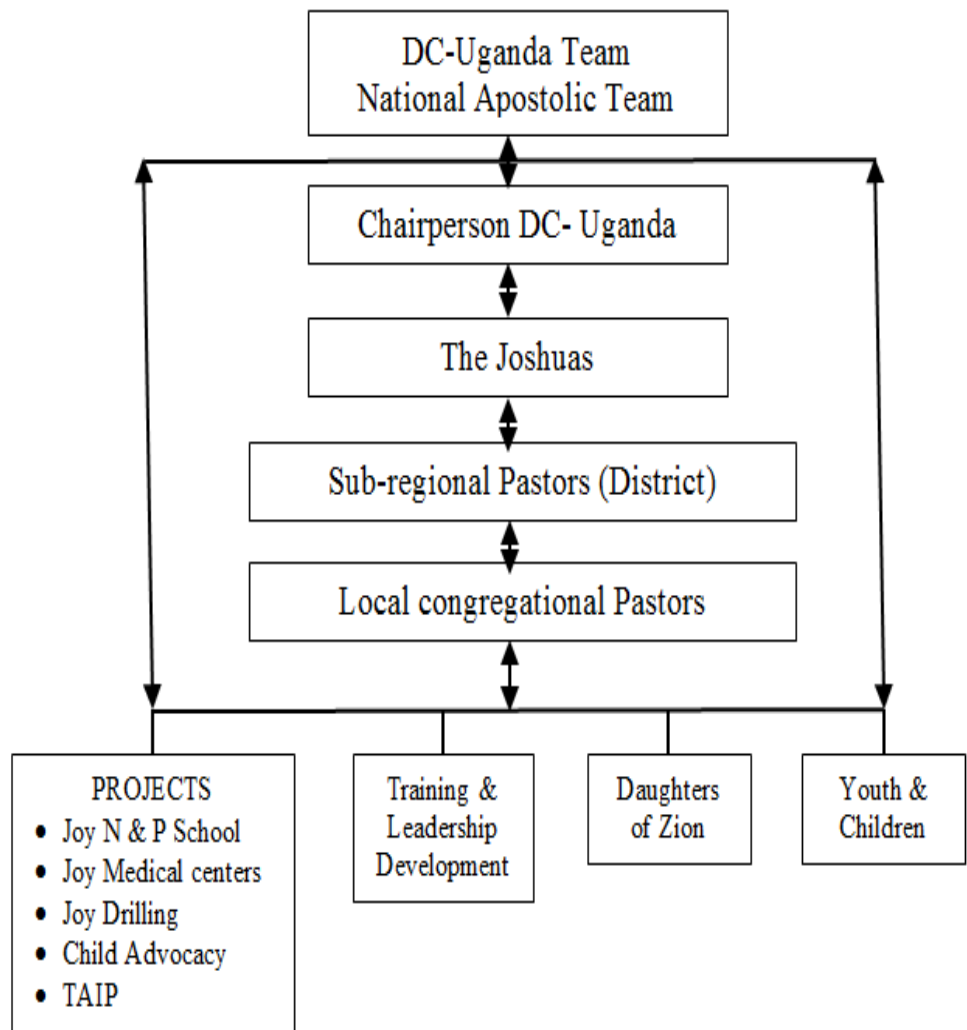
#### **4.2.5 The Organisation of the DC**

This subsection examines the contribution of the leadership organization of the DC in Uganda and Busoga in relation to its growth and development. Good leadership and organization leads to growth while bad organisation leads to decline (Robbins S.P.1986). On ecclesiastical government and polity, the DC enjoys team leadership. At the national level, a team called NAT headed by the chairperson called the chair of the DC Uganda Team leads the church. This team is composed of members who are heads of department. This team is responsible for all matters of governance, administration and ministry in Uganda. Under this team are the regional teams where the area of study falls (Busoga). There are three leaders called 'Joshuas' that lead Busoga Region team. Each of these Joshuas is responsible for two or three districts of Busoga Region. These three team leaders based in Jinja supervise ministry and administration of the DC in the whole of Busoga Region. In charge of the districts are the local overseers. Under them are the local pastors who are in charge of the congregation. Led by the pastor each congregation has a team of five elders and seven deacons to assist him.

Each congregation divides into departments such as women, men, youth, Sunday school, praise and worship, evangelism, singles, young marrieds, senior marrieds and workers' department. Each of these departments functions under a departmental leader who sits on the local ministry team. The congregation further divides into cells that help to promote easy leadership and outreach to members. A cell is composed of ten families, that

is, 20 – 30 members. The above organization depends on good leadership in the DC. The structure as it functions for the DC to reach out to others appears in the organo-gram that follows.

**Figure 4.1: Organisational Structure of the DC / Organogram**



*Source: The DC National Strategic Plan 2014 from the DC headquarters Nsambya – Kampala*

#### **4.2.5.1 The Administration of the DC**

The DC functions in an administrative structure organising itself in Team Ministry. Team Ministry refers to participation of believers within their levels in the ministry and mission of the church. At every level of the DC (national to local congregation), teams organise and do ministry.

At the national level, the leadership team known as NAT comprises of 15 members. These include pastors: Nicholas Wafula, Titus Oundo, Laban Jumba, Richard Epiu, Billy Alambia, Ben Oluka, Dan Naya, Sam Mugote, John Yawe, Clement Tibarokoka, Steven Achila, Charles Obwana, Philemon Ongole, David Ndyagenda and Edward Kiwanuka. On this team, Edward Kiwanuka and Titus Oundo serve as co-chairpersons or general overseers. This team's role is to plan, inspire and manage the church.

Pastor Laban Jumba (OI, 20. 04. 2014, Kampala), observed:

The apostolic team plans, inspires, supervises ministry all over Uganda. It also appoints pastors, and elders especially at senior level and helps in administrative matters.

Jumba's observation underlines the role the team plays in guiding and overseeing the ministry. This is through living an exemplary life for the effective and efficient running of the church. Each leader is responsible for an area of ministry and in turn leads a team of other ministers responsible for that area at required levels. The Directorates are responsible for guiding and running their directorates, fostering training, evangelism and intercession.

Each director or apostolic team member, reports to the apostolic team meeting.

Pastor Sam Mugote, (OI, 15. 01. 2013, Jinja) intimated:

The apostolic team is effective as it helps to avoid the autocratic and dictatorial tendencies that would occur in case there was one overall leader. Autocratic and dictatorial tendencies have occurred in a number of churches where leaders have personalised the ministry as if it were their property, resulting into anarchy, disruption and distortion of Christian ministry ethics.

Mugote's observation appraises the strength in using the NAT at the apex of the DC's leadership. According to Mugote team leadership is biblical and depicts what Jesus came to do, that is saving humankind and building a team. This team would work with him in extending God's kingdom. The implication here is that DC leadership is biblical oriented.

In support of Mugote, Pastor Richard Epiu (OI, 25.10.2014), gives the basis of the leadership team by citing the Bible in Exodus 18:18-27 and Acts 6:1-8. He stresses the team's importance in making collective decisions and working together in activities such as planning and evaluation, reflection, prayer, and occasional fasting.

Under the apostolic team is the Joshua team responsible for the DC ministry at regional level such as Busoga Region. In Uganda, there are 40 Joshuas. In a region, there can be more than one Joshua. The Joshuas are responsible for diverse activities including but not limited to planning and evaluation,

administering, counselling, preaching and teaching, recommending believers for higher positions in leadership and discipline.

At the time of this study, Busoga had three Joshuas as already discussed above. This team serves with sub-regional overseers. These are responsible for two districts of Busoga Region. They include; Pastor Elijah Siwu for Jinja Rural area and Mayuge, Martin Mwesigwa for Kaliro and Kamuli, Moses Kivunike for Iganga and Namutumba, Peter Majja for Kamuli Rural area and Paul Mutasa for Buvuma and other islands in Lake Victoria.

Below the sub-regional overseers are the zonal co-ordinators. These are the pastors responsible for particular zones, such as Kamuli, Kaliro, Iganga, Mayuge and Jinja. Pastor Moses Kapiriri is responsible for Kamuli and Pastor Kasanka is in charge of Iganga while elder Paul Kabaale is responsible for supervising Jinja urban. These perform similar duties as the regional overseers especially of planning and evaluation, supervision.

At the grassroots are the pastors responsible for particular congregations.

Mugote (OI, 25.10.2014, Jinja), sums up their responsibility thus:

The pastors' main work is to minister to the congregation. This is feeding the flock as Jesus says in John 21:15 – 17. Pastors are the chief planners and implementers of mission and ministry in their churches. They plan the ministry. They teach and preach. They counsel and bury the dead as well as comfort the bereaved. They undertake any other leadership activity to their followers. The pastor is the pillar of the church that supports and directs all congregational activities. A good and active pastor leads the church into growth and the ministry into flourishing, while a poor and inactive

pastor leads the church to stifle. Therefore, pastors are the main catalysts of the DCs mission and ministry.

Other than the pastors, teams of elders assist with ministering to congregations. They are also responsible for maintaining discipline and leading the congregation to development. This entails practical living and service by the believers such as discipline, ethics and morality, work and development issues. Elders team up with pastors to uphold and inspire the congregation into prayer and fasting. They are also tasked to plan for the church and help in decision-making pertaining to the church's welfare. They oversee discipline, morality, and nurture believers in adherence to church doctrine (Siwu, OI, 15.01.2014,).

Under pastors are the deacons, whose main role is to assist the pastor in church administration. For example, during the service, deacons assist the pastor in administration of the Holy Eucharist, preaching and teaching. They nurture converts by taking them through the new believers' sessions. They also offer pastoral care and counselling to those in need (Kivunike, OI, 15.01.2014,). In addition, deacons play supervisory and advisory roles to the departmental leaders in effecting duties. Later on, depending on their discipline and performance, some deacons become elders or pastors. To a major extent this level of leadership is probationary (1 Timothy 3:13).

Below the deacons are the teams and committees working in several departments. Alambia (OI, 15. 01. 2014) contends that, each DC has a financial committee, building committee, welfare committee and mission and

evangelism committee. Each of these committees comprises of five members: the chairperson, treasurer, secretary, chief usher and the pastor as an ex-official.

Each DC congregation has several departments. The common departments include the following, where each functions under a leader: music, worship, women, youth, ushers, intercessors, children's ministry, men, marrieds, singles and young professionals. These departments plan and hold training for their respective members. They lead the congregation to act in their respective dockets.

The cell leaders are responsible for zones or cell ministry of the church. A cell composes of 10 to 25 believers who participate in continuous prayer, fasting, Bible teaching, evening glory, pastoral ministry and fund raising. Under the stewardship of a cell leader are the activities done on a weekly basis in believers' homes.

Junior congregation leaders are the ushers, who deserve special attention. This is because they play major roles during public worship, which are foundational to sustaining church growth. These roles include organising the church sanctuary, ushering in people as they come for worship, and making sure that the worshippers are seated comfortably especially the visitors. They coordinate the worship leaders for effective communication and smooth running of the services. It is the ushers, who take collections during worship.

They are also on stand-by to perform any other duties the pastor may deem necessary in church (Mwesigwa, OI, 25.10.2014,).

The study also found endless clubs existing in an average DC depending on the need and creativity of the pastor(s). In each of these, a believer or member of the congregation plays a particular role. The participation of each member in church activities is the basis for fostering and measuring church growth and development of the DC.

The organisation and administration of the DC has been central in its growth and development. This organisation and administration surfaces in at least four areas. These include being Bible-based, team-centred ministry, indigenised nature of the Christian faith, and prioritizing youth and children ministry. Findings indicate that the administration and organisational approach developed from the Bible and so it is biblical as already discussed above. The emphasis on team ministry reflected at all levels. This means wide invitation to all leaders and followers for active involvement in church mission and ministry. Use of indigenization, is seen in promoting local leadership and local language in the execution of the DC's mission goals. Prioritizing Youth and Children's ministries reflected in the DC's Youth and Children's friendly approach to ministry. This has attracted many young people to the church.

As already discussed above, historical perspective to the origin and growth of the DC reflects close links of the present dimensions of the DC with those

of mainstream Christianity of the COU. Plenty of evidence points to this great similarity of church organization and administration of the DC with those of the mainstream churches. These reflect in the DC adopting to use terms, which are traditional to mainstream church usage, such as *musumba* (shepherd), deacon and usher. DC have also replicated team ministry, which is traditional to mainstream Christianity of councils and committees. For instance, the NAT parallels the Provincial Assembly of the COU. Indigenization by use of local leaders and language replicates the local leadership and efforts of Africanising Christianity emphasised in mainstream Christianity. A DC fundamental shoot from hardcore Anglican roots of mainstream Christianity of the COU are the old three 'selves' - self-governing, self-supporting and self-propagating, mission principles of building an African authentic Church (Ward K. and Stanely BEd 2000:153). Prioritizing Youth and Children ministry is yet another DC offshoot of the Youth and Sunday school ministry priority in mainstream Christianity of the COU.

#### **4.2.5.2 Recruitment and Training of Leaders in the DC**

The importance of recruitment and training of leaders in the church is to follow the principle laid by Jesus of calling and training disciples. This is taken after Jesus calling his disciples and subjecting them to three years of training and their commissioning with the power of the Holy Spirit on the day of Pentecost so that they would exercise the ministry (Mark 3:13ff and Acts 1:8). The study found that the issue of recruitment and training is important in the DC. This regard earns credit for its crucial role in the

running and growth of this church. Right at the national level, there is a director of training on the NAT. The findings indicate that the DC identifies its leadership right from the congregational level. They must be believers who have personally confessed Christ as Lord and Saviour and have been baptised in the Holy Spirit. In addition, a candidate must have a clear testimony with good character. After identifying one's gifts and talents, the DC leaders allocate various responsibilities depending one's gifting, availability and ability. The point of entry or beginning varies, but some begin as ushers, cell leaders or choir members. A case in point here is Pastor Mugote who began as an usher in 1976 while a student at NTC Kyambogo, now (Kyambogo University). At the time of this study, Mugote was the leading Joshua responsible for Busoga Region.

The identification and recruitment level helps one gain confidence and see the growth of one's gifting. Then they seek training avenues. Before they send a candidate for training at any level of recruitment and appointment, they commission them. The commissioning includes prayer and the laying on of hands on the candidate by the pastors and elders as a sign of empowering them. Pastor Kivunike (OI, 15.01.2014,) of Jinja and Bugembe DC respectively observed that:

Ministers and especially pastors at national level in our church undergo training. This training depends on the will of God, availability of funds and opportunity. Through this, many of our leaders undergo training both locally and abroad. Locally some pastors train at Kampala Evangelical School of Theology (KEST), Glad Tidings Bible School, Alpha and Omega Seminary, Buwenda – Jinja. Internationally, they have trained at Africa International University (AIU) formerly

Nairobi Evangelical Graduate School of Theology (NEGST) and African Leadership University (ILU) formerly Nairobi International School of Theology (NIST).

The above pastor's observation reveals how the DC handles issues of recruitment, training and appointment of leadership. This is important because the leaders are the stem on which organisations stand. With good leadership, a church or organisation stands and grows and yet with bad leadership, it withers and or even crumbles and dies.

In Busoga Region, the study established that some leaders train at Alpha and Omega Seminary in Buwenda and at Youth with a Mission (YWAM) centre, Wairaka, near Jinja. These training institutions are interdenominational in nature. Some national leaders such as Richard Epiu, a member of the NAT hold a Master's degree in Theology (MTh) from NEGST now AIU in Nairobi, Kenya. Such training benefits those trained to train others at lower levels. This fulfils Paul's exhortation to Timothy (2Timothy 2:2) 'And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.' Such leaders participate at various levels for building God's kingdom. They are also of great service as facilitators at seminars, workshops, conferences, retreats and fellowships.

Sam Kadhume (OI, 15.10.2014), a beneficiary of such short-term trainings, expressed the benefits from these conferences, workshops and seminars in DC thus:

I have never been to a Bible college or seminary apart from YWAM – Wairaka, for a discipleship course. While there, I gained much about discipleship and fellowships. In addition, I have attended conferences in various places. Those experiences together with prayer, fasting and retreats, have helped me to lead God's people in my ministry.

Khadume's intimations show the importance attached to informal training by both the leaders and followers of the DC. Such conferences and retreats provide avenues for nurturing junior leaders and followers. His observations also manifest the zeal of the trainees in implementing the contents of the training.

For any church to grow and prosper, training of leaders is fundamental. In its early years, the DC had low regard for leadership training especially of a theological nature. They were more concerned with the Holy Spirit as the source of power for ministering to others than training. However, as the DC grew it became inevitable for them to train leaders. When they took on training leaders, they adopted the pattern of COU. For titles of their leaders, they use terms like deacon, pastor and apostle, which originate from the apostolic succession of the COU tradition (Mungoma OI, 14.01.2014,).

#### **4.2.5.3 Nurturing relationships within and without the DC**

This refers to cultivation of the vertical and horizontal relationships by believers within and outside the DC. It pays particular concern to how the DC relates to sister churches, both Pentecostal and Evangelical. The study found that within the DC believers enjoy a warm relationship, with followers relating well with their leaders and with one another. Followers show love and respect to the leaders and amongst themselves. There is good attendance to church activities like Sunday services, fellowship meetings and participation in church programmes.

The DC leadership encourages followers to be quick at keeping in fellowship with them both in ordinary times, and during various crises, any time anywhere. Epiu (OI, 25.03.2014, Kampala) explains how the DC manages conflicts thus:

On conflict resolution, believers are encouraged to settle or resolve conflict amicably. They come to us for prayer and counselling and we reconcile them. We discourage the tendency of a believer dragging their brother or sister in Christ to court. Instead, we encourage the good practice Jesus taught in Matt 18:15-20.

Pastor Epiu's account discloses the DC's effort in maintaining harmonious relations within the church.

Taking note that relationships are the bridge between the church and society, the study investigated the DC's relationships with other churches. The study established that the DC enjoys a warm relationship with other churches. Here

we found particular churches within the Jinja DC neighbourhood, namely, Miracle Centre Church (MCC), Evangel Church (EVC), Elim Church (EC) and COU. In Kamuli DC environments, we found MCC, EC, and COU. In the Iganga DC environment, we found Jubilee Christian Centre (JCC) Christian Family Church (CFC) and COU. We found out that these relationships operate in three spheres of ministry. First, they often hold joint missions to preach and witness in the community. Examples of such missions were the Greater Jinja and Greater Iganga Missions held in 2011. Second, these churches arrange exchanges in pulpits for sharing preaching, music ministry and prayer in their different neighbourhood churches. Third, believer members of these churches freely intermarry. It is usual for a member of DC who gets interested in marrying a partner from another church in the neighbourhood to have their marriage celebrated in any of the mentioned churches of their choice. The cross, being a central symbol of Christianity, is an invitation to believers to enjoy a genuine relationship with God and to demonstrate it in their relationships with one another (John 12:32). Indeed being Christian is about responding to Jesus' call to love God single-mindedly and to love your neighbour as you love yourself (Matt 22:37-8). The DC attempts to promote this relationship amongst its believers. Amazingly, the DCs teaching and practice of nurturing their relationships with outside churches models behavioural roots of the mainstream Christianity of the COU.

#### **4.2.5.4 Sustainability of the DC**

Sustainability refers to the church's ability to sustain itself in terms of leadership, finance and multiplication or expansion. It arose from 'the three selves theory' coined by Henry Venn, the celebrated father of indigenous church principles (Ward K. and Stanely BEd 2000:153). According to Henry Venn, the church is growing in a cultural context when it is able to support itself in three ways: provision of indigenous leadership, spreading the gospel using native believers and raising their own finances. This is what is meant by being self governing, self reliant and self-propagating. The study findings indicate that the DC attained this status of being a self-governing, self-propagating and self-supporting church in its congregations under study.

In the aspect of governance, the DC raises its own leadership without dependence on outside labour. Its leaders are Ugandans. These steer the leadership or governing process from planning through implementation to evaluation and accountability.

As a self-propagating church, the DC has spread in Uganda and beyond without dependence on expatriate missionaries. Thus, a Ugandan mission and ministry drive the DC. At the time of the study, the DC had spread to Tanzania, Malawi, Zambia, Rwanda, Congo and Sudan among other African countries.

In matters of financial welfare, the study findings indicate that the DC raises its own finances. So apart from the big projects like The Aids Intervention

Programme (TAIP), the local believers raise most of their finances and other material support. The church carries out progressive teachings on stewardship and financial management. Their teachings focus on tithing, giving as one wills offerings (giving as one wills or is able), thanksgivings and other forms of giving reflecting God's provision. Believers give faithfully to the church. Faithful stewardship is a major pillar for the church's growth and development. This is because faithful stewardship leads to both individual and corporate welfare. Fred Kidambire (OI, 11.11.2015) the DC treasurer at Lubani DC proudly said,

We have been able to progress in giving due to our strong teaching on stewardship. We teach believers to tithe which many practice with utmost faithfulness. The generous giving helps the church to sustain itself. In addition, we have built a church building out of the local giving; we maintain our pastors and quarterly allocations to Busoga headquarters as well as helping the needy.

Matters of finance are crucial for the survival, growth and production of any human institution or organisation. Kidambire's testimony therefore reveals how effectively the DC handles stewardships issues. This is in both teaching and practice. The fact that the DC is able to sustain itself in the three selves essential for an indigenously well-balanced church is a sign of a healthy church. The study therefore noted this as a groundbreaking point of strength that has contributed to the DC's spread, growth and development in Busoga.

#### **4.2.5.5 Plans to Grow the Church**

This refers to the strategies the DC leadership has laid down to propel the Church to growth and development. Interviews with the Church leaders and FGDs and ordinary Christians aided the capturing of these plans to grow.

##### **4.2.5.5.1 Plans to grow the church by the church leaders**

The DC leaders gave powerful preaching and teaching as their leading plan for growing the DC. This scored the highest frequency of 109 (69.9%) and followed by providing care, guidance and counselling 21 (13.5%). Provision of social concern or mercy ministries was the third with a frequency of 17 (10.9%) and the last one was setting up projects with a frequency of 9(5.8%). The findings correspond with what Corrie (2007:283) revealed:

Much of the dramatic church growth in the 20<sup>th</sup> Century is in the Pentecostal and independent Pentecostal-like churches, especially since the 1980s including the neo Pentecostal and neo charismatic churches. The the desire to have a contextual and culturally relevant form of Christianity, the rise of nationalism, a reaction to what are perceived as colonial forms of Christianity and the burgeoning Pentecostal and charismatic renewal have profoundly affect forms of Christianity in the majority world.

Thus, Corrie's establishment parallels the revelations in the findings. In an interview with pastors and church elders and deacons (Mugote, Mwesigwa, Alubu, Were, and Alambia FGD, 25.10.2014),it came out that powerful preaching, crusades, other forms of missions and social actions / mercy ministries as well as church planting were their main means of growing the church.

We plan to rekindle door-to-door preaching, organizing crusades, open air preaching along the streets and in city centers, planting

more churches and inviting international preaches and speakers to help in church growth. Plans are also underway to plants more churches to ensure the wide spread of the gospel more specially in the hard to reach areas.

The rest of the findings appear in the table below.

**Table 4.8: Reasons for and or Plans to Grow the Church.**

<b>Plans to grow the church</b>	<b>Freq.</b>	<b>Percent</b>	<b>Valid Freq.</b>	<b>Cumulative Percent</b>
Powerful preaching and teaching	109	69.9	69.9	69.9
Providing care guidance and counselling	21	13.5	13.5	83.3
Provision of social concern or mercy ministries	17	10.9	10.9	94.2
Set up projects	9	5.8	5.8	100.0
<b>Total</b>	<b>156</b>	<b>100</b>	<b>100</b>	

*Source: Researcher's Primary Data December 2013.*

#### **4.2.5.5.2 Underlying Factors for the Growth of the Church by ordinary Christians**

Posing a question to the ordinary Christians to give reasons for the growth of the DC, praise, worship and teaching emerged the highest with a frequency of 163 (85.5%). Deliverance, miracles and speaking in tongues followed with a frequency of 16 (8.4%). The ordinary Christians believed that teaching on wealth and projects was not such an important reason for their church growth. Teaching on wealth and projects scored the least frequency of 3 (1.6%). In her own words Justine Luba (OI, 26.02.2014) of Iganga DC, observed that:

The kind of praise and worship enjoyed here promotes deliverance. The church also addresses our day today needs through purposeful teaching. Many of us experience miraculous healing during the praise and worship sessions. We are also encouraged to participate in worship,

composition of songs and speaking in tongues, which is a spiritual intervention.

The above observation reveals how dynamic worship enables worshippers to experience personal encounter with Christ. From this encounter, they derive direct benefits of healing, deliverance, exorcism and renewal and reform of their lives. Dynamic worship ignites them with new Pentecost experience. Worshippers draw from this experience new empowerment to take. (Mugote, Mwesigwa, Alubu, Were, and Alambia FGD, 25.10.2014).

**Table 4.9 Reasons for Church Growth by the Ordinary Christians**

Reasons for growth	Freq.	Percent	Valid Percent	Cumulative Percent
Praise, worship and teaching	163	85.8	85.8	85.8
Deliverance, miracles and speaking in tongues	16	8.4	8.4	94.2
Teaching on wealth and projects	3	1.6	1.6	95.8
Reaching out to the needy	8	4.2	4.2	100.0
<b>Total</b>	<b>190</b>	<b>100.0</b>	<b>100.0</b>	

*Source: Researcher's Primary Data, December 2013*

This section has investigated the factors that facilitated the formation and growth of the DC generally in Uganda and specifically in Busoga. These included the background of the respondents, reasons for forming and joining the DC, its early teachings and organization and its growths until 2012. The factors unveiled mainstream Christianity as the bedrock for influencing the formation, spread and growth of the DC in Uganda in general and Busoga in particular. The evidence for this analysis lies in the operational patterns of the newly formed DC taking on close parallels with those of the mainstream Christianity especially COU. Such patterns of close parallelism were

reflected in the DCs leadership titles, namely *musumba* (pastor) and deacon, organizational structure namely NAT the equivalent of the Provincial Assembly for COU. DC tended to model the shape of their mission and ministry on that of the mainstream Christianity. The DC tried to replace what they left in the COU with new wine but in old wine skins.

#### **4.2.5.6 Summary**

The investigation of historical factors and trends above unearthed *how* mainline Christianity of the COU are the deep roots from which shoot the origins and growth of the AIPC of the DC in Uganda and Busoga. We now turn to the second study objective of examining *how* theology influences the DC beliefs and practices in Busoga.

### **4.3 Theology of the DC in Busoga**

#### **4.3.1 Introduction**

This section interrogates what theology means to the DC leaders and believers. It also examines how theology influences and guides the DC beliefs and practices. This study adopts Kalu's (2008:249) definition of theology, who argues:

Theology is human reflection on the relationship of God in Christ to human beings and to the world of nature through his love and the power of the Holy Spirit.

Gatu (2006:63) adds that theology covers the entire range of human relation with God. It involves systematic and rational clarification of faith through

technical concepts usage and logic. Relevant theology therefore must be dynamic.

These definitions underline a threefold importance of theological reflection relevant to our study. First, every theology roots itself in a local context. The DC in Busoga expresses Pentecostal Christianity growing from a local context. Second, theology informs worship, preaching, beliefs, practices, rituals and all religious activities. Third, every practice including Pentecostal Christianity of the DC in Busoga embodies theory or hidden principles awaiting expression. It is for these three-fold purposes that this study found it important to examine African Pentecostal Theology of the DC in Busoga.

#### **4.3.2 Major Theological Elements of the DC in Busoga**

These are the main theological tenets that guide the DC in propagating beliefs, teachings and practices. The major theological elements of the DC in Busoga forming the axis of this study were five. First, the teaching of the DC about salvation, Second, what the DC teaches that the believers are saved by (Grace or works?), Third, the DC having a clear statement of faith. Fourth, what the DC teaches much about and fifth, what else the DC emphasizes. The study also examined other practices such as propagation of faith and worship.

On the theological elements of the DC, what else the DC emphasized scored the highest mean for both; that is, ordinary Christians 1.62 (0.637) and church leaders 1.56 (0.524). Teaching of DC about salvation for both

categories of respondents that is ordinary Christians 1.47 (0.907) and church leaders 1.26 (0.509) closely followed. DC having a clear statement of faith was the third aspect for both categories of respondents that is Ordinary Christians 1.37 (0.743) and church leaders 1.22 (0.574). The rest of the results are as presented in the table 4.10 below.

**Table 4.10 Theology of Pentecostal Christianity by the Church Leaders and Ordinary Christians**

	Ordinary Christians			Church Leaders		
	N	Mean	Std. Deviation	N	Mean	Std. Deviation
Teaching of DC about salvation	190	1.47	0.907	156	1.26	0.509
What the DC teaches that (Grace or works) save the believers?	190	1.07	0.391	156	1.13	0.45
The DC has a clear statement of faith	190	1.37	0.743	156	1.22	0.574
What the DC teaches much about	190	1.25	0.703	156	1.08	0.369
What else the DC emphasizes	190	1.62	0.637	156	1.56	0.524

*Source: Researcher's Primary Data, December 2013*

It is worth noting that the DC's statement of faith is not a theological element itself but a source of articles guiding leaders and believers through their beliefs and practices. Explanations of line with the above findings follow in the subsequent paragraphs.

### **4.3.3 Teaching of DC about Salvation**

Salvation is the acknowledgement of one's sinful nature and eventual realization of Jesus' power for redemption from that state. When one entrust

their lives with Jesus Christ as Lord and Saviour then, they receive salvation. According to Vanhoozer (2005:106), salvation is the central concept of Christian theology. Corrie (2008:283) views salvation as the central theme of biblical revelation and Christian witness guided by the salvific vision of Christ.

In order for Protestants to understand salvation, they need to be conversant with the five solas. These refer to the five solas (Latin for only/alone) to mean the only five doctrines essential for salvation derived by reformers (Strawbridge, G. 1993:1ff).

Strawbridge identifies the five solas thus:

**Sola scriptura (Scripture alone)** asserts the Bible alone as the highest authority. The scriptures are the final and trust worthy authority for faith and practice (2Peter 2:20, Romans 15:4 and 2 Timothy 3:16).

**Sola fide (Faith alone)** This principle asserts salvation to be through faith alone in Jesus Christ, as opposed to faith illustrated by works as evidence for faith (Ephesians 2:8-10). It helped to understand how the DC teaches about faith and grace.

**Sola Gratia (Grace alone)** this doctrine asserts salvation to be by grace alone and not any human merit of good works. (Ephesians 2:8-10)

**Sola Christos (through Christ alone)** Asserts that Jesus Christ as Lord, Saviour and King is the ultimate incomparable revelation of salvation from God the Father through his one and only son. (Colossians 1:15, Romans 8:34, 1 John 1:1, 1 Timothy 1:5, John 14:6)

**Sola Deo Gloria (to the glory of God alone)** Asserts that all believers saved through God's word alone, faith alone, grace alone, and through Christ alone are all so saved to the glory of God alone, those who live do so for the glory of God alone (Ephesians 3:21).

Looking at the five solas was helpful to this study because evangelical leaders who are descendants of the Christian reformers founded the DC.

According to the DC leadership, salvation is at the heart of the Church's teaching. Each believer ought to have a testimony about the experience of salvation. Believers should always be ready to confess that they were saved, when and where and to explain their experience of salvation. Pastor Mugote (OI, 15.12.2014) narrated:

Salvation is one of the central tenets the Christian faith that the DC cherishes stresses and teaches. It begins with individuals realizing their state of sinfulness and turning away from it to follow Christ. This is being born again, receiving salvation or becoming a believer.

Mugote's narration points to the beginning of the Christian experience of salvation in the DC. Pastor Nsaiga (OI, 24.03.2014) supports Mugote and gives his view of believers growing toward maturity in salvation:

Following the conversion experience, the new believer bears fruits of salvation by living much transformed life spiritually and physically. In fact, no one becomes member of the DC without having attained salvation.

Aliba (OI, 24.02.2014) one of the DC Christians in Walukuba supported the beginnings and growth of the conversion experience in salvation in the DC.

She emphasized that:

Here in the DC we regard you as a member or believer depending on your testimony about the salvation experience. The testimony includes when you received salvation and how this experience has helped you to grow as a believer.

Aliba's emphasis was in tandem with others such as Balikagala (OI, 20.10.2014) who stressed that, the DC regards no one as a Christian and DC member without a testimony concerning their salvation experience. This experience may involve healing and other miraculous signs as well.

The above narratives and testimonies reveal how the DC understands, preaches, teaches and practices the doctrine of salvation. Believers are taught that they are saved by grace through faith (Ephesians 2:8-10); that act of faith means believing in Jesus Christ who came to save sinners (John 3:16, 1Timothy 1:15). This is because salvation is the work of God, from the beginning to the end of a believer's life. This echoes Dyreness and Karkkainen (2008), who view salvation as signalled in freedom from sickness, poverty, misfortune, sin and evil. They add that for Pentecostals, healing of sickness and deliverance from evil powers are major life themes seen in the essence of the Gospel. To support these practices, Pentecostals

refer to Old Testament prophets, New Testament apostles and other Christian ministers who practised healing. Pentecostals expect recurrence of whatever happened during the Bible times: biblical signs, wonders and miracles. Kasanka (OI, 25.08.2014), one of the leading pastors of Iganga DC, observed that:

The blood of Jesus saves us. Through his name, we receive salvation from our sins. This is the main reason why we had to establish the DC to ensure that believers understand the meaning of salvation. There is no way you will assume ones being saved without leading them through confession to accept that Jesus is Lord.

Kasanka's observation reveals the value DC believers attach to the blood of Jesus as the means of salvation. They also perceive that believers' transformation results from their newly acquired life (2Corinthians 5:17). The salvation experience usually brings joy and radiance to the new believers who usually burst out in testimonies. Yeko Gonahasa (OI, 24.10.2014), from Lubani DC, a former alcoholic, testifies:

I thank God for the gift of salvation. Before salvation, I used to drink a lot and was addicted to alcohol. However, since I came to Jesus, things have changed. My life has transformed. Jesus has taken away my old life and made me a new creation.

Such testimonies are common across the DC in Busoga. This is because all members ought to have experienced salvation. They should, therefore, have and be ready to share their testimonies.

The New Testament idea of church is that the Christians are God's people who are custodians of salvation for all people (Ladd, 1975:119). Yet seen in

this light, the DC does not measure up to this standard. For in the Parable of the Tares (Matthew 13:24-30), Jesus teaches about the kingdom-church comprising both the wheat and weeds until harvest time. According to the Parable of the Tares, there is no church on earth whose members are 100% saved. This is because full salvation will only dawn at the end of times.

The absence of teaching on the five solas, which form the essential doctrines of protestant belief, is noteworthy. The denial that even deliverance church does not have all attendants of worship saved reflects in making altar calls. The altar calls after preaching contradict this claim. This is further evidence of the close parallels the DC maintains in practice with mainstream churches whose membership is a mix of saved and non-saved members.

This subsection has examined salvation in the DC. It concerned the DC's preaching and teachings about salvation and what the believers believe brings salvation to them. The findings indicate that grace through faith saves the DC believers and each one ought to have a testimony about their conversion experience, which may include healing and miracles.

#### **4.3.4 The DCs Statement of Faith**

The DC has a Statement of Faith, which contains the basic tenets of the Christian faith. As already stated, the DC's Statement of Faith is not doctrine in itself but a source of beliefs and teachings for the church. Rodgers (2011:13) observes that, 'everything in the Christian faith is related to reality, nature and character of God as He has revealed himself in Jesus

Christ in the Holy Scriptures.’ Here, we examine these tenets in light of the Scriptures of which Jesus Christ is the supreme revelation. The statement has thirteen articles as delineated below:

- a) Belief in the unity of the Holy Trinity.
- b) Belief in the divine inspiration, entire trustworthiness and authority of the Holy Spirit.
- c) Belief in the incarnation and virgin birth of Jesus Christ being both human and divine.
- d) Belief in the redemption from guilt and sin through personal faith in Jesus who shed his blood for the remission of sins.
- e) Belief in the resurrection of the dead and judgement of the wicked.
- f) Belief in holiness and life surrendered to Christ as a necessary condition for seeing God.
- g) Belief in immersion baptism administered after repentance and belief in Jesus Christ.
- h) Belief in Baptism with the Holy Spirit for endowment of power from above.
- i) Belief in the availability of spiritual gifts as listed in 1Corinthians 12 and his fruits in Galatians 5 for service in the Church.
- j) Belief in the divine and total redemption through faith in Jesus. This includes healing of body, soul and spirit.
- k) Belief in the Parousia (Jesus’ second coming) and the Rapture.
- l) Belief in the universal guilt and sinfulness of all people rendering them subject to God’s wrath and indiscriminate condemnation.

- m) Belief in the evangelism of the whole world and discipleship in accordance with the Great Commission in Matthew 28:16-20.

*(Source: The Apostolic Team: Nsambya DC 2013.)*

What follows next is an explanation and evaluation of these thirteen tenets of faith.

**a. Belief in the unity of the Holy Trinity**

Trinity refers to God as one in essence and three in persons. This belief shapes and structures Christian faith and practice in every way, distinguishing it from all world religions (Horton, 2012:266). This oneness of the three divine persons in common describes the names, attributes, works, roles and worship of the three members: the Father is God, Jesus is God, and the Spirit is God. The emphasis on the triune nature of God is that God is one, (Coppedge, 2007:36). The one in three is the basis for human salvation. The doctrine of the Holy Trinity embeds this salvation. The Trinity gives ground to the faith and practice of the delivered people of God.

In the DC, the study found out that the doctrine of the Trinity is more of spoken about than understood. A case in point is Badube (OI, 20.11.2014), an elder from Lubani DC, who reported that he rarely hears any teaching about the Trinity. He admitted: “I have been a member of the DC for over 15 years. I have gone through various stages and I am now an elder but I have rarely heard any teaching about the Trinity.” Pastor Kivunike (OI,

15.01.2014), a senior pastor of the DC Bugembe, complements Badhube's words and admits that:

We have this doctrine of the Holy Trinity at the beginning of the statement of faith but we have not taken much effort to explain its meaning to the members or followers.

It implies that inadequate knowledge exists about the doctrine of the Trinity.

Pastor Mwesigwa (OI, 20.11.2015) assented to this view:

Yes, a few people seem to know about it but I am sure they have some basic information concerning the Trinity. This is because we teach it to the members, especially during the preparation of new believers for baptism. For we baptise them in the name of the triune God which is the Trinity itself.

Although Pastor Mwesigwa differs a little from Pastor Kivunike, it remains true that little attention goes to the teaching of the meaning and importance of the doctrine of the holy Trinity of the DC. This is contrary to what Coppedge (2007:37) observes that:

It was appropriate sometimes to describe God's working from the perspective of the Father, sometimes from that of the Son, and sometimes again from that of the Holy Spirit.

Whilst the belief and teaching about the Holy Trinity is crucial for the good of any theologically sound church, the DC pays little attention to the existence, and essence of the Triune doctrine of God. That manifests in the testimonies of the interviewed respondents, which indicate that believers are missing the solid doctrinal teaching.

**b. Belief in the divine inspiration, entire trustworthiness and authority of the Holy Spirit**

The Holy Spirit is the third divine person in the unity of the Holy Trinity. The Spirit bears witness to the presence of Christ in the life of the missionary and the message proclaimed. He empowers Christians to live Christ-like lives and endows gifts of ministry to humanity (Corrie, 2008:284). The study findings reveal that the DC labours more to teach believers about the Holy Spirit. It is the predominant and only teaching prevalent in the DC. They stress his divine inspiration, his gifts and fruits. Both leaders and followers expressed their attention of the Holy Spirit at work. Pastor Alambia (OI, 15.01.2014) stressed the importance of teaching on the Holy Spirit, saying, ‘In the DC right from conversion, believers are taught about the Holy Spirit, his divine inspiration and his role in the life of believers.’

Alambia’s observation shows the importance the DC leaders attach to the doctrine of the Holy Spirit. It also shows the commitment they put in teaching their followers on the Holy Spirit. What remains to know is how much content and at what depth it is given to the members. That the Holy Spirit is the heart of Christian living appears in Pastor Siwu’s analogy equating the Holy Spirit with the vehicle engine that enables it to run. Siwu (OI, 15.01.2014) expressed that:

The Holy Spirit may resemble a car engine. With the engine, the car runs and without it the car remains stranded in one place. Therefore, it is with the Holy Spirit, the driving power of the vehicle called the church, able to make the church vibrant and grow; and without which the church is stunted and stifled.

Pastor Siwu's expression reveals the central nature of the Holy Spirit in the life and operations of the DC. This role clearly manifests in the individual and the corporate life and work of believers. Aliba (OI, 25.02.2014), a key Christian leader of Walukuba DC, heavily complements her pastors on the DC's commitment to facilitating understanding the doctrine and experience of the Holy Spirit:

In the DC, we understand and take the Holy Spirit seriously. We know that we are a church because of the Holy Spirit. He empowers us to live as Christians. He gives us both the fruit and gifts as well. We enjoy the use of spiritual gifts such as speaking and praying in tongues. The DC regards each member of his or her church filled with the Holy Spirit and if not, that person is an unbeliever.

Aliba's remarks reveal both the teaching and value the DC attaches to the Holy Spirit. The most prized character the DC celebrates for having the Holy Spirit is summarized by Dyrness et al (2008:666) as the 'holistic gospel of salvation that includes deliverance from all types of oppression such as sickness, sorcery, evil spirits and poverty.' However, the still most desired gift by the corporate body of the DC believers is speaking in tongues, even though the tongues run without interpretation especially during public worship. It is important to point out that this practice of speaking in tongues without interpretation of the church contravenes biblical teaching on speaking in tongues in public worship (1Corinthians 12:10). So speaking in tongues during public worship proves genuine charisma when there is interpretation.

**c. Belief in the incarnation and virgin birth of Jesus Christ both human and divine**

This is the belief in Jesus as God who became man. Jesus became man so that the sons of men may become sons of God by his sacrifice given once for all to atone for sin and deliver captives (Hebrews 10:5-11). Incarnation for atonement is a major teaching in the Christian church. Corrie (2008:177) sums it up well:

Incarnation means ‘in the flesh’. It refers to the historical act whereby the eternal son of God, the second person of the Trinity, without ceasing to be God, took upon him our human nature and became fully human.

This summary affirms the divinity becoming humanity for the salvation of fallen human race. The believing humanity is destined for sharing divine fellowship with the Holy Trinity in heaven forever. Corrie clarifies the concept this way:

This was not a temporary persona, a disguise or mask: it was an irreversible union of the divine and human (John 1:14, Galatians 4:4, Philippians 2:7-8)

Corrie’s clarification is an illustration of God’s unconditional sacrificial and eternal love that Jesus Christ embodied. Its realization makes this article fundamental for every believer.

Vanhoozer stresses its importance and says a second important meaning of the incarnation is that, the other face of God becoming human is also that man became divine. God has taken human life ... He is the true human dignity. In Jesus, God takes us into his own ability remaking us into his own likeness.

A reflection on the importance of the incarnation in modern theological discourse is utterly inexhaustible. Yet, this study's findings indicate a greater lack of knowledge of it by DC believers in Busoga. A few leaders only know the article. Pastor Mwesigwa, (OI, 15.01.2014), Senior Pastor Jinja DC, admitted thus:

This article is important for our faith but only a few of us on the leadership team know about it. In addition, just a handful of believers know about it.

Pastor Mwesigwa's admission is a clear manifestation of the pervading ignorance about this great doctrine by both the leaders and followers of the DC. It is therefore paramount for them to know and teach it.

**d. Belief in the redemption from guilt and sin through personal faith in Jesus who shed his blood for the remission of sins**

This article centres on the Christian doctrine of redemption. It lies at the heart of the believer's benefits from the atonement of Christ's death for our sin. The writer of Hebrews 9:13-14 puts it that:

The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

This focuses on Jesus' death setting free believers from the burden of sin and its curses. It happens when one realizes their sinful state, repents of it, and puts faith in Jesus Christ trusting in his blood shed on the cross for our

forgiveness. Hebrews 9:22 underlines it: ‘Without the shedding of blood there is no forgiveness.’

According to Alexander (2000:716)

Redemption denotes only one important aspect, which is salvation. It involves release of people, animals, or property from bondage through outside help. For the Christians, the help came through the sacrificial blood of Jesus poured on the cross for setting sinners free to serve the living God.

Whilst this doctrine taught in the DC, believers receive teaching about Jesus who redeemed and redeems them and how crucial it is to have personal faith in him as Lord and Saviour. Indeed, each believer is encouraged to be aware of his or her guilt that Christ has taken away. Pastor Mwesigwa (OI, 15.01.2014) observes that:

In the DC, we teach believers the importance of knowing that we were sinners and delivered from sin by Jesus Christ and yet we still have the potential to sin but it is only Jesus Christ who redeems us. The redemption is complete by our Faith in Jesus Christ. Therefore, believers are always encouraged to entrust their lives with Jesus Christ on a daily basis.

Pastor Mwesigwa’s observation is partially in tandem with Horton (2012:268) who writes:

In faith, we look to Jesus for salvation and every spiritual gift ... in repentance. We confess with David that God is justified in his verdict against us and in faith. We receive God’s justification.

The DC leadership therefore encourages the followers to take redemption and personal faith in Christ seriously. Basekanakyo (OI, 25.10.2014), an ordinary Christian from Bugembe DC, contended:

In our church, we take the issue of redemption preciously because we know that Jesus' blood redeemed us. Therefore, each of us must have a living faith in Jesus expressed and followed by personal testimony.

The DC believers also believe in Jesus Christ who was born to carry peoples' sins in his body. That the crucified Jesus rose again, and He ascended into Heaven at God's right hand. The Father sent the Holy Spirit for drawing his followers to conform to his likeness. The Holy Spirit has to indwell the crucified and risen Lord (infusing) Jesus the Lord in his believers that true Pentecost becomes a reality.

If faith is accepting the work of salvation in Jesus Christ accomplished for the sinners by his death on the cross, then this acceptance must be the work of the Holy Spirit in convicting the believers (John. 15:26-27).

When the counsellor comes whom I will send to you from the Father, the Spirit of truth who goes out from the father, he will testify about me. You must testify, for you have been with me from the beginning.

The outworkings convicting the sinner's heart in repentance or turning away from sin and embracing the righteousness in Christ is the work of the Holy Spirit. The spirit instils the believers in the rock of Christ and believing in the Holy Spirit downloading in the believers the work of salvation stored in heaven by Christ's victory so it can be realised and enjoyed here on earth. Faith is walking in the footsteps of Jesus Christ. It is not leaping out into the dark that which would attribute heroism to the pilgrim who escapes falling down after such a leap.

Faith refers to owning what God earlier made ours and now awaited, received and grown up in it in realising his intended purpose for our destiny and eternity.

DC believers and pastors embrace the emphasis on Jesus' power to take away sin by his sacrificial death. Unfortunately, they miss the equally important aspect that Jesus took away our sin in exchange for his righteousness. That is, Jesus died that sinners who believe in him may live forever.

**e. Belief in the resurrection of the dead and judgement of the wicked**

This is a doctrine about the end of the world when Jesus will come to sum up world history. He will raise the dead and then judgement will follow. The teaching is meant to keep believers always prepared for death and subsequent judgement (Hebrews 9:27). The righteous shall inherit eternal life, while the wicked will reap eternal damnation. According to Vanhoozer (2005:107), the resurrection in the body heralds the completion of the redemption, including redemption of the body (not from the body). The hope of the Gospel is bodily resurrection to everlasting life.

The DC encourages members to remain in the faith and hope of Jesus who will raise the dead and judge all people. Pastor Mugote (OI, 15.01.2014) stresses:

This article keeps many Christians faithful to Christ is this article. DC teaches believers to lead their lives always aware of and constantly ready for death, resurrection and judgement.

Pastor Mugote's words reveal how the DC prepares believers in the Christian faith and in readiness for death and judgement. In support of Pastor Mugote, Kayizzi (OI, 20.10.2014) an elder from Bugembe DC said,

Our leaders constantly remind us to live like scouts, always prepared. As a gateway to the new life through Jesus' resurrection, we prepare ourselves on earth, which restores our resurrection hope after which there shall be judgement.

Following Kayizzi, Kyabita (OI, 22.11.2014), an ordinary member of Walukuba DC, testified how this article helped her to come to the Lord. She said:

For me, I came to Jesus and joined the DC because of my fear of death and judgment. I used to fear death and judgement so much that when I heard the DC evangelists assuring us that through coming of Jesus Christ and joining the DC, I would be free from death and judgement, I came without any hesitation. Praise God I am here and sure of going to heaven.

The above testimonies unveil the DC's teaching on the meaning and value of this article, and its centrality to the Christian faith.

**f. Belief in holiness and life surrendered to Christ as a necessary condition for seeing God**

The article concerns the believer's surrender of their life to Christ being a necessary condition to personal enjoyment of fellowship with God. It comes from the virtue of being holy as the author of Hebrews says in 12:14: 'Make every effort to live in peace with all men and to be holy; without which, no one will see the Lord'.

For the Hebrew's writer, the believer attains holiness by personal surrender to God's grace and through faith in Jesus Christ.

On this theme so central to the article Pastor Alambia (OI, 15.01.2014) comments:

Here in the DC each Christian is encouraged to be holy as a necessary condition for fellowship with God so that living a holy life promotes peace, joy and harmony in the community. In order to enforce this, we have a mechanism that helps us in enforcing holiness or discipline. There is a team of elders and deacons in charge of this in most of our churches.

Alambia's comment displays the DC's seriousness on the issue of holiness and its implications in practical Christianity. Holiness results from responding to God through our vertical relationship with Him in Jesus Christ, and living it out in our horizontal relationships of peace and unity with others in community. It begins with God's initiative of calling a sinner to turn to Christ. There is an inner process of conviction and faith in the heart, which finds expression in conversion to Christ and confession of faith. Witness, worship and service express this faith in Christian daily life. Elder Enock Arubu (OI, 20.01.2014) from Jinja DC stressed the purpose for this article, which he says poses a challenge and opportunity for each believer to seek growing in holiness with a human face in community.

It is right to hold that holiness begins with personal surrender to Christ. It grows to bear fruit that lives out in visible witness, worship and service in community.

**g. Belief in baptism by immersion administered after repentance and confession of faith in Jesus Christ**

According to Dyrness (2008:642), baptism is the Christian sacrament of initiation in water and has been practised since the first Pentecost (Acts 2:41) in line with Jesus' command to make disciples of all nations, baptising them (Matthew 28:19). Coppedge (2007:38) adds that baptism serves as a symbol, which indicates that an initial relationship was established. In the DC, Pastor Mugote (OI, 15.01.2014) explained what the DC believes and teaches about the two types of baptism: baptism with water and baptism of the Holy Spirit. Baptism by immersion takes place by dipping a believer under water rather than sprinkling them. This is important because it inspires the believer to follow Jesus after his example of baptism in the River Jordan (Mark 1:8). After the candidate confesses Jesus Christ as their personal Saviour, the officiating pastor immerses them in water. The pastor does this to fulfil the Great Commission. Thereafter the new believer joins the local community of other believers in Christ.

Mugote (OI, 25.10.2015) adds a view that is common to the Pentecostals that 'the second baptism is the baptism of the Holy Spirit.' This is what Pentecostals call 'in filling with the Holy Spirit'.

A believer is immersed with the Holy Spirit which is the power that enables each believer to function and do God's work. This is also in fulfilment of Jesus' promise in Acts 1:8 to get the ability to witness.

When believers are baptised by water and the spirit then they begin getting various manifestation of the gifts and fruit of the Holy Spirit. Some of the prevalent gifts are speaking in tongues, prophecy and teaching.

Aliba (OI, 20.02.2014), leader from Walukuba, stresses that:

Anyone who is not baptised by immersion and neither baptised with the Holy Spirit and again does not speak in tongues, is not a believer and does not belong to the DC.

This view shows the importance the DC attach to the baptism of the Spirit with speaking in tongues, such that they use it as a yardstick of identifying its true adherents.

The DCs teaching and practice about baptism is contrary to what Vanhoozer (2005) explains about Paul's teaching on baptism:

Paul understood Baptism in terms of dying and rising with Christ. So that the Christian ethic consists not of the rule of making from within the old creation, but learning to live the life that will characterise God's new creation.

Therefore, the DC needs to consider Vanhoozer's explanation and the light it throws on Paul's teaching on baptism. The DC should fully understand and appropriately teach biblical meaning of baptism to believers. This is because baptism's meaning does not rigidly tie with the outward forms of its ritual. Rather, it is a sacramental meaning inviting the believer to take full advantage of the favour before God which Jesus Christ attained by his death on the cross for sinners. Baptism is effective not because of the pastor or right ritual forms used, but because of God's unmerited favour Jesus Christ

availed to all repentant sinners. Baptism therefore, opens the believer's life to receiving and living out a life of dying to sin and rising to new life in Jesus Christ (Romans 6:1-11).

**h. Belief in Baptism with the Holy Spirit for endowment of power from above**

This baptism refers to the infilling of the Holy Spirit to the life of believers. The DC also calls it 'the second blessing.' They use it to encourage and inculcate among believers the ministry of the Holy Spirit as source of the divine life and power acting in the believer to live as a Christian. Without the Holy Spirit, the believer cannot do anything. Dyrness (2008:642) supports this view by observing that most Pentecostals and Charismatics interpret baptism with the Spirit as the second blessing worth seeking by Christians at a later stage. The baptism with water and Holy Spirit come at the same time as a conversion package.

Study findings indicate that in the DC, all believers must receive the baptism of the spirit. Pastor Saire (OI, 24.08.2014) of Lubani DC expressed this, saying:

For us in the DC, every believer must be baptised with the Holy Spirit. This experience of the Spirit is what we call second baptism. Our Saviour told his disciples to wait and receive the Baptism of the Spirit (Acts of the Apostles 1:8)

Saire's expression manifests the importance of baptism by the Spirit in the DC. In support of her, Pastor Kaguna (OI, 24.08.2014), a women leader testified

We receive the second baptism because that is the source of power for our living as Christians. Without Baptism with the Spirit, there is no power for believers without him. We can do nothing. However, with his power we are able to witness and even perform miracles such a healing and deliverance from types of oppression by the enemy.

The above testimonies imply that all DC believers must experience this baptism in order to receive power to live as Christians. It is worth noting that the idea of second baptism in the Holy Spirit is unbiblical. For there is only one baptism which 'sets the divine seal of the Spirit on those who are being saved' 2Corinthians 1:22; Ephesians 1:13-14; and 4:30 (Hastings 2000:531) whereas John the Baptist baptized with water, he talked of Jesus the greater one, who would baptize with the Holy Spirit and fire (Mathew 3:11; Luke 3:16). In both cases, baptism with water symbolised the continual washing away of sin by the Holy Spirit in a believer, which begins to happen at conversion and continues happening throughout the believer's active life (Gowan D.E. 2003:29). As such, there is no room of counting the times- first baptism, second baptism and so on since the work of infilling with the Holy Spirit is continuous with the active faith of the person who believes in Jesus Christ. According to Ephesians 4:4, 'there is one body and one spirit...one lord, one faith one baptism...'

The DC therefore needs to update its theology so that they understand the baptism of the Holy Spirit as the Bible teaches it. Baptism of the Holy Spirit is the experience of the triune God indwelling the believer's life and work beginning at conversion and continuing throughout life (John 3: 1-13).

**i. Belief in the availability of the nine spiritual gifts as listed in 1Corinthians 12 and his fruits in Galatians 5 for service in the church**

The evidence of the Holy Spirit in one's life is in the gifts and fruit of the spirit, which is the presence of Jesus among his believers (Stedman 2006:145). The gifts of the Holy Spirit are: wisdom, knowledge, faith, healing miraculous powers, prophesy, distinguishing between spirits, tongues and interpretation of tongues; while the fruit of the spirit is love, joy, peace, patience, kindness, goodness, humility, faithfulness, and self-control (Galatians 5:22).

In the DC, they talk about all these gifts and fruits but most of the believers yearn for one gift of speaking in tongues. One of the women leaders Aliwangula (OI, 20.08.2014) from Kamuli DC vehemently put it thus: 'Yes, we cherish all the spiritual gifts and fruits. However, most importantly we cherish speaking in tongues. Whoever does not speak in tongues in our church is neither a true believer nor a true Pentecostal'.

Aliwangula's anxiety and cherishing mostly the gift of tongues as seen in her comment is not consonant with biblical teaching. This is because it contravenes the teaching of Paul, who advises, 'Since you are eager to have

spiritual gifts, try to excel in gifts that build up the Church' (1Corinthians 14:12).

**j. Belief in the divine and total redemption through faith in Jesus. This includes healing of body, soul and spirit**

Health and healing are crucial to peoples' existence on earth. This is because people ought to be healthy and fit to live up to God's purpose and will here on earth. The issue of faith healing is one of the major areas that have attracted people to Pentecostalism in Africa. This is because many are physically, physiologically, psychologically and spiritually sick, so they are constantly in need for healing. To emphasise its importance in Pentecostal Christianity Mwaura observes in Mugambi and Magoti, Ed, (2014:257) that:

Western African Christianity perceived as failing to address the real-life issues and struggles of Africa peoples particularly with regard to sickness and healing... This misunderstanding created a vacuum filled by prophetic and Pentecostal movements.

Mwaura's observation indicates that the perceived failure of the mainstream churches to deal with the daily struggles in life resulted into the formation of Pentecostal churches. It also points to the relevance of Pentecostalism in Africa in addressing issues such as sickness and healing. It is this belief and practise, which makes the DC appropriate in its area of operation.

Ma and Menzies (2004:14) in support of Mwaura's observation, give three components of healing as Pentecostals believe and practice them. First, is

ritual healing in James 5:14. This healing ritual, instructs the sick to call on the elders of the church to intervene through prayers. Second, is the ritual of prayer of faith in James 5:14- 15. The elders and or any other Christians should make effort to pray for the sick person/believer. This matches with the programme of intercession either for individual or corporate concern. A believer must have the burden to pray in faith for others. Third is the gift of healing, 1Corinthians 12:9, called the Charismata of healing or supernatural manifestations. This is where Christians with the gift of healing go out to exercise their gift of compassion to the sick.

The DC cherishes this approach to ministry and teaches their followers to live and practise it. Aida Kampi (OI, 20.10.2014) from Kisozi DC, who joined the DC out of a prayer of divine healing, said:

I believe in divine healing because I have experienced it and it works. Our church (the DC) practices and encourages every believer to practice it. This shows how the DC practices healing of the body, healing of the soul, and healing of the spirit through counselling which pastors mostly practice on appointment.

In addition, Kyagera (OI, 15.11.2014) from Kaliro DC stressed the power of divine healing and deliverance:

I was in total bondage of the devil until the DC pastors prayed from me after which, I received total deliverance and healing.

These testimonies reveal how the DC teaching and practice affect believers with regard to their faith and practice of divine healing.

Ma and Menzies (2004:150) summarise the understanding of Pentecostal Christianity on healing thus:

Pentecostal Christianity has reintroduced to Christian spirituality an idea of victorious Christian living, an intensive faith expectation and emphasis on spiritual power to overcome problems in one's life. The attitude of overcoming is characteristic to Pentecostal and Charismatic teaching. Often there is a heightened expectation of divine intervention living in situations that seem impossible.

The idea of God constantly intervening in the life of a believer with fresh anointing required for each situation is unbiblical. The incarnation affirms God's continued indwelling and working in and through the believer by the Holy Spirit. This begins at conversion with the person's affirmation of faith in Jesus Christ and continues as the person remains open and submissive living in God's will. The major point in this article therefore is seeking the will of God.

e) **Belief in the Parousia (Christ's second coming) or Rapture**

The DC teaches and encourages all her believers to live in the Messianic expectation that is to be always expectant for Jesus' second coming. No person knows the day but it could happen any time, as already mentioned in article (e) above, DC believers live in readiness for the Parousia. They are always expectant for the second coming of Jesus Christ as Lord of all who will come anytime to take his own to be with him forever to eternity. Pastor Kivunike (OI, 15.01.2014) of Bugembe DC stressed this:

We in the DC believe in the Parousia. We live always expecting an eminent return of our Lord and Saviour Jesus

Christ. This is our belief, our teaching and practice. We do encourage all our believers to do the same.

Bamulodheku (OI, 25.10.2014) expresses a similar idea as that by Kivunike. Her view is that she was ready to go and meet her Lord and Saviour Jesus Christ at His return.

While the DC takes the literal approach to understanding the Parousia, it is commendable for them to consider the theological meaning Biblical theology offers. This is the view that the coming of Jesus has brought the future to be realised in the present for all who believe in his incarnation, no matter their past (Hebrew 13:8).

f) **Belief in the universal guilt and sinfulness of all people rendering them subject to God's wrath and indiscriminate condemnation**

According to Pastor Mwesigwa (OI, 15.01.2014), this article is similar to (d) and above. However, what is clear in it is that it calls for individual and corporate repentance in order for the believers concerned to activate and actualise for themselves deliverance from bondage to sin and guilt. This is the main mission, which Jesus came to implement and the fundamental reason they named him Jesus, (Mat 1:21)

g) **Belief in the evangelism of the whole world and discipleship in accordance with the Great Commission in Matthew 28: 16 – 20**

This is one of the articles taught by the DC and practised most in the whole of their statement of faith. It refers to Jesus' sending of disciples into the world to teach, baptize and make disciples. It involves, preaching to the unconverted and baptizing them in the name of the triune God, teaching and nurturing the converted. Coppedge (2007:37) clarifies that Jesus sent the disciples to go to all people to:

Baptize them in the name of the Father, the Son, and the Holy Spirit as a symbol of their triune relationship with the believers.

Study findings disclose that a good number of believers know about the article and practice it. Isiko (OI, 22.08.2014) of Jinja DC expressed this article as important to them and the most known across the region. This is because it gives us the mandate to know Jesus and to share him with others.

Babirye (OI, 15.11.2014) from Kakira DC complements Isiko's expression by testifying that whenever she reads it, the article always urges her to go out to preach and teach the good news. In addition, Mukombe, (OI, 15.11. 2014) from Nakyerere DC, expressed her readiness to go anywhere any time for sharing the good news in obedience to Jesus Christ's Great Commission.

These examples indicate that there is obedience by Jesus' disciples filled with the power of the Spirit. They bring people to Jesus who in turn takes them to the Father. This is building God's kingdom on earth and preparing

the people for the coming kingdom. The DC therefore does well to emphasise this article.

The DC actualizes this article by spreading the Gospel and drawing members to the church. This is crucial for the Christian faith as Samita (2004:4) puts it:

Followers of Jesus Christ feel obliged to share the gospel with other people. The objective of sharing is that the Gospel may profoundly affect the recipients. Upon hearing the Gospel, the expectation is conversion by the recipients.

Samita's statement is central for all Christians as per the Great Commission that mandates all believers to participate in sharing their faith with others (Matthew 28:18-20). This challenges the church/believers to participate in advancing the gospel. In due course, effective practical methods follow. Right from its formation, the DC employed four methods for Gospel propagation. These include public worship on Sunday spiced with relevant preaching and teaching, Bible study fellowship, open air preaching (crusades), personal evangelism (door to door) outreach and school ministry. The DC follows believers individually and corporately using prayer ministry, counselling and guidance. The study has already presented and discussed these methods under the sub-section of the DC early methods of propagation. Through the years, however, the DC has added one method to the above four. This is the business people executive dinner. This according to Pastor Mugote, (OI, 15-01-2014),

...was conceived to reach out a certain category of people or the cream of society who are too busy to come to church

or to attend crusades and outreaches. This is a model adopted from the Business Men's Full Gospel Fellowship, which is an inter-denominational and international ministry aimed at witnessing to the business community.

Pastor Mugote's words are important because many business people and society leaders are not easy to reach. Through this method, the DC organizes luncheons and breakfasts in hotels where they invite executive people for fellowship and sharing the gospel with them. Through this executive method of evangelism, the DC is able to draw active membership from the elite society. The majority are men, as according to Crouse (2013:29) who proposes a mission that aims at encouraging businesspersons, through relationships, to seek Christ-centered living.

Crouse's proposal continues to reveal the urgent need there is to reach out to men who are fewer in church than women and youth. Kigenyi, (OI, 25.10.2014), a Christian businessperson in Jinja and a DC convert by this method, praised its effectiveness. In his testimony, he said:

This method is a good bait to fish out the big fish. For me I went to the hotel just to enjoy physical food and meet with other business people, but praise the Lord I came back with the most precious gift of Jesus Christ. Without it, I would have missed salvation.

Kigenyi's testimony further shows the method's effectiveness especially on the ability to reach out to the society leaders. These are the most responsible decision-makers and hence busy people. The category is composed of mainly leaders such as managers, business executives, administrators, commanders. Through such methods, the DC has been able to draw and recruit some of the

responsible community leaders into their church. However, it is worth noting that this method is expensive and exclusively used in urban areas. In the rural areas, the Gospel propagates through the first four methods.

The aforementioned articles of faith appear to be biblical and theologically sound doctrines that are worth cherishing, and adhering to for teaching. However, not all articles are unknown to believers. Although the study findings revealed fair knowledge of articles b, e, g, h, i, k, and m, to the contrary articles a, c, d, f, j and l were unknown to the believers. This implies that the DC needs to launch enough teaching to enable its believers learn and live out what they believe so that they can practise it in real life situations. When they do this, the DC will be intandem with Galgalo (2012:52) who stresses the importance for theological education arguing that ‘a strong church is not built simply on numbers but on the strength of its faith, for which theological education is imparative’.

#### **4.3.5 Other Emphases by the DC**

After examining the articles of faith, the researcher wanted to find out whether the DC has other emphases they live by. He came across three such additional emphases. These include claiming for anything, which is a prayer of faith where a believer believes that God will bring anything they ask for. Second is receiving health and wealth through faith, which leads to materialism. Finally, getting free things, which is a life, lived in expectation that since one is a believer, God gives him/her anything without labouring.

Claiming for anything in Jesus' name emerged as the most prevalent feature for both categories, that is the ordinary Christians 111 (58.4%) and church leaders 83 (53.2%). Receiving health and wealth followed claiming for anything in Jesus' name, scoring 78 (41.1%) for ordinary Christians and 71 (45.5) for the church leaders. The aspect of getting free things without working for them scored the lowest frequency and percentage across all the categories. These results appear in the table below:

**Table 4.11: What else the DC Emphasizes**

What the DC emphasizes	ORDINARY CHRISTIANS			CHURCH LEADERS		
	Freq.	%	Cumulative %	Freq.	%	Cumulative %
Claiming for anything in Jesus' name	111	58.4	99.5	83	53.2	98.7
Receiving health and wealth through miracles	78	41.1	41.1	71	45.5	45.5
Getting free things without working for them	1	0.5	100	2	1.3	100
Total	190	100		156	100	

*Source: Researcher's Primary Data, December 2013*

#### 4.3.5.1 Claiming for Anything in the Name of Jesus

The above table disclosed the aspect of claiming for anything in the name of Jesus, as highly prevalence in the DC. This scored the highest frequency. This indicates that many DC Christians in Busoga subscribe to it. Pastor Mwesigwa (OI, 15.01.2014), observed that this belief and teaching links to the Bible. He identified such claiming as a prayer full of faith. He continued: 'The DC urges believers to pray without ceasing (1Thessalonians 5:16), and hinge prayer on the name of Jesus Christ (John 14:13).' This kind of prayer

yields great divine harvest because the believers' faith unlocks doors for receiving God's promises.

Pastor Mwesigwa sheds light on the understanding of the source of these claims for the DC believers. Following Mwesigwa, Kayanga (OI, 25.11.2014), a member of Kaliro DC, testified about how she claimed and received things in Jesus' name. She said:

Claiming things in Jesus' name works. First, I was poor and semi illiterate. I prayed in Jesus' name claiming for wealth and learning how to read and write. Praise the Lord He granted them. As a single sister, I claimed for a husband and got one when I was forty years. We are now happily married and have two children.

Such testimonies fill the DC believers in Busoga. They are good examples of faith with results. However, they face a challenge of producing believers, who face life by the strategy of claiming free prospects for their future as Dyrness et al (2008:646) observes:

Faith becomes a condition for God's action and the strength of faith measured by results. Material and financial prosperity and health sometimes seen as evidence of spirituality, and the positive and necessary role of persecution and suffering often ignored.

These Correspond with Dyrness et al observation, making faith a condition for receiving results lapses into the trap of salvation by works. This is because the believer who prays looks to God as the one who rightly owes him or her mercy and grace of expected results. This no doubt is a return to pre-reformation Christianity. It could also reduce on the believer's ability and willingness to work since they can only claim for things and receive

them in Jesus' good name. The road such believers tread make the DC fellowship to journey risks of becoming modern followers of Pelagius. As Hastings (2000:531) warns:

Pentecostals risk turning an otherwise dynamic movement in the Holy Spirit into something static, built upon a single event theology.

Like Christians of every age, Pentecostals of the DC may need to learn some lessons of 'living by faith' from the Bible and Church History.

#### **4.3.5.2 Receiving Health and Wealth through Miracles**

Christianity generally understands miracles as extraordinary happenings of God in the physical world, standing over against the normal order of nature for a religious purpose (Hastings, 2000:531). Pentecostal believers expect these extraordinary happenings anytime, anywhere, in any form. According to Dyrness et al (2008:646),

Pentecostals understand that preaching of the word in evangelism is a command accompanied by 'signs and wonders', and divine healing in particular as an indispensable part of their evangelistic strategy (sic).

In the DC, the study found that the belief and practice in accessing health and wealth through miracles exists. Believers pray for health and wealth nearly all the time and for living a victorious life. The DC teaching emphasises belief in a big God; the God of faith and miracles. They teach that God has the power to heal the sick. This is in tandem with Dyrness et al's (2008:646) view who write that 'Pentecostals believe that the person of God has power to heal the sick and ward off evil spirits and sorcery'.

Pastor Kasanka (OI, 14.07.2014) of Iganga DC testifies how such belief is common across DC churches in Busoga. He observes:

We pray for the sick and other people with various challenges in life expecting for miracles to happen. On a number of occasions, these miracles have happened and have had testimonies about Gods wonders.

Pastor Kasanka's testimony evidences the widespread nature of this Pentecostal theology where the prayer of faith presumes being a prerequisite for God answering prayers people offer. There are high expectations of miracles to happen. Also during the study, the researcher came across testimonies of people God healed or delivered through prayer. Such believers attributed those experiences to miracles. A case in point is Nangobi, a believer in Kamuli DC who testified that she experienced healing during worship. In her own words, Nangobi (OI, 20. 04.2014) said:

I used to suffer from constant headache but I praise God that he healed me. This healing happened during a service in church, when our pastor prayed for me, laid his hands on my head and I immediately received a healing miracle.

Nangobi's healing was a dream come true. It may compare with the healing of the man at the Pool of Siloam, who had lost hope for healing until Jesus appeared to revive him (John 5:1-15). A testimony from Tenywa, a member of the Kaliro DC, testifies how God delivered him. Tenywa (OI, 25.05. 2014) testifies:

An evil spirit used to torment me on a daily basis, but one Sunday God delivered me when the pastor prayed for me. That is my greatest miracle!

To augment these testimonies, Pastor Kapiriri (OI, 20.04.2014) of Kamuli

DC said:

People come with various testimonies about how God healed and delivered them from the oppression and bondage of evil powers. We usually join them in praising the Lord, the healer and victor at all times under all circumstance and in all places.

The same is true with other Pentecostals worldwide as Dyrness et al (2008:646) observed.

Pentecostals believe that the miracle power of the Old Testament rooted in God's promises is accessible to fulfilment in the present day believers in Jesus Christ.

This belief takes pentecostals to the Old Testament, Gospels and the Acts world, believing daily that whatever happened during the time of the Gospels and the Book of Acts could happen now. They read Biblical texts such as Matthew 10:1ff, Acts 3:1ff; 5:12ff, praying literally that whatever happened then should happen now. Such songs as 'Let whatever happened in Nazareth happen now...' punctuate their prayers. These helped the researcher to begin appreciating that the DC is a miracle-believing and practising church.

Further, the DC believes in acquiring health and wealth. It has to do with money and property or materialism. It also concerns the general increment in material possessions and economic welfare or wellbeing. It is equal to economic breakthrough. Several scholars seem to agree on this emphasis of Pentecostal theology. Such scholars include Larbi, (2001: xii), Kalu, (2008:255,263), Corten (1999:58) and MacArthur (1992:197), who describe

Pentecostal theology as a theology that emphasizes success. In addition, Gifford (2004:88) observes that this success must flourish in the names of their churches in their preaching and teaching, on the adverts for their crusades and in their personal and corporate incomes. These scholars reveal that some of Pentecostal Christianity are acquiring wealth and showing off.

Nakiyemba (OI, 20.05.2014), a believer from Kaliro, underlines the belief in instant economic breakthrough. In her testimony she contends,

I have seen God moving with me and lifting me from abject poverty to a middle-income earner. This has been through depending on God through prayer, a result of which I have seen God move and work in my Life. On some occasions, I have received money miraculously and on others, I have received money conventionally.

Nakiyemba is a believer in miracles, a characteristic seen among many Pentecostal believers. These call themselves PUSH to mean, 'Pray Until Something Happens'. This attitude of asserting personal effort for ensuring spiritual benefit is synonymous with salvation by works.

Bakaise (OI, 11.05.2014), a member from Kisozi DC, retorted that, 'when I kneel, God bends his ears, when I pray and pray with faith, God hears and acts. If anything delays to happen, I pray and fast'. Bakaise represents the constituency of believers who say that no one can move mountains but a prayer of faith moves God to move them. According to them, whatever they pray for must happen. They quote Elijah praying for the widow's flour to multiply and it multiplied (1Kings 17:7-16). They call this act of believing in God who causes things to happen or the multiplier effect. They also quote

Jesus and the Apostles in their miracles of material multiplication (Mark 6:37-43 and Acts 10:12-13). These events involve both wealth and health. In the health aspect, believers in the DC believe in divine healing. People or believers experience healing through prayer as already cited above. The testimonies given above concur with Corten, (1999:59) and Gifford, (2004:88) in their summary of Pentecostal Christianity on prosperity gospel. They say that, 'Pentecostal Christians are believers in the faith Gospel or the Gospel of prosperity or the health and wealth Gospel.'

This belief and practice have attracted many more people to the church as Kaudha (OI, 11.06.2014) from Kamuli DC testifies:

I was attracted to the DC because of the belief and teaching about health and receiving wealth. In addition, I saw some people receiving ministry prayer and instant healing. Therefore, I made up my mind to join the DC and enjoy the divine blessings.

Kaudha's testimony reveals that people join the DC for reasons including healing, receiving material benefits and other miracles. This is in agreement with Corrie (2008:205), who observes that, 'healing, guidance, protection from evil, success and prosperity are some of the practical benefits offered to the faithful members of the Pentecostal and charismatic churches.'

It is worth noting that such a belief in biblical miracles is good at solving human obstacles and challenges in the short run. However, it has a potential danger of producing literal Christians who believe only in miracles. The danger is to drown in looking for miracles whilst forgetting God the miracle

giver. If the DC will attain Christian maturity, they need balanced teaching and practice about health, wealth and miracles.

#### **4.3.5.3 Getting free things without working for them/wrong theology**

The study findings indicate that the DC has a small group of believers who are inclined on the tendency of getting free things, which is wrong theology.

Three congregations including Bugembe DC, Walukuba DC, and Nakyere DC constitute the group in question. Pastor Kivunike (OI, 25.10.2014)

admitted that:

We have a few believers especially the youth, who adhere to the teaching that once you come to Jesus Christ, things come your way free of charge since Christ has paid it all. This group lacks the urge to work particularly doing blue-collar jobs or anything that would make their hands or clothing dirty.

The groups' ideals and practice sharply contravene the biblical teaching concerning the triune God, who sanctified work from creation by working to form things. Then God set man and his wife in the garden to work and develop it as stewards of creation. Man and woman were to remain his workmanship, mutually responsible to each other, and directly accountable to God (Genesis 1:28-31, 2:15, Proverbs 6:6-11, John 6:28-30, Romans 12:8-11, Ephesians 2:10).

Pastor Mugote (OI, 25.10.2015, Jinja) gives his view of the DC saying:

The small group who do not want to work come from wrong teaching outside the DC. Right from the inception of the DC in Busoga, we have cherished the Christian values of work as taught by Paul in 2Thessalonians 3:8-10.

Paul's attitude about work is clear. Everyone who lives must work. Whoever is unwilling to work must stop eating. Thus, the idea of the believers who are unwilling to work is foreign according to Mugote. We note that this negative attitude to work was not originally conventional to the lifestyle upheld by the teaching and beliefs of the DC from inception.

### **4.3.6 Other Teachings of the DC**

#### **4.3.6.1 The Bible**

In addition to the above teachings, the study wanted to find out other teachings to which the DC attaches value. The one and only great teaching is the Bible as the Word of God. The Bible is the most important of all teachings in the DC because it is central and authoritative for Christian living. The Bible is God's revelation and eternal message. The DC leaders and followers believe the Bible to be the source of all authority, infallible, divinely inspired and necessary to instruct and lead people of God into the realization of salvation. There is a literal interpretation of the Bible (Musana, 1991:86). To the pentecostals, the Bible is final in all things. It is customary for Pentecostal preachers and believers to regularly make statements such as 'The Bible says'. These sayings aim to stress the unique nature of the holy book. Elder Were (OI, 25.10.2014) of DC Walukuba once commented on it thus:

For us Pentecostals, the Bible is final. We say and do nothing outside the Bible. Nobody is above God's word and therefore it remains the supreme yardstick for final authority, decision-making and high quality standard of living.

Elder Were's comment represents many similar minds on the Bible as the living Word of God and supreme authority. One of such voices was Banalekaki, (OI, 25.10.2014), who kept saying that 'to us, the Bible is foundational and pivotal upon which believers build their faith. 'According to him, it would be devastating lack of faith if believers doubted God's word, and began to question the Bible. Questioning the Bible is questioning God. This means that the Bible is supreme in all matters of faith. It is the Alpha and the Omega, the first and the last Word, for anybody who has ever lived on earth and prepared to reach their destiny after this life. Unfortunately, some people take the Bible for granted especially when they fail to read it correctly. They take it literally leading to literal interpretation and end up with a wrong application especially regarding biblical promises and pledges. Due to this approach, some Pentecostals read the Bible like a novel and so the interpretation goes. Still, on the use and interpretation of the Bible, to the Pentecostals, the Bible is full of promises and pledges. The DC believers claim Biblical promises, receive and enjoy them in Jesus' name. This gives them a desire to read the Bible with a degree of urgency and expectancy. Some of the things that they claim from God are health, wealth, protection, and deliverance from bondage, sickness and evil spirits/demons. Other claims include success in all areas of life. For example, education, victory, divine favour, restoration of broken relationships, employment or jobs and other life achievements.

God's promises to the children of Israel extend as God's promises for to today's Christians/Pentecostals. Those who come to worship God do so to receive and own God's promises made to them through their ancestors, and kept for them in the Living Word of God. Church service, by those who come to worship, read the Bible with an attitude of claiming whatever they read. The Bible is indispensable to the Pentecostals because it is revelatory and prophetic. Revelation fills Bible pages, and like the cup of salvation overflows in blessings of everyday life. It is common to hear leaders and members claim that God revealed to them an issue normally in the form of Bible study, dreams, visions or related scriptural experience. Such is common practice in the life, teaching and ministry of the DC in Busoga. (Mugote, Mwesigwa, Alambia and Siwu FGD, 20.10.2014)

#### **4.3.6.2 Worship in the DC**

This section deals with the act of worship in the DC. This concerns the activities during worship including rituals and practices of the DC as a worshipping community.

The DC has several forms of worship that vary according to the type of service taking place. According to Pastor Jumba, (OI, 20.04.2014) the DC does not have a written liturgy but one memorised in order:

There is an agreed procedure of liturgy but not written. This order however varies from congregation to congregation and from context to context. The common features include praise and worship, testimonies, words of prophecies, announcements,

ministry of the word, intercessions and deliverance of the oppressed.

Jumba's narration reveals that although the DC does not have a written order of service, they have an oral one written in their hearts and memory. It has worship forms that vary according to the context and type of service. In some cases, the form of services depends on the discretion of the pastor and their level of training.

This worship is both public and private. This study dealt mainly with the public worship because respondents preferred to deal with it.

**a. Public worship**

According to Pastor Kivunike (OI, 15.01.2014),

The DC has no written liturgy for public worship, but the pastors under spiritual guidance agreed on an oral liturgy. This oral liturgy takes this form of praise and worship, opening prayer, testimonies, songs and word of prophecy, preaching, offertory, intercession, dedication, conclusion, etc. depending on the context.

From the researcher's PO (2014), public worship normally begins with the time of praise, followed by adoration and ends with sharing the word of God's grace. It begins with songs of praise, which express the goodness of God and culminates into prayer where believers present themselves to God and ask him to cleanse them and enable them enjoy his presence. Here worshippers make loud individual prayers spontaneously. Believers are allowed time to talk to God freely expressing that He is worth of all glory, honour and praise. They thank God for his goodness, love, care, providence

and protection. The leader then invokes the Holy Spirit to fill them, anoint the leaders and speakers used for God's glory and for the edification of the church. Many believers like this time. Kyabita (OI, 25.10.2014) one of the believers from Bugembe DC remarked this about praise and worship:

I really enjoy the time of praise and worship in our church. This is because that is when I feel God's presence. Therefore, I make sure that I go to church early in order not to miss that special time of encounter with God.

Kyabita's testimony points to praise and worship, as one of the moments in a church service, which attracts believers to the DC.

The time of testimonies follows praise and worship during which believers share about what God has done for them in the week or generally in the past. Visiting worshippers and elders get the first priority in doing this. People always share their past and present experiences with God in form of thanking Him for all and especially victories. Sometimes they also share regrets for the past failure and at times ask for prayers from the congregation. This concludes with a time of prayer in form of thanksgiving, commitment and at times deliverance for the oppressed. It should however be noted that most of the testimonies are characterised by victories. This implies that the DC believers are more inclined in sharing victorious experiences and not failures. This leaves many gaps in the story of Christian experience where there are victories and failures. It is therefore an imbalance in Christian growth.

After an interlude of songs, the time for the word of prophecy follows. This includes foretelling and forthtelling by elders/prophets identified as gifted in this area. In a given service, these are not more than four. Prophecy varies from individual to communal. It covers various aspects of life and ministry.

After prophecy, the ministry of the word follows which includes preaching and teaching God's word. This is done by an elder/pastor after due preparation. In most fellowships or services, and preaching involves the use of English translated into local Lusoga dialects and vice versa. Preaching is the apex of service and its duration is a minimum of one hour. During this time, believers sit attentively to receive God's word with interjections including but not limited to hallelujah, praise God, say-it-brother/sister, Amen, at regular intervals. A concluding prayer and altar call follow the sermon. The act of altar calls or calling people to receive Christ contradicts the name of their church 'Deliverance', meaning a church of those who have been delivered or the saved ones only.

Songs accompany the activity of giving offerings to God. Here believers willingly move in front to take their offerings. The giving includes tithes, free will offerings, and thanksgiving, and development, offerings for the needy and others as the context dictates. This is a crucial activity for the church to raise financial support. This activity ends with prayers of thanksgiving and committing the givers to God.

A usual Sunday worship in the DC concludes with time of intercession and supplications, which at times culminate into individual counselling and deliverance. This is the time for praying for others and the needs of the world, binding the enemy in Jesus' name and delivering the oppressed in the power of Jesus and asking for his guidance and blessing to the believers. The study found out that in some cases, this time preceds the message time. Whatever the case however, the time may include: praying for the sick and anointing them with oil and laying hands on them. At times, seclusion of believers is necessary for those who need special prayers and deliverance. The service ends with the biblical words of fellowship from 2 Corinthians 13:14.

May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

The study findings also indicate that the duration of a Sunday service is an average of three hours. In spite of the length of the service, believers stay in church from the beginning to the end of the service. They are with the leaders of the service at every stage meaning that the services are participatory as Nangobi (OI, 25.11.2014) testifies.

Whenever I come to church, I enjoy every bit and go back edified. I sit attentively in order not to miss any step of worship. My encouragement to all believers is that they should do the same by coming early and leaving at the end of the service. With this, they will grow in faith.

Nangobi's testimony explains the reason why DC believers stay in church for long hours in order to grow.

Since the liturgy is informal, the activities mentioned, do not follow a particular order. An activity may be done at any given time of worship depending on the leader and, as they usually say, according to the guidance of the Holy Spirit. Since the Holy Spirit is God of order, the DC leaders and believers need to be more orderly in worship (1Corinthians.14:15).

**b. Rituals and Practices**

These include baptism, Holy Communion, and wedding, dedication of newly born children and property and burial of the dead. There is variation from congregation to congregation. This congregational variation depends on leadership and context. These are special ceremonies performed by leaders (pastors) and they have bearings and milestones on the believers' journey of faith.

- i) Baptism: Once in DC's life marks the end of the old life and the beginning of new life. Death of the old nature and rising with Christ (Romans 6:3ff) performed by pastors also in fulfilment of Jesus' command (Matthew 28:18) and in commemoration of Jesus' own baptism in Jordan (Mark 1:9). Central to their baptism is the importance of the believers (recipients) confession of Christ. In addition to baptism is the dedication for the newly born children and recently acquired property.

- ii) Holy Communion: Eating and drinking of bread and wine or any other soft drink in memory of Jesus' death and resurrection. Done mainly during Sunday worship. This commemorates the inauguration of the sacrament of Eucharist or Holy Communion by Jesus Christ (Mark 14:22-26). It also varies from congregation to congregation depending on the leadership. However, Holy Communion takes place (celebrated) mainly in urban churches. The churches in the rural areas do not usually celebrate it and some believers even do not know about it. The reason for this difference depends mainly on the level of education and training of the pastor and their exposure. This therefore presents the need for teaching about the Holy Communion in the DC.
- iii) Marriage or Holy Matrimony taken from Genesis 2:18-24, 24:1-end ends single life. It marks the beginning of a life long period of staying together of two believers of the opposite sex who become a couple until death. The candidates must be 18 years and above having made a voluntary decision. Before the wedding day, the couple shares their intentions with the church, seek the consent of their parents, go through premarital counselling sessions and then come to church to be wedded officially by a senior pastor. The DC upholds the official biblical teaching of marriage and condemns vices such as homosexuality, lesbianism and others (Romans 18:1-end).
- iv) Burial of the dead is the farewell service held for the dead DC believer. It sends off the dead believer and comforts the bereaved family and the body of believers. The order begins with praises and

ends with committal prayers. Before and during the time of lowering the body in the grave, the service includes praise and worship, testimonies, eulogies, intercessions and preaching. It marks the send-off of the deceased from the living community. The sermon is usually evangelistic inviting the living to believe in Jesus Christ who is the Christian's living hope. This also involves inviting mourners to offer their lives to Christ. The bereaved family members are encouraged to believe in Jesus Christ with the hope that since the deceased was a believer, they would meet with him or her some day in heaven.

It is worth noting that not all the above rituals and practices are a necessary obligation for every believer. However, every reasonable believer ought to undergo them as a member of the DC.

#### **4.3.7 Summary of the section**

This section explored and examined Pentecostal theology of the DC at various aspects. First, salvation is the nucleus of the DC theology where every believer claims to have had salvation. Second, the DC's statement of faith highlights its basic doctrines. Scripture, believers' experiences and practices served as lenses for the evaluation of the DC's Thirteen Articles of Faith. However, findings indicate that apart from a few articles such as (a), (b), (d), (e), (g), (k), (m), the rest and (i) are more on paper than in believer's heads and hearts. This reveals the need for the DC leadership to teach the followers these basic tenets of the Christian faith.

Third, three other emphases of the DC theology were evaluated noting that there is a need for a deeper understanding of wealth, health, healing and miracles and how they function in the lives of believers. Further still, it is worth noting that the DC needs to teach more on the believer's attitude towards work.

One therefore undertakes that Pentecostal theology of the DC in Busoga is not a new theology; it is the same theology earlier taught by mainstream Christianity. The only difference lies in the DCs emphasis on a believer living spirit-filled life.

#### **4.4 The Socio-Economic Contribution of the AIPC of the DC in Busoga Region**

##### **4.4.1 Introduction**

The third objective of the study was to evaluate the contribution of the AIPC of the DC to socio-economic development of Busoga. Having evaluated the spiritual and theological contribution in the last section, we now turn to the role the DC has played in this sphere. In so doing, we are aware of the backdrop of prevailing perceptions that Pentecostals are socially disengaged and lacking in social vision or concern. However, this is contrary to some other news of some scholars. For instance, Dyrness et al (2008:645) observe that:

Pentecostal Christians in the majority world have made a real and vital contribution to a dynamic and contextual pneumatology. The desire to meet the physical, emotional and spiritual needs of people,

offering solutions to life's problems and ways to cope in a threatening and hostile world, motivated them.

Dyrness et al (2008:645) further observe that:

Their (Pentecostal) bishops, pastors, prophets and evangelists proclaimed that the same God who saves the 'soul' also heals the body and is good and interested in providing answers to human fears and insecurities, accepting people as having genuine problems and trying conscientiously to find solutions to them.

From the above observations, a conclusion by Dyrness et al is that there are far more contributions by Pentecostals in the real human needs. They are often engaged in promoting the holistic needs of humanity. This engagement includes spiritual, social and economic needs.

To understand the DC's socio-economic engagement, we posed a number of questions to respondents. These questions addressed issues of education, social action, social welfare, health, business and economics, human rights advocacy as well as conflicts resolutions and participation in civic and political leadership. According to the findings, education scored the highest frequency of 55 (35.5%). Christian participation in social action followed with 32 (20.5%), which was closely followed by compassion ministry to the children and the needy 24 (15.4%). Bible school/seminary and health activities are the other contributions by Pentecostal churches in Busoga both scored the same frequency of 10 (6.4%). It was however, observed that the church has not done much in the areas of helping the disabled, peace, human rights advocacy as well as conflict resolution, Christian participation in civic

and political leadership. These scored the lowest frequencies and percentages of 8 (5.1), 3 (1.9) and 1 (0.6) respectively. This is in agreement with Gifford (2004:144) who established that the contribution of Pentecostal churches to society includes poverty eradication done through helping the oppressed and impoverished, provision of education and participation in HIV intervention programmes. Kalu (2008:135) adds that the Pentecostal churches provide employment for people in their projects such as bakeries, laundry services as well as schools.

In an FGD (OI, 25.10.2015), Sam Mugote, Sarah Nampindo and Martin Mwesigwa and Elijah Siwu who are senior church leaders in Jinja, it came out that the DC had made a major contribution to the social, political and economic contribution in Busoga and beyond. In their own words, they generally asserted that:

We have built schools, initiated projects, CBOs for example The Aids Intervention Program (TAIP) to provide HIV/AIDS awareness, capacity building among evangelical church workers in the fight against HIV/AIDS especially in the mitigating factors, sensitize and train church leaders in various issues especially those that are rife in the communities and health centres and compassion programs. We also organise seminars and workshops to strengthen the institution of marriage as well as participating in civic education. We are currently rolling out a project of massive tree planting to contribute positively towards environmental preservation. We have encouraged projects such as brick laying, piggery and crop growing in our village churches.

This is a general narration concerning the major areas of the DC contribution in Busoga Region in various aspects of life. The subsequent subsections and

paragraphs convey the details of these contributions of the DC in the region of study.

#### 4.4.2 The DC in Education

Findings from the study indicate that the DC is involved in and has greatly contributed to formal education through establishing schools in Uganda and Busoga in particular. This is through its Jesus Others and You (JOY) education programme. The word JOY in this case stands for Jesus first, others and yourself. Through the JOY aspect, the DC has promoted and emphasized the establishment of schools, thereafter known as JOY schools. These schools include JOY Primary Schools in Jinja, Wairaka to mention but as indicated in the table below:

**Table 4.12: Showing the DC Joy Schools in Busoga**

SN	District	Name of schools	Pupils' Enrollment
1	Jinja	Mpumudde P/S,	350
		Wairaka P/S	308
		Walukuba Nursery and Compassion Centre	402
2	Kamuli	Kisozi Nursery and P/S	184
		Kamuli Nursery and P/S	228
3	Kaliro	Nabigwali Nursery and P/S	214
		Naigazi Nursery and P/S	320
4	Namutumba	Nakyere Nursery and P/S	152
5	Iganga	Iganga Nursery and P/S	148
6	Mayuge	Mayuge P/S	184
		Lingira SSS on Lake Victoria.	102

*Source: Researcher's Primary Data November 2014*

Information from the table above indicates the strategy taken up by the DC to ensure provision of formal education across the entire Busoga Region. The DC has taken after the missionary churches that wherever they set up a

church, they also establish schools as centres of evangelism and ministry. The information further indicate that the DC has ensured provision of formal education at all levels in the region save for the University level.

The curriculum inculcated in these schools caters for holistic education, which means training the head, the heart and the hand (3Rs). The JOY schools' curriculum put spiritual and moral education at the centre. Christianity and moral education is important in the children's education or upbringing. In an interview with Mrs. Olivia Kabale (OI, 15.12.2014) the first head teacher of JOY Primary School, Wairaka, stressed the importance of schools with Christian foundation and thus said that;

Here we teach like any other school following the Ministry of Education and Sports curriculum, but the unique thing for us is that we stress Christian discipline and moral education. Our pupils learn Christian discipline through activities like prayer and Bible study on a daily basis. In addition, there are sessions on moral education, physical education, games and sports plus performing arts, where we instill Christian virtues like good behaviour, salvation and others into our pupils.

Kabale manifests the opportunity provided by the education system to ensure that pupils get spiritual grounding alongside the normal education curriculum as provided for by the Ministry of Education and Sports. Thus, the curriculum aims at providing a complete education for producing a complete person. This therefore contributes positively to the shaping of morality to the respective communities in the region.

During an interactive interview with church leader, in their respective churches, it emerged that JOY schools benefit the respective communities through educating local children. These schools have full enrolment, as already observed in the above table, provide meals, and their curriculum includes religious education. They recruit workers from within the community, provide market for food supplies to the community. The schools also avail their facilities such as furniture and buildings to the community for social functions and or national activities like voting and massive immunisation campaigns.

One parent, Paul Wandera (OI, 16.12. 2014), who had a child at JOY Primary School, Jinja, praised the good work done by these schools in promoting holistic education. He narrated how JOY schools are a gift to the community. In his own words, Wandera said:

We are happy and blessed to have the JOY education programme in our area. It is a gift to us in that at JOY primary school, they teach holistic education that informs the head, the mind and the hands.

One of the former pupils of the school Fred Banalekaki stressed the aspect of care for children as a major provision in these schools. He said that, at JOY Primary School, teachers are not only teaching but they also offer parental guidance, caring for their pupils at school and outside school. This resonates well with Tom Tuma (2013:5) who observed that the current Christian education is a true replica of the missionary education, which he viewed as simply a process of providing people with information and character training. The informed and character-formed products mean that the JOY

schools provide christen and moral education that would be useful in the spread and growth of the church. In relation to Tuma's observation above, Kiwoire (OI, 17.12. 2014), a pastor at Kisozi DC, stressed the importance of their schools in boosting the spread and growth of the church. In his own words,

Our simple nursery and lower primary school that started two years ago with four children only is growing like a mustard seed. We now have over 180 pupils and they are doing well. The children come to our Sunday school on Sundays and are bringing other children and their parents to church. In addition, the teachers also help in our Sunday school.

Pastor Kiwoire's assertion in general reveals that these schools are playing their role as centres for evangelization where pupils receive Christian spiritual nurture first and then other subjects follow. In addition, these pupils are the first congregants for the pastors to share the Gospel most of the time. They are therefore the fallback congregation. These pupils later impact on their colleagues back home/communities as well as their parents who get impressed with the behavioural change of their children. This manifests in the aspect that the Kisozi DC School has children from parents of varied religions, and that these children come to Sunday school. This assertion further reveals the strategic positioning of the school in terms of recruitment of pupils and as an evangelizing agent in the community. To compliment Pastor Kiwoire, Bamusungwire (OI, 16.12.2014), and one parent pointed out the unique character of the pupils from this school. He observed:

The pupils from the DC school are unique; their character is well- formed. This makes them different

from any other children around. Their uniqueness comes out in the way they conduct themselves. They are highly disciplined.

The character formation here arises from the fact that the school bases its education programme on a biblical foundation as Sarah Nabirye, the head teacher of Kisozi DC School explained. Nabirye attributed their high level of discipline reflected in their good conduct at home, school and in the community as coming from their Christian spiritual values. Specifically, the pupils learn to be respectful to one another and their elders, parents, leaders, be one another's keeper, be prayerful in all aspects of life, be servants to one another and above all fear God and love wisdom. All this is being dependent on the Bible for holistic education following the words of Proverbs 22:6: train a child in the way he should go, and when he is old, he will not turn from it.

This biblical teaching of proverbs 22:6 as quoted above according to Nabirye is the DC's propeller in building a firm foundation for their pupils as young Christians and later as adults. A similar approach prevailed throughout their schools across the region. For example, at Nabigwali-Kaliro DC, cleanliness earned their pupils praises. Their emphasis on primary health care and personal hygiene as based on biblical teachings such as Numbers 31:24 'on the seventh-day, you shall wash your clothes and then be clean, Katengeke (OI, 17.12.2014, Kaliro) a parent in Nabigwali DC School, observed,

We have had and we still have children in other schools alongside the DC school, but the children in the DC are cleaner, compared to those from other schools.

Katengeke's observation still puts the DC school in a unique position. It points to the aspect of importance of the Book of Numbers 34:24, which uphold physical cleanliness as a major value for learning at the foundation of one's life. The same teaching on cleanliness cuts across the DC schools in the entire region.

Following cleanliness, holistic education reflects in the character of the pupils, their spirituality, and their performance in sports. Tubagain (OI, 17.12.2014), a community leader in Nabigwali, praised the contribution by the DC in providing holistic education to the young children of their community:

The DC has a school in our community that provides unique education to the pupils. Next year they are likely to register more pupils because the community is impressed with the way they teach the whole child.

The provision of unique education has served as an advertisement for the school and church in the community. The people are happy to have the church and school amongst them. That is why they respond positively by bringing the children to the DC school.

The holistic approach to education also received praises from people of Kamuli. The DC in Kamuli too, has a small school, which is making steady progress. Here the school also functions as a centre for outreach for the

church. Pastor Kapiriri (OI, 18.12. 2014, Kamuli) revealed how this school is connecting the church with the community:

Our DC school has helped to bridge the gap between the church and the members of the community through the children and other school's programmes we are able to reach out to the parents with the gospel". This is through our interaction with the parents when they come to school for functions and when our teachers visit them in their homes.

The two-fold outreaches take the following forms.

Firstly, during parents and teachers' meetings at school or concerts, the church has an opportunity to talk to parents about the Gospel.

Secondly, during the teachers' visitation programme, they interact with children and their parents in their homes. The teachers are Christians and they use such an opportunity to share the gospel. Study findings further indicated that some parents or guardians had joined the DC through such interactions. One of the beneficiaries of such outreach programmes. Namugeere (OI, 18.12. 2014), who converted during such a visiting programme, said:

I thank God for the visitation programme of our DC school from which I have greatly benefited. I surrendered my life to Jesus Christ during one of the home visits by the teachers who came to visit my son who is one of their pupils at their school. These shared the gospel with us at our home and with no reservations I surrendered my life to Christ."

Namugeere would not have become a Christian, if she, had not been visited by the school team. Namugeere's testimony here reveals the evangelistic role

the DC is playing through her school ministry. Therefore, the above observations and statements also show the importance of education in the spread of the Gospel.

Furthermore, the DC school earned credit for excelling in co-curricular activities. These include music dance and drama as well as field-and-track games. A case in point was in Nakyere DC where Kaboona (OI, 17.12.2014, Nakyere), a community leader had this to say about the school;

The residents of this village and the surroundings are happy about the performance of the DC school in our area. They perform well especially in music, dance, drama and sports activities. It is our prayer that they continue excelling in other areas as well.

Similar praises about the DC's school performance were rife among the residents of Nakyere. This was due to the school's good performance in MDD in primary competitions and other areas. Kigenyi (OI, 17.12.2014), one of the parents, attributed this performance to their being Christians:

We are able to do this because as Christians we know that it's God who enables us to do well (Philippians 4:13).

Kigenyi's assertion shows how the belief in God and His word goes a long way in shaping the content and methodology of teaching. Because the DC teachers are Christians, their Christianity informs the choice of what to teach and how to go about it. The DC therefore is doing well in the provision of formal education in the areas where the JOY programme is operating.

Since education is not only formal, it was important for the study to look at the area of informal education in order to evaluate the DC's role or contribution in this regard. The findings indicate that the DC carries out informal education through sermons and teachings, seminars workshops, conferences, retreats and meetings, which are occasional. Through such activities as already mentioned, knowledge and information is inculcated and learning takes place as manifested by the testimonies below. Kadhume (OI, 15.12.2014) a pastor from Lingira Islands, testified that:

All my trainings for ministry have been through conferences, workshops, seminars, and retreats. These have been and still are helpful in my ministry.

Kadhume's testimony reveals that the DC has untrained pastors. Such pastors depend heavily on the informal training they get from the above fora. These do not only benefit pastors, they are for ordinary Christians as well. A case in point is Bakita (OI, 17.12.2014) who testified to have learnt personal hygiene from one of the seminars held at church. She observed,

I used to be untidy at home but one day during a seminar on personal hygiene, my eyes opened and since then there is a great improvement.

Bakita's observations reveal how a number of Christians benefit from the short seminars held or organized by the DC. Sometimes the Christians request for seminars on a marriage issues, spiritual growth and warfare self-help projects, as well as income generation projects and in other cases the activities are organized by the church leadership.

It is worth noting that on many occasions, informal learning takes place unconsciously. Later, the learners find themselves behaving differently and hence behavioral change. Such behavioral change is a result of short-term training and seminars. This indicates the big contribution made by the DC in the area of education. This education contains both spiritual values such as behavioural change and physical education and science. Such values take place both formally and informally.

In addition, the DC contributes to education through theological education and training. The DC does this in partnership with Bible schools locally and internationally. Locally the DC had its ministers trained in three institutions. First, some pastors were, trained at Alpha and Omega Theological Seminary at Buwenda in Jinja district. This seminary is part of the Omega Ministries, which is under Global Outreach International, a Christian interdenominational evangelical organization. Here pastors are trained and commissioned for ministry. Patrick Ngobi (OI, 14.12.2014), a tutor in this seminary stressed the ministry done at Alpha and Omega. In his own words, he said that:

Here we train and equip ministers for the work of ministry. This is in fulfillment of Ephesians 4:11, which is equipping the saints for ministry. This seminary is evangelical and interdenominational one. One of the churches we train for is the DC

Ngobi reveals the work, vision and mission of the seminary in the church. In complementing Ngobi, Pastor Siwu (OI, 15.12.2014), and an alumnus of this seminary had this to say:

Alpha and Omega seminary does a great Job. I am one of its products so far we are five graduates from the seminary. Indeed, we are all living testimonies for the institution as far as performance is concerned.

Siwu's compliment stresses the role Alpha and Omega Seminary plays in training church ministers for the DC and other churches.

Second, is the Glad Tidings Bible College Makerere (Kampala). This college belongs to the Full Gospel Church in Kampala and trains pastors for several Pentecostal churches. The study findings indicate that this college has so far trained one pastor (Charles Obwana) for the DC. Third was the training of lay ministers. Here, the DC has benefitted a lot from the youth with a mission (YWAM). This is also an interdenominational training ministry belonging to youth international. Here they had a centre at Wairaka College where they were training Christians especially the youth in evangelism and discipleship. YWAM had benefited over 24 youth for the DC in Busoga.

Eleth Tusubira (OI, 15.12.2014), a beneficiary testified

YWAM gives good preparation for lay ministry particularly in evangelism and discipleship. I trained from there in 1988, the knowledge and skills I acquired from there has helped me to minister as a disciple may in Christ's kingdom.

Tusubira's testimony shows the contribution of the YWAM in training ministers for the churches where the DC is among the benefactor. Infact

some of the most performing youth leaders in Busoga Region have went through YWAM centre in Wairaka.

On the international level, this trained a number of its senior ministers from Nairobi Evangelical Graduate School of Theology. This college now known as Africa International University (AIU) has trained a number of ministers for the DC. The DC was also making some initiatives to link and network other training organizations such as Kampala Evangelical School of Theology (KEST) for the training of their pastors.

#### **4.4.3 The DC in Economic Development**

The DC has made steady progress in contributing to the social and economic development of Busoga community. Study findings indicate that the DC set up a JOY development fund in 2012 whose role was to raise funds and boost the church's income by looking for avenues of income generation such as investments for the church. The DC has contributed economically mainly in three aspects. These are shaping the attitudes of its members towards work or the DC work ethic, boosting income generation through agricultural development and mobilizing savings, credits and investment. Concerning the DC work ethic, the two leading pastors, Mugote and Siwu (FGD OI, 15.01.2014) gave the Bible as their basis. The pastors' view was in tandem with Kansime's (2015:77) observation that:

People should work because God was a worker and when he created man, he commissioned him to work saying: be fruitful, multiply, and subdue... implying

that work belongs to God and human kind honored to do God's work.

Kansiime's observation gives the basis of work for all Bible-believing people, that God gave work as a blessing to his people. Pastors Mugote and Siwu (OI, 15.12.2014) retorted that following the Genesis story, work is a blessing to humanity and therefore the basis of the DC work ethic. They quoted other scriptures, which strengthened the idea of work as a blessing and people as workers. These scriptures include

Genesis 2:15, the Lord God took man and put him in the garden of Eden to work in it and take care of it; John 5: 17, my father is always at work and to this very day I too am working. 2thessalonians 3:8 – 12, for even when we were with you, we gave you this rule if a man does not work shall not eat. We hear that some among you are idle. They are not busy; they are busy bodies. Such people we command and urge in the lord Jesus Christ to settle down and earn the bread they eat.

The above biblical quotations shape the DC believers' attitude to work. According to this view, God is the first worker who sends and empowers the Christians to go and work. Laziness is, negated as poor attitude to work which leads to poverty and underdevelopment as quoted in Prov. 6:10-11,

A little sleep, a little slumber, a little folding of the hands to rest – and poverty will come on you like a bandit and scarcity like an armed man.

In light of this proverb, DC believers are always encouraged to view work positively and do it with all their strength, skills and joy as a blessing.

To supplement these pastors, Enoch Arubu (OI, 18.12.2014), a leading Deacon in Jinja exclaimed saying that:

Every able believer in our church is encouraged to approach work with sincerity and happiness. Infact we enjoy hard work.

Arubu's exclamation gives the view of the DC followers about work. However, other study findings indicate that the DC has a minority group of followers who do not believe in hard work. Pastor Nakitembe (OI, 18.12.2014, Lubani) revealed that

Although the Bible and DC teach and encourage hard work, we have a group of youths who do not believe in working hard especially when it comes to blue-collar jobs/manual labour. This group believes in miracles that God who provided miraculously in the past will still provide.

Nakitembe's revelation implies the negative attitude of these youths about work. They often pray and believe in miracles saying that the Lord they believe in is also God of miracles. Their prayers are full of claims in the name of Jesus the provider believing that he will provide miraculously. Therefore, there is still need for balanced teaching on faith, prayer and work by the DC.

The second aspect of the DC's contribution to the economic development is in the agriculture sector. Findings indicate that that the DC was making a mark as seen in a number of rural areas such as Kamuli, Kisozi, Nabigwali and Lubani. In Kamuli, the DC has both commercial and personal plantation on a chunk of land measuring about 20 acres. This big plot of land was

...serving two purposes. First, acted as a demonstration for individual Christians to learn from, and second, as income-generating project for the church. Crops grown here were mostly seasonal crops including maize, beans, cassava and potatoes. In an interview with Kapingiri (OI, 20.04.2014) the pastor of Kamuli DC, he said that the DC was contributing towards the economic improvement of peoples' lives in terms of production. In his own words:

In agriculture, we are making a big headway. We have land for both the church and individual Christians. We are doing a number of things on this land. We started slowly but we are making steady progress. We have a big garden for the church that is used as our demonstration for individuals to learn from and thus apply to their gardens

Pastor Kapingiri's narration reveals the effectiveness of the approach taken by the DC in the agricultural development of its members. By establishing a demonstration garden on church land, it means that they are practically teaching members in agricultural management skills. Church members come and practically learn from here after which they go and practice in their personal gardens. The implication here is that the DC has taken the right approach in fighting poverty through agricultural development. In addition, through this strategy, the DC is not only boosting member's income, but rather ensuring food production for the families and surrounding communities. It is worth noting that food and income are some of the necessities for family stability and community wellbeing. In addition, they are major indicators for socio-economic development.

Bamulumbye (OI, 20.04.2014) a member of Kamuli DC complimented Kapiriri's narration and he testified that:

I praise the Lord to be one of the beneficiaries of a small agricultural programme at our church. Whatever we do in our church garden; I come back and do it at mine. This is now the third year and things have changed for the better. Proceeds from the harvest have helped me to put up a permanent structure for my family.

Bamulumbye's testimony further displayed the role played by the demonstration garden of the DC Kamuli and their impact to the members. The impact made here was multi-faceted; first was equipping the members with the necessary skills. Second was consistence in working with joy geared towards production for survival and development. Stewardship came third as hereby exhibited by its members such as Bamulumbye in handling the proceeds of their labour.

Further still, there were strides made in poultry and animal husbandry. These took place in churches such as Bugembe, Walukuba, Kakira and Iganga. While in other churches that is Nakyere, Nabigwali and Lubani, 24 Christians were involved in piggery and 10 in afforestation.

Furthermore, the DC Christians were being encouraged to participate positively in the government's wealth creation programme locally known as 'Bona Bagagawale' This programme entailed agriculture and animal husbandry. The government was training farmers and distributing seedlings of various crops to various farmers in the country. In Busoga Region, Pastor

Sam Mugote was championing this programme. His leading role definitely gave the DC an upper hand in enabling its believers participate and benefit.

The third aspect of the DC contribution in the economic development was in the areas of savings, credit and investment. The study found out that the DC had contributed in these aspects as well. This happened through SACCOs established by The Aids Intervention Programme (TAIP) as indicated in the table 4.13.

**Table 4.13: DC SACCO Distribution in Busoga Region**

SN	Name	Location	Membership
1	Jinja	Jinja	62
2	Bugembe	Jinja	68
3	Kakira	Jinja	58
4	Walukuba	Jinja	60
5	Iganga	Iganga	70
6	Lubani	Iganga	38
7	Kisozi	Kamuli	50
8	Kamuli	Kamuli	58
9	Nabigwali	Kaliro	46
10	Nakyere	Namutumba	24
11	Mayuge DC	Mayuge	42
12	Mayuge Christian woman's	Mayuge	38
13	Bwondha Christian business	Mayuge	26
	Total		640

*Source: Researchers' Primary Data October 2014*

Each of these churches had a SACCO and the other three were in Mayuge district. These SACCOs were doing well in fostering economic development of their clients as exhibited in the testimonies.

In Iganga, for example, Pastor Kasanka (OI, 14.07.2014, Iganga) explained the role that the Iganga DC SACCO played in fostering economic growth of its clients. He said

There is an economic liberation going on among our believers especially the members of our SACCO that we found four years ago. Now, it has 70 members with 45 women and 25 men. These members started with saving fifty thousand shillings (50,000/=) per month which money altogether has now accumulated into millions of money. This is life transformational and indeed a blessing to our church.

Kasanka's explanation reveals helpful and transformational these SACCOs have been in the economic growth of their members. The study also found out that most of these members were ordinary Christian businesspersons working in Iganga Municipality market. They were involved in various business activities such as vending food, dealing in secondhand clothes and selling fish.

In complementing Pastor Kasanka, Namugaya (OI, 20.07.2014) the leader of Mayuge DC Christian women's SACCO revealed how they were making a big progress. Namugaya reported that:

We thank God and the DC for putting us into business. This SACCO started in 3 years ago with 12 members. Currently, the membership has grown to 38 and more are promising to join us.

Namugaya's report exhibits the important role played by these SACCOs in women emancipation as well as economic growth and development.

The women in Namugaya's group are mainly fishmongers operating on the shores of Lake Victoria while a few others are into food vending working in Mayuge central market. There are several women sharing similar sentiments with Namugaya from other SACCOs as already seen above within Busoga region. Such testimonies, voices and praises, reveal the big contribution being made by the DC in the mobilization, saving, investment and dealing in small-scale trade. Through these activities, the women status has been elevated, they have been equipped with business skills and they can now own money and property. They are planning for big investments such as buying boats and fishing nets. This is a big landmark in economic growth and development.

Concerning economic growth, the DC is making a significant position especially in SACCOS. The study found these to be operational particularly in Iganga and Mayuge DC. In Iganga Pastor Kasanka (OI, 14.07.2014) explained the role their women SACCO is playing in fostering the clients' economic growth. He said,

There is an economic liberation and revolution going on among our female believers', we started a SACCO here 4 years ago but currently, many women who started with a few thousands are saving millions. This is a big blessing for our church.

Kasanka's explanation reveals how helpful the SACCOS have been in helping women engage in economic development. In complimenting Pastor Kasanka, Luba one of the leaders in this SACCO stated that at the beginning, she started by saving Ug shs 50000/= per month and after 3 years, this

money had multiplied into millions of Ugandan shillings. In Mayuge, the DC SACCOs are involved in business activities such as food vending, fishing, retail shops and dealing in second hand clothes. In complement to these activities, Namugaya (OI, 14.07. 2014), the women's leader said;

We thank God and the DC for putting us into business. We are doing well and our status has been elevated among other people, we can talk and they listen.

Namugaya represents many members who have benefitted from these SACCOs and praise DC for introducing them. Such testimonies, observations and comments reveal what the DC is contributing to the economic growth and development in Busoga.

#### **4.4.4 The DC in Social, Political and Other Services**

This subsection evaluates the DC's involvement in health services, compassion ministries to the children and the needy, helping people with disabilities. It also includes the DC involvement in civic activities and politics and other issues such as human rights.

##### **4.4.4.1 The DC Contributions in Health**

In the field of health, the DCs contribution is in two aspects. The first aspect is in the DC health project, JOY Medical Services. At national level, the DC is contributing to the health sector in places such as Kampala, Mbale, Lira and Busoga. In Busoga, JOY Medical Services works in partnership with another Christian organisation, Helping Hand Uganda. Through this

partnership, the DC has established a dispensary at Kisozi. At this dispensary, the DC provides both curative and preventive services.

Nandhabi (OI, 15.01.2015), a beneficiary of the dispensary at Kisozi, praised the services at the dispensary. In his own words, he testified that:

The establishment of this health facility was timely and a blessing to us since we used to walk for long distances to Nankandulo or Nawanyago to seek medical attention but now the services are here and provided by friendly medical personnel who are so caring and have a Christian touch.

This testimony reveals the relief the DC has given to people in Kisozi by establishing this medical facility. It also shows the way the community has welcomed the facility and how they are enjoying the services. Still it points to its strategic position used in spreading the faith further through its beneficiaries.

In addition, this partnership provides health services to the less privileged pupils in 14 schools located in Jinja and Kamuli districts through its outreach programme. These schools are both private and government aided. In an interview with Joy Kabanda (OI, 15.01.2015) the leader of the health outreach programme based at Kisozi, she remarked:

This is a clear testimony of how the DC is doing in the area of the health sector as far as the curative aspect of health is concerned and attending to the needs of the common people in the rural areas.

The second aspect in the health sector contribution of the DC is in its programme called The Aids Intervention Programme (TAIP). This is a

programme where the DC has contributed greatly in matters of health and other areas of social life. This arm caters for the plight of all those infected and affected with HIV/AIDS and living in the areas of its operation. TAIP was started as Gospel for All AIDS Victims Everywhere (GAVE) in 1989. This programme's vision bearer and leader was Pastor Sam. In 1994, GAVE was renamed as TAIP. Providing awareness about HIV/AIDS among all the people, providing relief aid to people affected and infected with the HIV/AIDS scourge, developing the network with other organisations, working in similar areas and other development issues. At the time of this study, TAIP's mission and ministry had spread across the areas of Busoga region and beyond. These include all the districts of Busoga, three islands of Lake Victoria (including; Buvuma, Lingira and Sigulu) and Karamoja region. The programme had developed a big partnership and networking with many organisations. These organisations were providing funds to TAIP to facilitate her ministry. The funding organisations include; Tear Fund International, Stormy Foundation and Good Samaritan Purse.

In addition, TAIP was networking with local or national organisations such as Evangelical Fellowship Uganda (EFU), National Fellowship of Born Again Churches (NFBAC) and the Pentecostal Evangelical Fellowship of Uganda (PEFU), Compassion International, World Vision. All these were among the partners of TAIP that foster its mission and ministry among the people in its area of operation.

The study findings reveal that the DC through TAIP has provided HIV/AIDS prevention and care skills, assisting people who have been affected and infected by the scourge. Besides, they have also given them life skills and income generation. Widows and Orphans get facilitation to copeup, overcome their plight through counselling, and care services. In addition, they receive material support through compassion ministry where the DC's Good Samaritan teams provide them with human basic needs such as food, clothing and scholastic materials of the children at school. These teams provided holistic ministry that is spiritual, social psychological and physical. They have also established village health teams that provide social services. These work hand in hand with the already mentioned organisations to assess and facilitate the plight of health care services in their area of operation. The community-generated teams also have Family Life and Advocacy Ministry where they teach issues of family life like marriage seminars, and positive parenting. Such issues include gender-based violence and child abuse.

#### **4.4.4.2 The DC in Civic and Political Activities**

This sub-section covers the DC's role and contributions in Christian participation in civic and political activities. It includes peace, human rights advocacy and conflict resolution. The study findings indicate that the DC participates actively in the above-mentioned activities. This church encourages its believers to participate actively in politics that is by voting or contesting for various political posts. The same happens in their advocacy for peace and human rights issues. In civic education, the DC works in

partnership with NGOs such as Citizens Coalition for Electoral Democracy Uganda (CCEDU) and Citizens' Election Observation Network (CEON). These two organizations are involved in carrying out civic education for all Ugandans and together with other organizations observe the election process. At optune time, the DC leadership invites these organisations to its congregation. During such visits, the DC believers attain civic education. Mulabi (OI, 20.12.201), a civic educator and observer from CCEDU, commended the DC saying,

The DC has been doing a good job in mobilizing its members to know and exercise their rights as Ugandan citizens. Their churches have always been full of participants whenever we have training sessions.

Mulabi's commendations show how active and committed the DC was in contributing to the political activities. In addition, the DC was encouraging its members to apply its democratic rights by contesting in electoral posts at various levels. In appraising the preparatory role, the DC played in his political career, David Balaba (OI, 17.12.2014) the Mayor of Iganga Municipality testified:

I was prepared by my church to stand for this post. The DC leadership encouraged me to stand for local politics as their ambassador. They prayed, fasted, blessed, commissioned and supported me in all required forms.

Balaba's appraisal is evidence of the role the DC plays in encouraging and assisting its members to participate in active politics. In addition, the Jinja pastors' fellowship, which is a consortium of mainly Pentecostal pastors in

Busoga, came out to be active in mobilizing and praying for Pentecostal members who contests for electoral posts. This is an application of Jesus' prayer for his disciples about their role in the world as recorded in John 17: 15 – 19. Jesus' prayer informs John Stott who encourages Christians to participate actively in politics using six weapons as reflected in his public lecture of 27 May 1999, which are Prayer, evangelism, speaking out, example, action in democratic activities and suffering. Stott's above six weapons are appropriate in the Christians' quest for good governance and their participation in bringing about the same.

The DC also encourages believers to live exemplary lives as Christian citizens in obedience to political leadership. Here they put into practice Pauline and Peter's view of Christians and political leadership as stipulated in Romans 13: 1-7 and 1Peter 2: 13-17. In these two texts, Paul and Peter urge Christians to be law-abiding citizens by being and doing well to all. On this, the local leadership in Kisozi praised the DC. Bamukambwire (OI, 18.12.2014), the local praised the DC for being peaceful and maintaining harmony. He said,

Unlike other citizens, the DC citizens are good people, they pay their taxes in good time, and they do all the communities cooperate activities well. They do not involve into unlawful activities.

Bamukambwire's commendation sums up the DC's positive role in civic and political activities in the region of study.

#### **4.4.4.3 The DC in Peace, Human Rights Advocacy and Conflict Resolution**

Concerning peace and human rights advocacy, Christians have always been peaceful people. The DC encourages its members to be peaceful and to maintain harmony wherever they are. They have to be law-abiding citizens the DC leaders like Mugote together with Epiu quoted Hebrews 12:4, which is about peace and holiness. In order to ensure that there is peace, they work hand in hand with the government as well as other organizations such as the Foundation for Human Rights Initiative (FHRI), the Inter-Religious Council of Uganda (IRCU) and CCEDU. These organizations hold a number of seminars with good attendance by DC members. Testifying about this, Eddy Batanda (OI, 17.12.2014), a DC member in Iganga, said:

I had the opportunity to attend the seminar about peaceful co-existence with our neighbors of varied religions and tribes. My fellow participants and I left this seminar blessed because we learnt quite a lot.

Batanda's testimony expresses the role of the DC in mobilizing and encouraging its members in peaceful co- existence with others.

On conflict resolution still, a similar partnership was happening and some members had attended workshops held in the region. The IRCU in conjunction with the religious leaders organized workshops in the region. Pastor Wanyama (OI, 17.12.2014) who has participated in two of these workshops had this to say:

The IRCU in conjunction with religious leaders and our church organized several workshops. I attended

two of them on gender-based violence held in Jinja and Iganga. We learnt how to live a violent free home, tolerate each other and be god listeners. Since then we have less issues to deal with on domestic violence.

Pastor Wanyama's report is a major indicator of the success of the partnership between IRCU and the DC concerning conflict resolution.

In addition, Pastor Epiu gave the usual position of the DC concerning conflict resolution where he stated that the DC encourages believers to bring their issues to church for counseling and amicable resolution. The rest of the results are as reflected in the table below.

**Table 4.14: Evaluating the Contribution of the DC by Church Leaders**

	Freq	Percent	Valid Percent	Cumulative Percent
Formal education and has a school	55	35.3	35.3	35.3
Bible school/Seminary	10	6.4	6.4	41.7
Health activities and has a health center	10	6.4	6.4	48.1
Economic development and has a business or savings and credit cooperative (SACCO) project	13	8.3	8.3	56.4
Christian participation in social action	32	20.5	20.5	76.9
Christian participation in civic and political leadership	1	.6	.6	77.5
Compassion ministry to the children and the needy	24	15.4	15.4	92.9
helping children and people with disabilities	8	5.1	5.1	98.0
Peace, Human rights advocacy and conflict resolution	3	1.9	1.9	100.0
Total	156	100.0	100.0	

*Source: Researchers' Primary Data, December 2013*

The findings further indicate that the DC through TAIP project had extended its services by 2012 to various aspects. Geographically they had covered all the districts of Busoga region and had gone beyond to other areas including Busia, Tororo, and Soroti up to Karamoja. Besides they were also extending their services to people living in three islands in Lake Victoria (Karamoja and the islands are some of the hard-to-reach areas in Uganda). Socially, in addition to preventive and counselling skills, they were giving support to 4000 people living with HIV/AIDS (PLWAs). Medically, they were supporting the people living with PLWAs to access medical facilities/services. Spiritually they were sharing the Gospel and providing psychological support to the PLWAs and their communities. As a result, 90% of the beneficiaries had become Christians belonging to various denominations. Denomination wise, they were networking with the above mentioned, interdenominational organizations and with 70 other churches such as the Elim Church and Evangel Church. Thus, the scope of people they were ministering among had risen to 2 million (Mugote and Nampindo OI, 08. 2014).

The study findings further established that TAIP aids to families with basic needs and other social-psychological support. Such ministry was commended by Mugeni (OI, 15.11.2014) a follower and beneficiary from TAIP and member of Kakira DC. Mugeni said,

I am married with three children. My wife and I are HIV-positive. We are clients with The Aids Support Organization (TASO) for medication. We also belong to the TAIP support program. TAIP has helped us so

much. They give us food, pay fees for our children and other support.

Mugeni's commendation reveals the role played by TAIP in the case for provision of a holistic ministry. This includes helping the needy by alleviating the plight of the PLWAs and their families and people with various needs in the community. This further reveals fulfilment of Jesus' teaching about caring for those in need as written in Matthew. 25: 40

Whatever you did for one of the least of these brothers of mine you did to me.

Jesus' words from the Parable of the Sheep and Goats serve as a springboard or catalyst that ignites the church for the caring ministry. This is in line with what Garland and Blyth (2005:258) suggest concerning what the church can do to support HIV/AIDS affected families. They suggest,

One way is by financial assistance extended to families that lack the means to care for the orphans. The money can pay for food, soap, medical care, scholastic materials and school fees. The church may also need to be an advocate for the children to help them find a school or a family to care for them.

Garland et al (2005:264) suggestion puts in light the role of the church as God's agent in caring for and supporting those disadvantaged by HIV/AIDS and other calamities. However, due to the meager resources, the DC together with churches in partnership and organizations cannot meet all the suggested needs of the vulnerable people. They only attempt to do what they can, given the resources available. Through it, the Church discovers her right

role as God's change agent in the world as reflected in the Franciscan Prayer cited by Kirby et al (1936:1ff):

Lord, make me an instrument of your peace; where there is hatred let me sow Love; where there is injury, pardon; where there is doubt, faith; where there is despair hope; where there is darkness, light; where there is sadness joy.

The above prayer arises from the concern for the suffering world. It is a plea seeking God's intervention into the world by empowering the one praying as His ambassadors in the reduction of suffering or misery in the world. Christians as God's ambassador are the instrument used in removing hatred, doubt and despair, which are the sources of suffering. They are to sow love, faith, hope and Joy, which are the positive sources of light. Such compassionate ministry that gives hope to the needy world is availed by the DC as revealed by Namugaya's testimony. Namugaya (OI, 15.12.2014) from Walukuba testified:

I am a widow with four children. My husband died from HIV/AIDs about ten years ago. I praise God for my church's ministry to us through TAIP. They have provided to us most of our needs such as fees, food, clothing, counselling and others other services.

This type of care reflects the church as an agent of care following in the footsteps of Christ. In His teachings, Christ commanded his followers to love one another as they love themselves. This love is unconditional and nonsectarian. We love because Christ first loved us (1John 4:19). Peoples' predicaments received ministry on the main land and in the Islands of Lake Victoria and other places. What remains is to see how they will go on this

journey of changing the lives and status of these vulnerable people whose numbers keep increasing day by day. These multi-faceted services and ministries offered by the DC in Busoga as discussed above are important in the community.

To sum up, these activities by TAIP and ministry is to highlight its multifaceted contribution to society that cannot be underestimated. The multifaceted ministries that TAIP introduced in Busoga Region receive further discussions in the subsequent subsections.

#### **4.4.4.4 The DC in Compassion and Other Social Services.**

The study findings indicate that the DC has made a significant contribution in compassion ministry and other services through networking with organizations and other churches. The organizations include; Hand in Hand Uganda in partnership with compassion international. This partnership provides commendable services to children and their families in education and child wellbeing. They have established five child development centers in the region; including Walukuba with 400 children, Kakira with 504 children, Bugembe 490, Kisozi with 480 children, and Kamuli with 348 children. These centers cater for childrens' fees, scholaristic materials, and uniforms among other basic needs. Alazewa (OI, 15.01.2015), one of the parents whose child is a beneficiary, testified that:

We are grateful for ministry where we are able to get fees and other requirements for our children. Some of us parents are poor and unable to raise all the school

requirements but the DC and compassion have always done a timely intervention.

This testimony reveals the vulnerability of parents and children in the region. Such testimonies are common in the region of study from parents, children who are beneficiaries of this partnership. The partnership has provided an avenue for evangelism and recruitment of believers for the DC. In addition, the DC in partnership with Hand in Hand Uganda, assisting over 200 children in various ways as already discussed. Also through this partnership, they minister to the children and other people with disabilities through identifying and taking them to Hand in Hand Children with Disabilities' Home in Mukono where they train and equip children with life skills. By the time of this study, the home had 10 children from Busoga Region. This therefore shows how the DC was making a significant contribution in these areas as testified below by Namusobya (OI, 18.12.2014, Kakira) who had a dumb child. In her own words:

It was a great relief when finally, my child who could not walk and talk finally found a home away from home where he was equipped with life skills, put on physiotherapy and fully accepted. It was a great hope to learn that there are other children out there like mine.

This testimony reveals an intervention by the DC to cater for less privileged children and therefore, a future for them.

#### 4.5 Generalised Linear Model for the Origin and Growth of APC of the DC

In trying to establish the general contribution and effects of variables in the model, a generalized linear model was regressed and the findings established in the tables below as well as in the subsequent paragraphs.

**Table 4.15: Model Summary**

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	0.907 <sup>a</sup>	0.823	0.283	4.0151

a. Predictors: (constant), intervening variable, Social, political and Economic contribution by the DC, Emphasis of the DC, Social, Political and Economic contribution of the DC, Teachings of the DC

Establishments from the model summary above indicate that the study explains 28% of the problem within the model and the remaining percentage only accounted for by other factors outside the model, which never received attention during the study design.

**Table 4.16: Anova<sup>b</sup>**

Model		sum of squares	df	mean square	F	Sig.
1	Regression	146.816	4	36.704	7.9935	0.000 <sup>a</sup>
	Residual	698.4475	168	4.4065		
	Total	845.2635	172			

b. Dependent variable: Formation and growth of the DC.

Findings from the ANOVA table above indicate that there was a significant difference among the responses as determined by the one-way ANOVA ( $F(4,168) = 7.9935, P = 0.000$ ). Since the significance value is less than 0.05 level of significance, the model is statistically significant in predicting how

Teachings of the DC, Social, Political and Economic contribution of the DC, Emphasis of the DC, and Statement of faith by the DC explain the reasons for the origin and growth of the DC. Details of the impact of these predictors onto the dependent variable are as reflected and explained using the table 4.17.

**Table 4.17: Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.042	0.855		4.7555	0.000
	Teaching of the DC	0.3665	0.175	-0.215	1.3615	0.036
	Social, Political and Economic contribution of the DC	0.242	0.07	0.2775	3.646	0.0005
	Emphasis of the DC	0.509	0.325	0.1095	1.337	0.21
	Statement of faith by the DC	-0.5875	0.26	-0.372	-1.739	0.245

Dependent variable: Formation and growth of the DC.

Results from the generalized linear regression model indicate that both emphasis of the DC and their Statement of Faith do not affect the formation and growth of the DC as their level of significance exceeded 0.1. These scored 0.21 and 0.245 respectively. However, findings from the same analysis indicate that the teachings of the DC (0.036) as well as the social, political and economic contribution of the DC to the followers and or the communities in which they established highly contribute to the formation and growth of the DC. These aspects are highly significant as their significance level is less than 0.1. This attributes to the fact that the followers are looking for economic survival in life thus yearning for prosperity gospel

that would greatly contribute to their social transformation. The church has also been a major target for politicians since it provides a block vote. This is in line with Kalu (2008:48) who observed that, one pursues political dissent and action on his/her knees... Human agency and consonance with divine activity is the surest means of gaining victory. This therefore, means that any politician who wins the DC Christians takes a block vote.

In a key FGD, with Moses Kivunike, Siwu and Isiko (OI, 15.12.2014), held at the Walukuba, it was revealed that the DC participates in the socio-economic transformational programmes. These include; women SACCOs, participating in 'Bonna bagaggawale' or wealth creation for all, among others. Through such programmes, DC believers experience better economic well-being and social their status raised in their own words, they said;

We have always held seminars and workshops with the aim of empowering the masses to realize economic breakthrough. Some of the projects currently running include; piggery in Budondo, a bakery in Jinja and Kamuli towns. The Aids Intervention Program (TAIP) is one of the initiatives to ensure a healthy Mind in a healthy body thus improving individual productivity.

However, the beta ( $\beta$ ) constant with a coefficient of 5.042 is highly significant ( $P=0.000$ ) which indicates that there are other factors that may affect the model that have not been captured in the study. For example global generation, social class change of the population, the desire for change and the need for direct Table 4.18 Coefficients<sup>a</sup> accessibility to the spirit (here believers take a lead role in praying for themselves), among others. This is in

line with Asamoah Gyadu (2005:406) who defines Pentecostal theology as that of direct accessibility to God. In a key interview with Rev. Stephen Mungoma (OI, 12.01.2014, Mbale) the leading founder of the DC and a former member, he observed that the church greatly emphasizes the empowering effect of the Gospel of Jesus Christ. In his own words:

We started the church with the aim of ensuring that people get to have a feel of who their God is and what he does for them. In fact, people had to have a personal experience with their God directly and immediately, through miracles.

**Table 4.18: Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.5805	1.029		4.7555	0.000
	Teaching of the DC	0.3865	0.1745	0.1025	1.3615	0.0384
	Social, Political and Economic contribution of the DC	0.2445	0.068	0.28	3.646	0.0005
	Emphasis of the DC	0.4765	0.3265	0.103	1.337	0.234
	Statement of faith by the DC	-0.57	0.2615	-0.13	-1.739	0.245
	Intervening variable	0.086	0.122	0.048	0.6495	0.5435

Dependent variable: Formation and growth of the DC.

Factoring the intervening variable (gender and age), the coefficients of the constant reduces from 5.042 to 4.5805 but remains highly significant (P value = 0.000). Yet emphasis of the DC also reduces in the size of the coefficients but remains statistically insignificant (P value = 0.234). This implies that age and gender did not influence the formation and growth of the DC. This is in line with what the interviews conducted with pastors

around Busoga region established. God not being for a specific gender or age emerged as a crosscutting issue. In his own words, Martin Mwesigwa the pastor of Jinja Deliverance Church said:

God does not discriminate between genders and is for all races regardless of the believers' background. For the Bible says in Galatians 3:28 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.'

Mwesigwa's words manifest the gender equity policy of the DC in the process of exercising its mission and ministry. All believers share equal treatment, irrespective of their gender, tribe, age and status. However, it is worth noting that in all DC churches visited, there was no female pastor.

#### **4.5.1 Negative Contributions of the DC in Busoga**

In continuation of the third objective of the study, the researcher found it necessary to tease out some negative contribution of the DC in Busoga Region as highlighted below; these manifested in the spiritual, social and economic spheres.

Spiritually, the study found DC nurturing believers with poor hermeneutics. These believers were interpreting the Bible literally and the danger here was that these would lead to misinterpretation and poor application of the Biblical message, for instance, believing in miracles that whatever happened in the New Testament world would happen now as it did then.

Concerning prayer, groups of believers mainly in Lubani, Kisozi and Nabigwali believed in literal results of prayer. These believers claim that

they Pray Until Something Happens (PUSH), meaning that prayer only ceases after realization of the prayer request. This kind of belief and approach to prayer has a potential danger of producing unbalanced believers as Christians with such attitude would even lose faith in case their prayer was not answered immediately and positively in their way. This has led to some young people astray as such would be unwilling to work especially concerning blue-collar jobs. This is because such members believe that out of their faith and prayers, God would attend to their need miraculously.

In addition, there is still a belief in prosperity gospel or materialism. On this teaching, Otieno et al (2015:33) observes that,

The prosperity preacher points people to their physical, financial and relational struggles as the main problem that requires fixing. Although the Bible clearly unearths man's greatest problem, Christian preaching only manifests as a means to problems solving that is far worse than being broke or hungry.

Otieno's observation clearly illustrates that the prosperity/ materialistic preachers expose their followers to danger by avoiding the true teaching but rather fixing the physical needs. These seek for answers mainly for the physical body without paying much attention to the spiritual needs.

Furthermore the presence of such groups in the DC, would lead it to contribute negatively in the social economic sector. This is because believing only in result-oriented prayer and miracles without work would make the believers idle. 2Thessalonians 3:8ff the consequence to this would be low production, leading to abject poverty in the community.

Another aspect of the DC's negative contribution is in making some believers docile by over depending on pastors than scripture. At least two believers Balikagala and Takola (OI, 18.12.2014), quoted their pastors saying:

For everything I do, it must be in agreement with what my pastor says. He is such a strong man of God whom I trust and believe. Thus, whatever he tells me to do I do without question. He is a blessing to my life and thus I feel very much anointed by attending his services/sermon.

Such is sheer belief, which does not lead believers into real Christian growth, but stunted Christians. This is because instead of reading the Bible and depending on God's word for direction of their lives, they keep on depending on pastor's words and direction. When the trusted leader/pastor goes astray, the believers also follow. Such tendencies have been responsible for the many churches that have become cults, such as 'Nuwa sect' in Busoga.

Further still, Twongyeirwe (2016: 49-55) describes this as,

...a spirituality that claims to be Christian yet unbiblical often ensures with priorities of perceived or felt needs centered on health and wealth over and against the real needs to do with sin, repentance, forgiveness and righteousness in modern hyperactive grace movement.

The hyperactive grace movement has affected the number of churches in Uganda including the DC. The study findings indicate that some believers in the DC are members of the movement. On this Kambedha (OI, 15.12.2014) had this to say:

We do believe in the health and wealth gospel in that some of us including myself joined the DC in search

for the financial breakthrough. I prayed for it, and it came and since it came, I stayed.

Kamedha's testimony is proof of the fact that some Christians have diverted from following Biblical truth to hyperactive grace and other theories. These in the end have led Christians to go astray believing in and acting contrary to the biblical teachings.

This chapter has evaluated the social and economic contribution of the DC in Busoga. The social contribution in education was through the JOY project and the partnerships with NGOs such as Hand in Hand Uganda and Compassion International. The only challenge was the uneven distribution of the DC's institutions providing services discussed above in the Region. In the health sector, the DC was making an enormous contribution especially through its TAIP arm. Through this arm, several families of PLWA and those affected variously by the AIDS scourge have benefitted. Such benefits include primary health care & hygiene, provision of scholaristic materials and other human basic needs. The DC has also made a significant contribution in other social and political areas. These include assisting the needy in providing basic needs, collaborating with other organizations in peace and conflict resolution and encouraging its members to participate in civic and political activities. The DC's only limitation here was that they lacked offering curative services in the health sector, and this attributed to their small number on the ground.

Economically, the DC was doing well, particularly in the aspect of SACCO and training believers in agricultural development. In the areas where these projects exist, there is good progress. It is also worth noting that areas where these projects operate are still few in the region. However, amidst the great contributions, they were some negatives aspects in the Region and these are in spiritual, social and economic spheres of life. Such needs checking in order for the DC to continue with its good ministry in the community.

All in all the DC has made a great contribution in Busoga as mentioned throughout the chapter, albeit there being some areas where things have not been, as they ought.

#### **4.6 Summary**

This chapter presented, analysed, interpreted and discussed the findings in light of the three objectives of the study. In first objective, it investigated the history, factors and trends that led to the establishment of the DC in Uganda in general and Busoga in particular. Key among these was the quest for an African authentic Church. It is noteworthy that while they established DC as their new church, they continued to use similar expressions in the doctrine, tradition and theology, of the mainstream Christianity of the COU, they had broken from.

In second objective, it examined the theology of the DC. Here it emphasised salvation as the core element which each member ought to have had a personal experience. The DC believers receive salvation by grace alone

through faith alone, as propounded by the protestant reformers. That the DC has thirteen articles of faith as core elements of their theology. In adopting for its mission criteria the old Anglican 'selfs' of church building, the DC used similar terms with mainstream Christianity on building a self-governing, self-reliant and self-propagating church.

In the third objective, the study evaluated the socio-economic contribution of the DC. Here the DC was investing in education, health and economic development sectors- things where the COU had been well -known for laying foundations for many years, which were its impact and legacy. The next and last chapter of this study presents a summary of the findings, conclusion and recommendations.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

This chapter provides a summary of the findings of the study, gives the conclusion and recommendations.

#### **5.1 Summary of Findings**

##### **5.1.1 The Origin and Growth of the DC**

On the origin and growth of the DC, findings indicate that its founders were youth from mainstream Christianity, of the COU. These founding fathers were Stephen Mungoma, Nicholas Wafula and Titus Oundo. They formed the DC to counteract the growing spiritual lukewarmness prevailing at that time in the COU and to respond to the pressure their fellowship (YCAF) was generating. The desire for an authentic African Church moved them to find space where they would be free to serve God as young Christians.

Concerning the growth of the DC, the findings revealed that lively Sunday worship, spiced by passionate teaching and inspiring preaching, acted as a magnet to attract people to the young church. The study findings indicate that more women than men participated in the church activities. This rightly concurred with the nature and nurture theories of Miller A.S, et al (2002:1ff) and Trzebiatowska M, et al (2012:1ff).The majority of the respondents were aged between 26 and 35 years, originally from the Anglican Church

Tradition (COU). The findings further indicated that, the name of the church originated from the Bible in Luke 4:18, which talks about setting deliverance to those in oppression. The initial membership composed of seven people, formerly students of Nabumali High School and members of the YCAF. They were responding to what they felt was the growing 'lukewarmness or coldness' in the COU. In addition, there was the search for freedom to exercise and experience God's power through salvation and ministry. It is also worth noting that there was an internal pressure from within the YCAF to begin their church or denomination. These emerged as the key reasons for the establishment and growth of the DC. Belief in the triune God, the solidarity of believers as Christ's ambassadors; and infiling with the Holy Spirit emerged as the early teachings in DC. The findings also revealed seven methods responsible for the growth of the infant DC. These include; Sunday worship, deliverance ministry, mid-week Bible study fellowship, crusades, door-to-door evangelism, school outreach rallies and team leadership. Powerful preaching and teaching, planting more churches, provision of care, guidance and counselling as well as provision of social concern or mercy ministries emerged as the core plans for the future growth of the DC.

### **5.1.2 Theology of the DC**

The second objective of the study was to examine the theology of AIPC as represented and expressed by the DC in Busoga. The findings indicate that the DC had major theological elements that include salvation, statement of

faith and other emphases. Salvation is the central teaching by the DC. DC believers regard salvation as one's acknowledgment of their sinful nature and eventual realization of Jesus' power to redeem them from that state of sinfulness. Although salvation is the focal point of all Christians, the DC claims it to be their main distinctive feature. One is not a DC member without declaring the experience of salvation. Each DC believer, ought to have a testimony about their experience of salvation. After receiving salvation, believers are regarded to be transformed into new creatures (2Corinthians 5:17). However, this contradicts with Jesus' teaching in the Parable of the Wheat (Matthew 13:24-30) where God's kingdom / church has to contain both the wheat and the weeds until the harvest. However, the DC teaches that 'all' its believers are saved, yet they contradict this every other Sunday, by making altar calls inviting members in the congregation to Jesus for salvation.

The study established that the DC' Statement of Faith upholds the Christian faith as contained in the Bible. It has thirteen articles (a - m) as outlined below:

**a) Belief in Unity of the Holy Trinity**

The doctrine of Trinity is more on paper than in the heads and hearts of the DC believers. This is because believers expressed little knowledge of it.

**b) Belief in divine inspiration, the trustworthiness and authority of the Holy Spirit**

The DC teaches believers about the Holy Spirit. The teaching involves knowing the Spirit's divine inspiration, his gifts and fruit. Believers receive gifts and the fruit of the Holy Spirit through which they gain power to witness and transform individuals and society. The DC also tremendously emphasizes the Holy Spirit as teacher, guide, comforter and compassion who empowers Christians for the extra ordinary ministry. However, the study noted an apparent over-emphasis on the Holy Spirit over the other persons of the Trinity. This concurs with Dyrness et al (2008:647) as the 'holistic gospel of salvation that includes deliverance from all the types of oppression such as sickness, sorcery, evil spirits, and poverty.' There is a restriction put on speaking in other tongues in church, without necessarily interpreting them. Scripture underlines the latter to ensure edification of the church especially in public worship (1 Corinthians 14:27).

**c) Belief in incarnation and virgin birth of Jesus Christ (his humanity and divinity)**

The study established that there was no teaching of this article to the believers. This justifies the little or no attention paid to it.

d) **Belief in redemption from guilt and sin through personal faith in Jesus whose blood was shed for the remission of sin**

Christians in the DC are encouraged to put their personal faith in Jesus Christ as Lord and Saviour. There was however need for some detailed teaching about the subject matter.

e) **Belief in the resurrection of the dead and judgment of the wicked**

The DC faithfuls are encouraged to remain in Jesus who will raise the dead and judge all people. This doctrine is central in the lives of DC believers as it motivates them amid life challenges, preparing them to live for Christ as they wait for their death and subsequent judgement.

f) **Belief in holiness and life surrendered to Christ as a necessary condition for seeing God**

The DC exhorts her believers to be holy and thus a necessary condition for fellowship with God and fellow Christians. However, it also emerged that not many Christians know about this article.

g) **Belief in baptism by immersion administered after repentance and belief in Jesus Christ**

The DC presents two types of baptism with water and in the Holy Spirit. Majority of the respondents indicated knowledge and practice of this Christian doctrine and every DC believer ought to fulfill this baptism doctrinal requirement with water and in the Holy Spirit.

**h) Belief in Baptism in the Holy Spirit for endowment of (to receive) power from above**

The DC teaches about all the nine gifts of the Holy Spirit especially stressing the gift of speaking in tongues. Believers emphasise practice of speaking in tongues during worship at the expense of other charismatic gifts.

**i) Belief in the availability of the nine spiritual gifts as listed in 1Corinthians 12 and his fruits in Galatians 5 for service in the Church.**

This article is regarded in the same way as h) above .The gifts of the Holy Spirit includes wisdom, knowledge, faith, healing, miracles, prophesy , discerning spirits, speaking in tongues and iinterpretatoion of tongues (1Corinthians 12:7-11). These fruit of the Holy Spirit includes love, joy peace, patience, kindness, goodness, faithfulness, humility and self-control (Galatians 5:22).

**j) Belief in the divine and total redemption through faith in Jesus. This includes healing of body, soul and spirit**

The DC underlines three aspects of healing. These include ritual healing, instructing the sick to call on church elders to anoint them with anointing oil (James 5:14), the ritual of prayer of faith, urging elders to exercise faith in praying for the sick (James 5:14-15), and finally obliging the gifted believers to exercise their gift of healing (1 Corinthians 12:9). This belief and practice of the healing ministry

prevails across the DC congregations under study. Also worth noting is the idea of victorious living that exists in the DC believers in the Region. This resonates with Ma & Manzi (2004:150), as the generally held view in most Pentecostal churches. There were several testimonies of believers who experience healing and deliverance through prayer and the laying on of hands by the pastor or other gifted believers.

k) **Belief in the Parousia (Jesus' second coming) and the Rapture.**

The DC instructs believers to live in readiness for Jesus' Second Coming (*Parousia*). This belief and teaching is in line with article (e) above, which is about the belief in the resurrection of the dead and judgement of the wicked. Thus, these two doctrines share equal treatment in the DC.

l) **Belief in the universal guilt and sinfulness of all Human beings rendering them subject to God's wrath and indiscriminate condemnation**

The belief, teaching and practice of this article is the same as article (J) above which talks about the belief in divine and total redemption through faith in Jesus. The two doctrines take the same trend. This means that the universal guilt and sinfulness, which affects all people, is only removed by faith in Jesus Christ the redeemer who offers total redemption to all who put their faith in Him.

**m) Belief in the evangelism of the whole world and discipleship in accordance with the great commission Matthew 28:16 – 20.**

Out of all the thirteen (13) articles of faith in the DC, believers were most familiar with this one. All respondents knew about it and indicated that through this teaching they were encouraged to go out and make more disciples. The implementation of this doctrine was instrumental in the growth of the DC in Busoga Region, Uganda. This prevailed in all churches under study. Fulfilling the great commission is building God's kingdom on earth as it is in heaven and preparing people for the coming kingdom. The articles summarized above are doctrines of the Christian faith and Biblical. However, it emerged that there was need for more practical teaching on a number them. These articles include (a), (c), (d), (f), (h), and (k), as explained above. Sound theological teachers should conduct the teaching.

### **5.1.3 Other Emphases of the DC**

Three other DC emphases emerged from the study findings with reference to claiming things in the name of Jesus, receiving health and wealth through miracles and getting free things without working for them. Findings indicated that there is belief and practice in claiming things in the name of Jesus saying it's a fulfillment of Jesus' promise in John 14:13. Closely following were those who believe in receiving healing and material through miracles. The basis for this belief is that God is one of faith and miracles. That is why they pray to God with higher expectations for miracles to

happen. To them miracles are a condition of faith and prayer for God to act. Those who experienced healing and miracles give testimonies, which affect others. Health, material and financial prosperity are sometimes, taken as evidence of prosperity. This attitude ignores the positive and necessary role of persecution and suffering.

Three small groups of youths were, bent on wanting to get three things without working for them. However, the DC leadership disown this group on the ground that it was foreign to the DC's official teaching. The DC leadership gave their attitude to work as a blessing from God. Therefore, believers are encouraged to work hard.

#### **5.1.4 Other DC teachings**

Four other major DC teachings were established, these include; the centrality of the Bible, prophecy, Jesus Christ and the Holy Spirit. The DC takes the Bible as God's inspired word. As God's word, it is the final ruler and judge in all things. Often a time both leaders and followers are quoted saying 'the Bible says'. However, the Bible is taken literary or on face value. The DC demonstrates poor hermeneutics, poor exegesis and therefore poor interpretation and application (which are common to many Pentecostals)

Prophecy in the DC takes another avenue of God's revelation. It is common to have believers mentioning various dreams in their testimonies while others gifted in prophecy give interpretations. This takes place mainly during public worship on Sunday.

In addition, the DC teaches about Jesus Christ as the Saviour, redeemer or deliverer. Believers are encouraged to put their faith in Jesus Christ. They learn that salvation is through the life, ministry, death and resurrection of Jesus Christ (Christology). Emphasis is put on the blood of Jesus poured at Calvary for all sinners that made it sufficient for their salvation. (Revelation 12:11).

Still the DC believers learn to believe in Jesus Christ and the Holy Spirit. This is because Jesus was born to carry the people's sins in his boy and died for them on the cross. Three days later, Jesus Christ rose and ascended in heaven. Then, that sinners (people) draw to Jesus by the Holy Spirit. That it is Holy Spirit that infuses Jesus in the lives of believers. The belief makes the DC believers take the Holy Spirit as equally important as Jesus and at times superseding Jesus.

The Holy Spirit is the sanctifier and catalyst or prime mover of their faith in Christ (Pneumatology). However, the DC faces a challenge of ignoring God the Father at the expense of the Son and the Holy Spirit and yet they claim to respect the Trinity. This is balancing the Trinitarian faith.

#### **5.1.5 Methods of Propagation in the DC**

Findings from the study established six methods of propagation as being, Sunday worship, Mid-week Bible Study Fellowship, crusades, door-to-door Evangelism, school outreach and the Executive dinner or Luncheons. Through such methods, the DC propelled to growth.

### **5.1.6 Worship**

The study found out that the DC had no written liturgy for conducting public worship. However, they have something written on their hearts and some informed order for corporate worship. It is however, important to note that in this worship, there are choirs or worship team, and that everyone was an active participant. Worshippers enjoy worship, singing joyfully, clapping and dancing spiced by ululations and accompanied by musical instruments.

Closely following worship, the study established five rituals and practices held in the DC including baptism, Holy Communion, wedding, the dedication of newly born children and property and burials of the dead. The study noted a huge variation in the way these rituals, were held and practised. It depended from congregation to congregation or from pastor to pastor and depending on the level of the pastors' training. Thus, worthy noting is that not every believer had gone through all the rituals.

### **5.1.7 The Theology of Organization of the DC**

The study also sought to examine the theology of the organization of the DC. The study established that, this theological aspect included administration, recruitment and training to leaders, the activities of the leaders and followers, relationships and sustainability.

The important thing to note here is that leadership at all levels of this church from top to bottom takes effect in teams.

## **5.2 The Social and Economic Contribution of the DC in Busoga**

The third objective that guided this study was evaluating the contribution of the DC to the social and economic development of Busoga. The DC contributes in the social and economic development, specifically, in the areas of education, social welfare, social action, health, business and economics.

In the education, the DC through its JOY programme has set up primary schools such as Wairaka, Wairasa, and Jinja that provide holistic education in the Region. In social action, the DC through TAIP has made a big impact on the Region by providing material such as basic human needs, psychological, and other forms of social support to PLWAS and their families. In matters of health, the DC through its JOY Medical Project has established health care activities. The DC in partnership with Compassion International provides social and material support to a number of children through their child development centers across the Region. These indicated the DC's faith in action and practical love. In addition, the DC was participating in political and civic activities in the region where they had produced a senior political leader (Iganga Municipal Council) as discussed in 4.4.4.2 above.

With respect to economic transformation, the DC distinguished itself in mobilizing and organizing believers in the community to participate in economic development activities. One such example is in women SACCOs, this is where TAIP had extended women development activities in groups or SACCOs, which were mainly in Mayuge, Iganga and Kaliro. In addition, the

DC equips believers with skills in agriculture and animal husbandry. Examples of these were in Kamuli, Kisozi and Kaliro. Other forms of DC contributions in this sector were, noted in its participation in government programmes such as wealth creation for all under the leadership of Pastor Mugote.

### **5.3 General Conclusion**

The year 1971 marked the origin and eventual growth and development of the DC in Uganda. The DC evolved from COUs' students' fellowship (YCAF) that started in 1967 under Stephen Mungoma. These members found that the COU had fallen short of what they believed the church ought to be as a community of faith. The major claimed shortage was spiritual. Mungoma and team responded by forming the DC as a solution. The quest for spiritual freedom, authenticity and indigenous leadership drove them to establish the church. The young DC employed several methods geared to foster its growth and development. These included the involvement of all worshipers in worship, being youth friendly, door to door evangelism, mid-week services and fellowship, school rallies where they used MDDs to draw many young people to the DC, among others, and hence fostered its growth. Worth noting here is that the DC did not entirely employ new methods but imported old ones from the COU and moderated them with Pentecostal flavour and charima. In this view, the DC introduced a team approach to its leadership and organization. This approach received support from various events and circumstances, accomplished by able and committed personnel to

fulfill the DC's vision for mission and ministry. Apart from Mungoma and his co founders, pastor Mugote stands out as one that played a leading role in spurring the DC's growth and development in Busoga throughout the period of study.

Theologically, the DC adapted the reformation and COU heritages to their theology. This emphasised salvation by grace alone, through faith alone (Ephesians 2:8-10). It shaped the DCs' doctrine of salvation requiring it's believers to have a personal testimony of their salvation experience. It also developed an appealing Biblical theology consisting of thirteen (13) articles of faith with diverse methods of propagating the gospel. Out of the 13, articles B, D, E, G, I, K and M are fairly known by a number of believers. Believers do not know the remaining six. The most grasped of all is article M, which is about fulfilling the great commission (Matthew 28:16 -20). Through all these, the DC believers see themselves as a community called out to evangelise and disciple others. They take it as one of their cardinal duties in the world. A few leaders who take them at face value know the articles little known by believers. This raises the challenge of understanding the main pillars of Christian theology. There is still need for teaching understanding of the Bible, its interpretation and application.

Socio-economically, the DC has made an enormous contribution to Busoga Region. This has manifested through its provision of holistic education by JOY education programme and medical service by JOY medical project. In

addition, the DC's TAIP programme receives commendation for their socio-economic services to believers and other people in the Region. These include support to PLWAs and SACCOs for women welfare. In addition, to mention is the DCs participation in civic and politics in the Region, which is still in progress. These services and ministries, are visible throughout Busoga and Uganda.

#### **5.4 Recommendations of the Study**

Throughout this study, a number of issues of importance to the subject emerged. These require the church and other stakeholders such as theological colleges / Bible colleges and the state to take action. In order to mitigate these issues, the researcher makes the following recommendations. These recommendations fall in three categories according to the study objectives.

Concerning the first objective, the study recommends that the church should have a vibrant child and youth ministry. The youth and/or children constitute majority in the church and society. This necessitates serious attention; they ought to receive relevant ministry. The DC leadership thus should prioritize children and youth ministry. This ministry should deliberately seek to minister relevantly to the holistic needs of young people and drawing them closer to God. Dynamism and vibrancy should be the hallmarks of such ministry, ensuring that children and youth respond by participation of expressing their faith and exercising their wisdom and energy in service of the living God. This ministry to young people should be done according to

their age groups, academic pursuits and social patterns (Proverbs 22:6; Timothy 4:12).

Each congregation should have a children's and youth pastor. These should nurture their calling by taking up training in children and or, youth ministry. They should practice responsibility of their calling through reflecting ministry to others that flows from and is shaped by the fruit of the spirit (Galatians 5:22). This is because the children and youth are today's and tomorrow's Church. Therefore pastoring them appropriately and relevantly means setting and strengthening a foundation for now and the future (60 years and over).

DC consolidates Pastoral care, counselling and guidance in ensuring progressive Christian growth. Follow-up and discipleship of believers emerged as key in the emergence and growth DC. It is important therefore that the DC leadership devotes much time and effort to planning and implementing follow-up and discipleship strategies. These need to follow up and nurture believers in their various specific age groups. Each congregation should have follow-up and discipleship teams for the care and nurture of new believers. Each congregation would need to set up and run new believers classes. Each local church should collaborate with Scripture Union for the nurture of new believers in institutions of learning. Pastoral Care teams should set up, encourage and guide cell groups located in zones for weekly fellowships of discipleship training, prayer and Bible study. Every member

of each local church should ensure that their family belongs actively to the cell group of their locality (Ephesians 4:11-16).

DC leadership should motivate members to plant churches in their respective areas of aboard by Christian multiplications not additions. Proper church planting should follow some survey in population growth and development, spiritual needs of the people, location and other related issues. The teaching that DC is a church of 100% saved or born-again believers is unbiblical and must be replaced by biblical belief which is reflected in salvation history from Genesis to Revelation. The church is the pilgrim people of God, the people who live by faith like their ancestors, but who continue to sojourn to their purposed goal sure to come at the second coming of Jesus Christ. The conclusion to the heroes of faith record in Hebrews 11 is unbelievably humbling as reported in 11:39-40:

These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that only together with us would they be made perfect.

The goal God planned for every one of his redeemed people rescued from sin and the evil of this earth where we are but foreigners, perfection defined by Jesus Christ who lived a sinless life and in whose self-sacrifice for our sins, rose from death ascended and sits on God's right hand in heaven. His second coming awaits the rescued community to enjoy perfect life in the triune fellowship of the Father, the Son and the Holy Spirit.

The DC needs to develop a deeper understanding and teaching of the faith gospel. This include; attitude of believers towards it and how it functions in their lives. When fulfilled will be helpful in sharpening understanding of work, miracles and the prosperity gospel ministry by the believer.

The government should put in place a policy on formation of religious organisations, church planting and pastoral ministry especially for the untrained pastors. There is need to put in place a body to regulate new faith based organisations. This will help to safeguard the mushrooming churches that later become cults and destroy people.

Concerning the second objective, the study recommends that the DC leaders should be ready, competent and willing to teach Christian doctrine to their congregants (Titus 2:1-15). There is need for due diligence and attention paid to the teaching of sound Christian doctrine inculcated or conveyed in illustrative explanations. This is due to the importance of having a sound doctrine, which promotes a sound church. Issues concerning DC articles of faith should be given due attention. In addition, the theology of the baptism / infilling of the Holy Spirit and the faith gospel should be emphasized. The DC should adopt the practice of Christian evaluation of their curricula by breaking it down and planning it into themes handled annually or periodically. The church would draw up life-themes that are relevant to respective departments. Pastoral teams would undertake assigning and equipping church members with various pastoral tasks on a periodical basis.

This would include chaplaincy to schools, hospital/medical clinics, prisons, and any other public institutions in their area of operation.

Theological institutions should put in place or tighten their selection procedures of intending students. This is because good selection is important for getting trainable people. Colleges should work with churches during the selection exercise. Calling and selection have played a good role in the history of Christianity (Mark 3:13ff). The final products depend on good raw materials.

Theological colleges should draw up appropriate curricula that are able to address contemporary holistic human needs and challenges. Subjects such as Biblical interpretation, Christian doctrine, pastoral care and counselling, Christian worship, Systematic Theology, Biblical studies to include Old Testament, New Testament, Biblical Theology, Biblical Interpretation and Church History to include General Church History, Africa Church History and Ugandan Church History, Psychology, Sociology, Children's Ministry and Youth Ministry. Adequate attention is a pre-requisite in order to produce sound, relevant and practical pastors.

Theological colleges should not only train theologians but also form ministers and pastors relevant for the church. This is important because Jesus' disciples stayed with him throughout Jesus' earthly ministry and were transformed to become the apostles Jesus sent to be his witnesses in Jerusalem, Judea, Samaria and to the ends of the world (Acts 1:8). Discipling

and mentoring pastors while in training has proved to be beneficial and important for the Church throughout history (2Timothy 2:2).

Missions and evangelism should be central in the training of pastors. Pastor trainers should inculcate into student pastors, practical skills in missions and evangelism. These skills in addition to church planting and cults would help student pastors to be relevant in this field. There should be internships or practicals for giving hands-on experience to pastors before they go out to the pastoral field. (2Timothy 2:2)

The government should monitor church activities in order to wit out cults. This is important to check on false pastors who hide behind the gospel and do subversive activities.

Concerning the third objective, the study recommends that the DC should continue with its socio-economic contribution as part of its holistic ministry. In doing this, the DC needs to establish more schools, health centres and economic projects throughout Busoga region to minister appropriately to the population.

The government should support church holistic ministry through more involvement in social and economic development programmes initiated and run by the Church.

### **5.5 Areas for Further Research**

During the course of study, a number of areas appeared to have great research potential. Crucial topics for further research include the following;

- a. Gospel and culture in Busoga, Uganda today. This is important for Christian growth; Christians will learn to relate their culture with the Gospel demands.
- b. Retaining young people in a church or denomination. This is important because a number of young people are usually on transit from one church to another.
- c. The theology and politics of Pentecostal Christianity in Busoga, Uganda. Its importance lies in the quest for understanding church/state relations.
- d. Pentecostal Christianity in Busoga, Uganda at crossroads: opportunities and challenges. This will unveil the issues at stake in this branch of Christianity.
- e. Although women form the majority congregants, the study found no female pastor thus necessitating a study to establish the role of women pastors in the DC.

## REFERENCES

### Periodicals

Arinda, R. (ed.), (2010) 'Cover Story' *The Rock*, Issue 21, Pg. 4

Douglas, A. (1987, 2005): *Phenomenology of Religion*.  
[www.inerculture.org/documente/phenomenology-of-religion.dpdf](http://www.inerculture.org/documente/phenomenology-of-religion.dpdf)

extracted on 15 September 2017

Justin Holcomb. [www.christianity.com/church/church.history/the-5-solas-of-the-protestant-reformation](http://www.christianity.com/church/church.history/the-5-solas-of-the-protestant-reformation). Extracted September 2016

Miller, Alan S and Rodney S (2002) *Gender and Religiousness: Can Socialization Explanations Be Saved?* American Journal of Sociology

Ojo, M. (1998a) *The Charismatic / Pentecostal Experience in Nigeria*  
 Journal of African Christian thought, 1(2), 25 – 32

### Mission Reflections

International Review of Mission (2010) *Responses to the Spirit (Pentecostalism)*(Geneva) Vol. LXX No. 216, pages 108, July 2010

### Mission Reflections

International Review of Mission (1986). *Responses to the Spirit (Pentecostalism)* (Geneva) Vol. LXX No. 216, pages 197, January 1986

Strawbridge, G. (1993)

<http://www.fivesolas.com/5solas.htm> accessed on 16.11.2016

Stark, Rodney. (2002). 'Physiology and Faith: Addressing the Universal Gender Difference in Religious Commitment.' *Journal for the Scientific Study of Religion*

- Stetzer, (ed ), *Why these Pentecostals keep growing?* Issue Nov. 14, 2014.  
[www.christianitytoday.com](http://www.christianitytoday.com), Accessed on 20<sup>th</sup> Nov, 2016
- Stott, J. (1999) *Public Lecture on Christianity and its Public Role*. Paper presented at Sheraton Kampala Hotel 27<sup>th</sup> May 1999
- Trzebiatowska, M. & Steve B. (2012). “*Why Are Women More Religious Than Men?*” <https://abdn.pure.elsevier.com/en/publications/why-are-women-more-religious-than-men>.
- Tuma T. (2013), *the Church in Education; Yesterday, Today and Tomorrow*. Paper Presented on 2<sup>nd</sup> July, 2013 at Uganda Christian University as part of the Centenary Celebrations of Bishop Tucker School of Divinity and Theology (BTSdT).
- Uganda Bureau of Statistics, statistical abstract, 2006  
<https://www.ubos.org/onlinefiles/uploads/ubos/pdf%20documents/abstracts/Statistical%20Abstract%202006.pdf> , Accessed on 2<sup>nd</sup> Nov, 2016
- Ukah, A. (2007): *African Christianities: Features, Promises and Problems in the Arbeitspapiere / Working Papers*. Nr.79. Institut für Ethnologie und Afrikastudien, Department of Anthropology and African Studies, <http://www.ifeas.uni-mainz.de>, Accessed on 20<sup>th</sup> Oct, 2014
- Vaccaro De Petrela, L. S., “*The Tension between Evangelism and Social Action in the Pentecostal Movement*”, *International Review of Mission*, Eugene, L. S. Eugene et,al eds., Geneva: WCC. 132 pages

**Books**

- Adogame, A. Ed. (2011). *Who is Afraid of the Holy Ghost: Pentecostalism and Globalization in Africa and Beyond*, New Jersey, Africa World Press
- Alexander, T. D. Ed. (2000). *New Dictionary of Biblical Theology*. Leicester: Intervarsity Press
- Amin, M. (2005). *Social Science Research: 'Conception, Methodology and Analysis'*. Kampala: Makerere University Printery
- Anderson, A. H. (2013). *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity*. Oxford: Oxford University Press.
- Anderson, A. & Tang, E. Eds. (2005). *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*. Oxford: Regnum Books International.
- Anderson, B. W. (1977). *The Church in East Africa (1840 – 1974)*. Nairobi: Uzima Press.
- Asamoah-Gyadu, J. K. (2005a). 'Born of Water and the Spirit; Pentecostal / Charismatic Christianity in Africa'; in Kalu, O. (Ed). *African Christianity; An African Story*. Pretoria: University of Pretoria Press, 388-409.
- Atkinson, D. J. Ed. (1995). *New Dictionary of Christian Ethics and Pastoral Theology*. Leicester: Intervarsity Press
- Barrett, D. & George T. K. et al eds. (2001). *World Christian Encyclopedia. A Comparative Survey of Churches and Religions in the Modern World*. Volume 2, Oxford: Oxford University Press.

- Baur, J. (1994). *Two Thousand Years of Christianity in Africa*. Nairobi: Paulines Publications.
- Burgess, S. M. & McGee, G. Eds. (2002). *Dictionary of Pentecostal and Charismatics*. Grand Rapids, Michigan: Zondervan.
- Campolo, T. (1991). *How to be a Pentecostal*. London: Word Publishing Dule.
- Carr, W., et al (Eds). (2002). *New Dictionary of Pastoral Studies*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.
- Clarke, C. R. Ed. (2014). *Pentecostal Theology in Africa*. Eugene: Pickwick Publications.
- Corrie, J. Ed. (2007). *Dictionary of Mission, Theology*. Nottingham: Intervarsity Press.
- Corten, A. (1999). *Pentecostalism in Brazil*. London: Macmillan Press Ltd
- Coppedge, A. (2007). *The God who is Triune*: Illinois: Intervarsity Press, Academic Downer Grove.
- Cronbach, L.J. (1951). Coefficient Alpha and the internal structure of Tests. *Psychometrika*, 16(3), 297-334.
- Crouse, J. (2013). *Men and the church: Is there a future?* Florida: Xulon Press
- Dayton, D. W. (1987). *Theological Roots of Pentecostalism*. New Jersey: Hendrickson Publishers, Inc, (Faith Printing 2004).
- Dempster, W. M. et al eds. (1999). *The Globalization of Pentecostalism*. Oxford: Longman Books International
- Dyrness, A. W. & Karkkainen V. Eds. (2008). *Global Dictionary of Theology*. Nottingham: Intervarsity Press

- Droz, Y. (2010). *Pentecostalism in Nairobi*, in Charton B and Rodriguez – Torres, D. *Nairobi Today: The paradox of a fragmented city*, Mkuki Nanyota Publishers
- Fee, G. (1991). *Gospel and Spirit: Issues in New Testament Hermeneutics*. Massachusetts: Hendrickson Publishers, Inc
- Frankel, J. and Wallen S. (2006). *How to Design and Evaluate Research in Education*. New York: Mc Graw –Hill
- Galgalo, J (2012). *African Christianity: The stranger within*. Limuru: Zapf Chancery
- Garland, J. & Blyth, M. (2005). *AIDS is Real and it's in our Church*. Bukuru: Oasis International Ltd
- Gatu, JG (2006). *Joyfully Christian: African Christian*. Nairobi, Acton Publishers
- Giddens, G. (1981). *Capitalism and Modern Social Theory: An Analysis of the writings of Marx, Durkheim and Max Weber*. Cambridge: Cambridge University Press
- Gifford, P. (2004). *Ghana's New Christianity. Pentecostalism in a Globalizing African Economy*. London, C. Hurst & Co. Ltd
- Gifford, P. (1998). *African Christianity: Its Public role in Uganda and other African countries*. London, C. Hurst & Co. Ltd
- Glen, M. & Garry, M. (1993). *The Issachar Factor*. Understanding Trends that Comfort your Church and Designing a Strategy for Success. Nashville, Broadman and Holman Publishers
- Goldingay, J. Ed. (1989). *Signs, Wonders and Healing*: Leicester: Intersarsity Press

- Gowan D. E. (Ed.) (2003). *The Westminster Theological Word Book of the Bible*. Westminster John Knox Press Louisville
- Gunstone, J (1982). *Pentecostal Anglicans*. London: Hobber and Stoughton
- Haralambos, M. Ed (1986). *Sociology: A New Approach 2<sup>nd</sup> Ed*, Lancashire, Causeway Press Ltd
- Hansen, H. B & Twaddle, M Eds (1988) *Uganda Now; Between Decay and Development*, London James Currey Ltd
- Hastings, A. Ed (2000). *The Oxford Companion to Christian thought*. Oxford: Oxford University Press
- Hefner, R. W. Ed (2013). *Global Pentecostalism in the 21<sup>st</sup> Century*. Indiana: Indiana University Press
- Henslin, J. M. (1999). *Sociology: A Down to Earth Approach*. (4<sup>th</sup> ed.). Boston: Allyn and Bacon
- Holger, B. H. & Michael T. (1988). *Uganda Now (Between Decay and Development)*. Kampala: Fountain Publishers
- Holger, B. H. & Michael T. (1999). *Changing Uganda (The Dilemma of Structural Adjustment and Revolutionary Change)*. Kampala: Fountain Publishers
- Hollenweger, W. J. (1977). *The Pentecostals*. Minneapolis Minnesota: Augsburg Publishing House
- Horton, M. (2012). *Pilgrim Theology, Core Doctrines for Christian Disciples*. Escondido, Zondervan
- Howard, H. (1990). *Church Growth and the Power of Evangelism. Ideas that work*. Cambridge, Cowley Publications

- Hummel, C. E (1993). *Fire in the Fire Place. Contemporary Charismatic Renewal*. Illinois: Intervarsity Press
- Hunt, J. (1993). *Let it Grow. Changing to multi-congregation churches*. Michigan, Baker Bork House Company
- Isichei, E. (1995). *History of Christianity in Africa from Antiquity to the Present*. London: SPCK.
- Kalu, U. O. (Ed) (2005). *African Christianity: An African Story*. Pretoria: University of Pretoria.
- Kalu, U. O. (2008). *African Pentecostalism: An Introduction*. Oxford: Oxford University Press.
- Kansiime, E. (2015). *Integrating Faith with Work: A Ministry Transformational Model*. Geneva: Global Ethics Net.
- Karugire, S. R (2003) *Roots of Instability in Uganda*, Kampala fountain Publishers
- Kasibante, A. (2010). *The Challenge of New Pentecostal Churches to the East*
- African Revival: The confluence of the two movements in my life*. In Ward, K and Wild – wood E, the East African Revival; History and legacies. Kampala: Fountain Publishers.
- Kombo, D. K. & Tromp, D. L. (2006). *Proposal and Thesis Writing*. An Introduction. Nairobi: Paulines Publications Africa.
- Kothari, C. R. (2009). *Research Methodology: Methods and Techniques*. (2<sup>nd</sup> Revised) New Delhi, New Age International
- Kyomya, M. (2010). *A guide to interpreting Scripture*. Nairobi, Word Alive Publishers

- Ladd, G. E. (1975). *A Theology of the New Testament*. London, Luther worth Press
- Larbi, E. K. (2001). *Pentecostalism: The Eddies of Ghanaian Christianity*. Accra: Dansomen
- Ma, W. & Menzies, R. P. (2004). *The Spirit and Spirituality: Essays in Honour of Russel P. Spittler*. London: T and T Clark International
- MacArthur, J. F. (1992). *Charismatic Chaos*. Michigan, Grand Rapids
- Macquarrie, J. (1977). *Principles of Christian Theology*. 2<sup>nd</sup> Edition. New York, Charles Scribner's Sons
- Magee, B. (1998). *The story of Philosophy*. 3<sup>rd</sup> Edition. London, Dorling Kindersley Ltd Publishers
- Maupeu, H. et al (2005). *The Moi Succession Election 2005*. Nairobi, Trans Africa Press 2005
- Maslow, A. (1976). *Religions, Values and Peak Experiences*. New York: Penguin Books
- McGrath, A. E. (2011). *Christian Theology an Introduction*; 5<sup>th</sup> Edition. London: Willy Blackwell Publishers Ltd
- Meyer, B. (2004). 'Christianity in Africa; from African Independent to Pentecostal – Charismatic Churches'. *Annual Review of Anthropology* 33, 447 - 474
- Mbiti, J. S. (1990). *African Traditional Religion and Philosophy*: 2<sup>nd</sup> Edition, London, Heinemann Educational Books Ltd.
- Mbugua, K. et al (2015). *Prosperity? Seeking the true gospel*. Nairobi: Africa Christian Textbooks Registered Trustees

- Miller, D. E. & Yamamori, T. (2007). *Global Pentecostalism. The New Face of Christian Social Engagement*. Los Angeles, University of California Press
- Moyng M. & Harrold P. (2012). *Church for Every Context*. London: SCM Press
- Mugambi, J. (2009). *Five Decades of God's Faithfulness. The Amazing Story of Christ is the Answer Minisries*. Nairobi, Evangel Publishing House
- Mugambi, J. N. K. and Magoti, P. (2014). *Endless Quests. The Vocation of an African Christian Theologian, Essays in Honour of Laurenti Magesa*. Act on Publishers, Nairobi
- Mugenda, M. O. (2003). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi: Acts Press
- Murray, H. L. (1998). *Pentecost Today? The Biblical Basis for understanding Revival*. Edinburgh, The Banner of the Truth Trust
- Mwaluda, S. M. (2003). *Re-orienting a Church for accelerated growth*. Nairobi, Uzima Press
- Mwaura P. (2003), *Pentecostalism and Charismatics in Africa*; In Wamue, G. & M. Theuri, Eds. (2003). *Quests for Integrity in Africa*. Nairobi: Acton Publishers
- Nigel, G. (Ed) (1993). *Researching Social Life*. New Delhi. Sage Publishers
- Neuman W. L. (2014). *Social Research Methods: Qualitative and Quantitative Methods 7<sup>th</sup> Edition*. Pearson Education Limited, Edinburgh Gate, Harlow Essex

- Niringiye, D. Z. (2016). *The Church in the World: A historical – a ecclesiological study of the Church of Uganda with particular reference to post-independence Uganda*. Carsile, Cumbria: Langham monographs.
- Nkesiga, S. (2012). *The Hand of God: All saints cathedral centennial memoir (1912 - 2012)*, Kampala Care Logistical Graphic Solutions and Printers
- Nunnally, J.C. (1978). *Psychometric Theory: 2<sup>nd</sup> Edition* New York MCGraw-Hill.
- Olwa, A. (2016) *Pentecostalism in Uganda and Tanzania: A Historical and Theological Perspective*, in Synan, V, Yong A and Asamoah Gyadu JK (Eds) *Global Renewal Christianity: Spirit-Empowered Movements: Past, Present and Future*, Volume 3 Lake Mary, Florida Charisma House, Book Group.
- Ojo, M. (2006 b). 'American Pentecostalism and the Growth of Pentecostal Charismatic Movements in Nigeria' In Smith, R. D. (Ed) *Freedoms Distant Shores; American Protestants and Post-Colonial Alliances with Africa*. Waco TX: Baylor University Press
- Omenyo, C. (2002). *Pentecost outside Pentecostalism. A study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. Zoetermeer Boekencentrum
- Orodho, A. J. & D. K. Kombo (2002). *Research Methods*. Nairobi: Kenyatta University, Institute of Open Learning
- Pirouet, M. L. (1978). *Black Evangelists: The Spread of Christianity in Uganda (1891-1914)*. London: Rex Callings
- Ralph, M. (1974). *Hungry for God: Practical Help in Personal Prayer*. Garden City: Doubleday & Company Inc

- Reidat, D. (2004). *Development Planning: Concepts and Tools for planners, Managers and Facilitators*. London: Zed Books Ltd
- Rheenen, G. V. (1976). *Church Planting in Uganda*. South Pasadena: William Carey Library California
- Robbins, S. P. (1986). *Organizational behaviour: Concepts, contravercies and applications*. 3<sup>rd</sup> edition London: Printice Hall International ltd
- Rodman, W. (1972). *The Pentecostal Reality*. New Jersey, Logos International Plainfield
- Rodgers, J.H. (2011). *Essential Truths for Christians*. A commentary on the Anglican Thirty Nine Articles of Faith and an Introduction to Systematic Theology, Crossway, Good News Publishers
- Rugyendo, M. (2012). *A Handbook of African Church History*. Limuru, Zapf Chancery.
- Samita, Z. W. (1996, 1998) The African Church of the Holy Spirit: Origins and Advent in Kabras Division, Kakamega District". In *TransAfrican Journal of History*, Vol.25, 123-145.
- Samita, Z. W. (1992) Pneumatology in the African Church of the Holy Spirit, Kabras Division, Kakamega District. Unpublished MA Thesis, Kenyatta University.
- Schein, E. H. (1997). *Organizational Culture and Leadership*. San Francisco: Jossey-Bass Publishers
- Shaw, I. J. (2016). *Christianity the Biography: Two Thousand Years of the Global Church*. London: Intervarsity Press
- Smart, N. (1973). *The Science of Religion and the Sociology of Knowledge*. Princeton: Princeton University Press

- Smart, N. (2006). *World's Religions*. 2<sup>nd</sup> Edition. Cambridge: Cambridge University Press
- Sole, D. (1991). *Thinking about God: An introduction to Theology*. London: SCM Press & Trinity Press International
- Stanley, M. B. & Garry, B. M. Eds. (1988). *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids. Michigan: Zondervan Publishing House
- Stedman, D. E. (2006). *God's Message to all People*: Katunayake: New Life Literature Ltd
- Swoboda, A. J. Ed. (2014). *Blood cries out; Pentecostal Ecology and the Groans of creation*, Eugene, wipf and stock publishers
- Taylor, V. J. (1958). *The Growth of the Church in Uganda*. London: CSM Press Ltd.
- Tourigny, Y. (1979). *So Abundant a Harvest*. London: Darton, Longman and Todd Ltd.
- Triola, M. F. (2006). *Elementary Statistics*. Boston: Person Education Inc
- Tuma, T. Ed. (1978). *A Century of Christianity in Uganda (1877-1977)*. Nairobi, Uzima Press Ltd.
- Tuma, T. (1980). *Building a Ugandan Church*. Nairobi: Kenya Literature Bureau.
- Tuma, T. (1978). *Major changes and development of Christian leadership in Busoga Province, Uganda 1960 – 1974*, in Fashole' Luke, E & Guray, R (Eds) *Christianity in independent Africa* London Rex Calling.

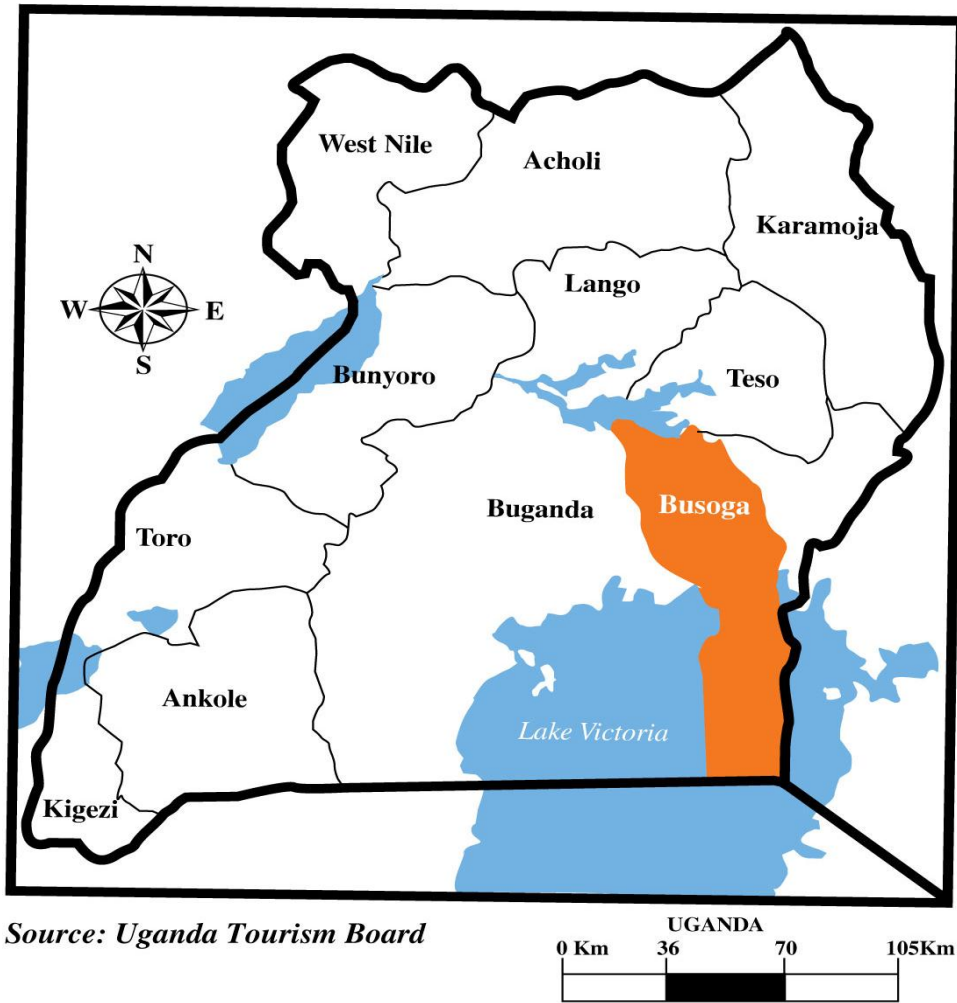
- Twongyeirwe, J. D. (2016). *A Biblical Rescue from a Perverted View of God's Grace*. Kampala: L. Kweezi (U) Ltd.
- Vanhoozer, K. J. (Ed) (2005). *Dictionary for Theological Interpretation of the Bible*. Grand Rapids: Baker Book House Company.
- Wagner, P. C. (1988). *How to have A Healing Ministry*. Ventura: Regal Books of Gospel: Light Publications.
- Walls, A. F. (1996). *The Missionary Movement in Christian History*. Edinburgh: Centre for African Studies.
- Wamue, G. & M. Theuri, Eds. (2003). *Quests for Integrity in Africa*. Nairobi: Acton Publishers.
- Ward, K. & Stanley, B. (Eds) (2000). *The Church Mission Society and World Christianity, 1799 - 1999*. Grand Rapids, William B. Eerdmans Publishing Company.
- Warren R. (1995). *The Purpose Driven Church: Growth without compromising your message and mission*. Grand Rapids: Zondervan Publishing Hse.
- Webber, R. (1992). *Signs of Wonders*. Nashville: Star Song Publishing Group.
- Welbourn, F. B. (1961). *East African Rebels*. London: SCM Press Ltd.
- Wildwood, E. & Rajkumar P. (2013). *Foundations for Mission*. Oxford: Regnum Books International.
- Wood, L. W. (1980). *Pentecostal Grace*. Wilmore: Kentucky, Francis Asbury Publishing Company Inc.

### Unpublished Works

- Amofo, E. K. (2018). *Contending for the Faith in the African Context: An exegesis of Jude in Relation to Theology and Praxis in Ghana*. PhD Thesis, Pan African Theological Seminary, Lome, Togo
- Aporu, B. (2007). *The Circus in Church*, Kampala.
- Bakama, A (2015) *Climatical Zoning of Busoga: Vegetation and Seasons*, Kampala.
- Kasirye, S. (2010). *The Pentecostal Movement in Uganda (1960-2010)*. Kampala. A souvenir for the celebration of 50 years of Pentecostalism in Uganda.
- Magumba, J. (2003). *The Development of Authentic African Models of Pastoral Care: A study of Christian Ministry among the Basoga of Uganda*. PhD thesis, Leeds University.
- Mukungu, F. N. (1995). *A Survey of the Anglican Church of Uganda*. Archives Documents in Britain. MA Dissertation, Loughborough University of Technology.
- Musana, P. (1991). *The Pentecostal Movement in Uganda and its Impact with Specific References to Kampala City*. MA Dissertation, Makerere University.
- \_\_\_\_\_ (2001). *New Religious Movements in Independent Uganda*. PhD Thesis, Makerere University
- Parsitau, D. S. (2014) *The Civic and Public Roles of Neo-Pentecostal Churches in Kenya (1970 - 2010)*. PhD Thesis, Kenyatta University.
- Samita, Z. W. (2004), *Christian Evangelistic Crusade and their contributions to the growth of the Church in Kenya with reference to Nairobi*, PhD Thesis, Kenyatta University
- Segawa, A. (2010). *Pentecostals Unmasked: Exposing the Pentecostal Mysteries - Kampala*. An independent critique of Pentecostalism in Uganda.

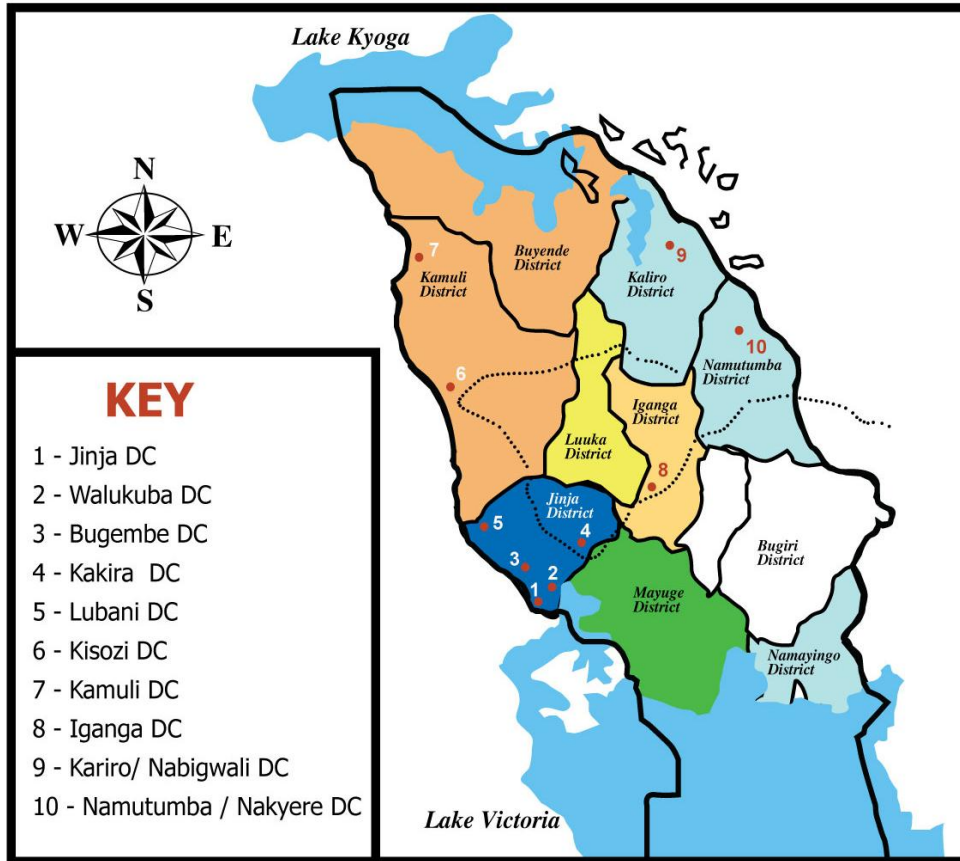
APPENDICES

Appendix I: Map of Uganda Showing the Location of Busoga Region (Area of Study)



Source: Uganda Tourism Board

**Appendix II: Map of Busoga Showing the DC Congregations Under Study**



Source: Uganda Tourism Board

Scale: 1:740,000

**Appendix III: Questionnaire for the Youth, Women and Men in  
DC**

Dear Sir/Madam,

I am a student at Kenyatta University carrying out research on the topic **A Study of African Indigeneous Pentecostal Christianity in Uganda with reference to the Deliverance Church in Busoga**. The study aims at investigating the factors for the origin, growth, theology and contribution of Pentecostalism represented in the DC in Busoga.

**Please tick appropriately.** Your co-operation is highly appreciated.

Gender:      Male                                  Female           

Age:            15 – 25                                  26 - 35           

                    36 - 45                                  46 – 55           

                    56 and above   

1.      What was your religious affiliation before joining your current church?

Roman Catholic          Protestant (Anglican)   

African Religion          Muslim                     

Others (specify) \_\_\_\_\_

2.      Which of these best represents your reason for joining the DC?

a) Good Worship                          c) Economic breakthrough   

b) Deliverance / getting Healed          d) Desire to change           

e) Others (specify) \_\_\_\_\_

3. This has caused my church to grow in my area. Score (1 – 4), 1 (one)  
 being my highest preference

- a) Praise, Worship and preaching
- b) Deliverance, miracles and speaking in tongues
- c) Teaching on Wealth and projects
- d) Reaching out to the needy
- e) Others (specify) \_\_\_\_\_

4. My church the DC teaches the importance of the following on  
 salvation

- a) God the Father, the Son, and the Holy Spirit
- b) Sin and Salvation in Jesus Christ
- c) Death and Judgment
- d) Others specify \_\_\_\_\_

5. The DC teaches that believers are saved through

- a) Grace through Faith
- b) Sowing or giving to the pastor and the needy
- c) Working hard and attending church
- d) Speaking in tongues
- e) Others Specify \_\_\_\_\_

6. The DC has a clear statement of faith:

- a) Yes
- b) No
- c) I don't know

7. My church the DC teaches much about
- a) Knowing Jesus and working with him personally
  - b) Prophecy and listening to the Spirit
  - c) Walking with other Christian in fellowship
  - d) Water and Spiritual Baptism
8. The DC also emphasizes
- a) Receiving health and wealth through miracles
  - b) Claiming for anything in Jesus' name
  - c) Getting free things without working for them
  - d) Others (specify) \_\_\_\_\_
9. My church (DC) is involved in the following spiritual and social activities weekly [Tick the activity (ies), as many as are applicable].
- a) Bible Study
  - b) Fellowship meetings
  - c) Prayers
  - d) Home cell group meetings
  - e) Hospital/school ministry
  - f) Games and sports / recreation
  - g) Music, dance and drama
  - h) Home visitations
  - i) Others (specify) \_\_\_\_\_
10. My church (DC) undertakes these ministries (Tick where appropriate):
- a) Formal education and has a school
  - b) Seminary/Bible School

- c) Health activities - Has a Health Center / clinic
- d) Business SACCO / Project
- e) Water and sanitation project
- f) Others (specify) \_\_\_\_\_

11. My church (DC) participates in the following activities:

- a) Civic education/political awareness
- b) Food production and food security awareness
- c) Helping children and people with disabilities
- d) Land conservation and environmental management
- e) Others (specify) \_\_\_\_\_

12. Any other relevant information about DC. ....  
\_\_\_\_\_

**Thank you and God Bless You!**

**Appendix IV: Questionnaire for the DC Bishops, Pastors and  
Lay Leaders**

Dear Sir/Madam,

I am a student at the Department of Philosophy and Religious Studies, Kenyatta University researching on the topic: **A Study of African Indigenous Pentecostal Christianity in Uganda with reference to the Deliverance Church in Busoga**. Kindly assist me gather information on this. It is part of the requirements for my PhD study. Information given will be used only for this academic purpose and will be treated confidentially. Your co-operation is highly appreciated.

**Please tick appropriately.**

Church \_\_\_\_\_

Gender:                      Male                                  Female           

Your leadership position in the church \_\_\_\_\_

Age:    5 – 10 years                                  11 – 20 years           

          21 – 30 years                                  31 – 40 years           

          41 – 50 years           

1.    a) For how long have you held that position? \_\_\_\_\_

      b) What was your religious affiliation before joining your current church?

         a) Roman Catholic                                  c) Protestant (Anglican)           

         b) African Religion                                  d) Muslim                                   

         e) Others (specify) \_\_\_\_\_

2. Which of these best represents your reason for joining the DC?

- a) Good Worship
- b) Economic breakthrough
- c) Deliverance / getting healed
- d) Desire to change
- e) Others (specify) \_\_\_\_\_

3. Why was your church (the DC) formed? \_\_\_\_\_

- a) Worship freely in spirit and truth
- b) To avoid boredom
- c) Desire for change & new leadership
- d) Have Biblical teaching and preaching
- e) Others (specify) \_\_\_\_\_

4. What attracts believers to my church includes:

- a) Praise, worship and preaching
- b) Miracles and Deliverance Ministry
- c) Teaching on wealth or economic breakthrough
- d) Infilling of the Spirit and spiritual gifts
- e) Others (specify) \_\_\_\_\_

5. We have plans to grow this church (DC) through:

- a) Vigorous preaching and teaching
- b) Providing care, Counseling and Guidance
- c) Provision of social concern or mercy ministries

- d) Set up projects
- e) Others (specify) \_\_\_\_\_

6. My church the DC teaches the importance of the following on salvation:

- a) God the Father, the Son, and the Holy Spirit
- b) Sin and salvation in Jesus Christ
- c) Death and judgment
- d) Others (specify) \_\_\_\_\_

7. The DC teaches that believers are saved by:

- a) Grace through faith
- b) Sowing or giving to the pastor and the needy
- c) Working hard and attending church
- d) Speaking in tongues
- e) Others (specify) \_\_\_\_\_

8. The DC has a clear statement of faith:

- a) Yes
- b) No
- c) I don't know

9. My church the DC teaches much about:

- a) Knowing Jesus and walking with him personally
- b) Prophecy and listening to the Spirit
- c) Walking with other Christians in fellowship
- d) Water and Spirit Baptism

10. The DC also emphasizes:

- a) Receiving health and wealth through miracles
- b) Claiming for anything in Jesus name
- c) Getting free things without working for them
- d) Others (specify) \_\_\_\_\_

11. Please tick any ministry or service that is provided or encouraged by your church (DC) to the believers and the community.

- a) Formal education and has a school
- b) Bible School/seminary
- b) Health activities -and has a Health Center / clinic
- c) Economic Development – and has a Business SACCO / Project
- d) Christian participation in social action
- e) Christian participation in civic and political leadership
- f) Compassion ministry to children and the needy
- g) Food production and food security awareness
- h) Helping children and people with disabilities
- i) Peace, human rights advocacy and conflict resolution
- j) Land conservation and environmental management

12. Any other comments \_\_\_\_\_

**Thank you and God Bless You!**

### **Appendix V: Interview Guide for All**

I am a student at the Department of Philosophy and Religious Studies, Kenyatta University, researching on the topic “**A Study of African Indigenous Pentecostal Christianity in Uganda with reference to the Deliverance Church in Busoga**”. Kindly assist me gather information on this. It is part of the requirements for my PhD study. Information given will be used only for this academic purpose and will be treated confidentially. Your co-operation is highly appreciated.

Name (optional) \_\_\_\_\_ Age \_\_\_\_\_

Leadership position \_\_\_\_\_ Church / denomination: \_\_\_\_\_

Location / village and sub county. \_\_\_\_\_

District \_\_\_\_\_ Duration in church: \_\_\_\_\_ Years.

1. For how long have you held that position?
2. What were the reasons for your joining the DC?
3. Why was your church (the DC) formed?
4. How are believers attracted to your Church? (some activities/services)
5. What plans do you have to grow this church (DC)?
6. How does the DC teach the importance of the following for salvation: God the Father, Son and the Holy Spirit, Man sin, death hell and judgment?
7.
  - a) Does Deliverance Church have a statement of Faith?
  - b) If Yes, what are its main tenets?

8. What mainly attract members to your church? (activities / ministries)
9. a) What does your Church teach about prophesy, Baptism, spiritual gifts, blessings and curses?  
b) Mention other major teachings of your church
10. How does your church handle the challenge of materialism and prosperity gospel?
11. What would you regard as the social economic contribution of the DC to the Christians and the community of your area?
12. Do you have anything else you want you want to say about the DC?

**Thank you. God bless you.**

**Appendix VI: Interview Guide for the DC Founders and Senior  
Leaders in Busoga Region – Uganda**

I am a student at the Department of Philosophy and Religious Studies, Kenyatta University, researching on the topic “**A Study of African Indigenous Pentecostal Christianity in Uganda with reference to the Deliverance Church in Busoga**”. Kindly assist me gather information on this. It is part of the requirements for my PhD study. Information given will be used only for this academic purpose and will be treated confidentially. Your co-operation is highly appreciated.

Name \_\_\_\_\_

Age \_\_\_\_\_ Marital status \_\_\_\_\_

Leadership position \_\_\_\_\_

Duration in that post \_\_\_\_\_

Location / village and sub-county \_\_\_\_\_

District \_\_\_\_\_

1. Give the reasons for the formation of the DC in Uganda and its spread particularly in Busoga region
  
2. In your opinion, have the aims and objectives for the formation of the DC been achieved?

3. How does the DC attract new believers and what are the underlying factors for the growth and development of the DC in Busoga?
4.
  - a) Who are the key personalities in the origins and growth of the DC in Busoga (1974 - 2012) i.e. pastors, elders, etc?
  - b) When were they most influential and what did they do?
5.
  - a) How did the church grow in numbers, congregations and infrastructure in the periods of
    - i) 1974 – 1999?
    - ii) 2000– 20012?
  - b) Give the major factors for this growth as stated in 5a) above.
6. Give the leadership and organizational/administrational structure of the DC e.g. Key posts and their influence in the church.
7.
  - a) What are the major beliefs and practices of the DC?
  - b) How are these beliefs and practices stated above inculcated among the DC believers?
8. Who are the main propagators of these beliefs and practices and how do these practices affect the believers?
9. What other teachings and practices does the DC emphasize and how do believers benefit from them? Positive or Negative.

10. What else do you say about the DC beliefs and practices?
  
11.
  - a) How is the DC organized regarding sustainability e.g. economically, spiritually, socially within and without?
  - b) How does the DC recruit, train and post personnel e.g. pastors and other leaders?
  
12. Mention the major contributions of the DC in the areas of:
  - a) In education
  - b) Health
  - c) Economics
  - d) Politics
  - e) Any other (please specify) either positive or negative
  
13. What are the future plans of the DC to the church and society?

**Thank you. God bless you.**

**Appendix VII: Interview Guide for Focused Group Discussions  
(FGDS)**

1. Why was the DC formed and have the objectives for its formation been realized?
2. When did you join the DC and what attracted you to it?
3. How does the DC attract new believers today?
4. What are the factors for the growth of the DC in Busoga?
5. What motivates you to come to church and or participate in church activities and has your life changed since you joined?
6. What are the major beliefs, teachings and practices in the DC?
7. How are the beliefs, teachings and practices above, propagated among the DC believers?
8. Who are the leaders in the DC, how are they recruited and what do they exactly do?
9. How is the DC organized in terms of resources?
10. Which other teachings does the DC emphasize?
11. Is the DC involved in improving the lives of Christians and society?
12. Mention the DC's major contributions in the areas of education, health, economics, politics and others either positively or negatively
13. What are the plans to grow the DC in Busoga?

**Thank you and God bless you.**

**Appendix VIII: Letter From KU Graduate School to Collect  
Data**



KENYATTA UNIVERSITY  
GRADUATE SCHOOL

E-mail: [dean-graduate@ku.ac.ke](mailto:dean-graduate@ku.ac.ke)

P.O. Box 43844, 00100  
NAIROBI, KENYA

Website: [www.ku.ac.ke](http://www.ku.ac.ke)

Tel. 8710901 Ext. 57530

OUR REF: C82EA/11050/08

DATE: 18<sup>th</sup> January 2014

The Permanent Secretary,  
Ministry of Higher Education, Science & Technology,  
P.O. Box 30040,  
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION FOR MR. MOSES S. ISABIRYE REG. NO.  
C82EA/CA/11050/08

---

I write to introduce Mr. Isabirye who is a Postgraduate Student of this University. He is registered for Ph.D. Degree programme in the Department of Philosophy & Religious Studies in the School of Humanities & Social Sciences.

Mr. Isabirye intends to conduct research for a proposal entitled, "A Study of African Pentecostalism in Uganda with Reference to the Deliverance Church in Busoga".

Any assistance given will be highly appreciated.

Yours faithfully,

A handwritten signature in black ink, appearing to be 'LNM', written over a circular stamp or watermark.

MRS. LUCY N. MBAABU  
FOR: DEAN, GRADUATE SCHOOL

LNM/cao

**Appendix IX: Permission Letter from the DC**



**Deliverance Church (U)**  
**Busoga Joshua Zone**  
P. O. Box 1431, Jinja, Uganda  
[taipspirit@gmail.com](mailto:taipspirit@gmail.com)

---

2<sup>nd</sup> September 2013

Moses Stephen Isabirye  
C/O Uganda Christian University

Dear Brother Stephen

**RE: YOUR DOCTORAL RESEARCH ON THE DC IN BUSOGA**

Greetings in Jesus' name!

This is in response to your letter of 14<sup>th</sup> August 2013 requesting for permission to carry out a study on the DC for your Doctoral research. I am glad to inform you that after careful consultation and consideration, you're hereby permitted to do your research on our church. You're also free to interview the leadership and members and quote them verbatim.

We do hope you will share with the Deliverance Church (U) pertinent literature of the outcomes of your research for our education and strategy needs.

I wish you success in your studies.

Yours in Christ,

**Pastor Sam Mugote**  
**Joshua for Busoga**

cc TEAM Chairman DCU, Kampala

### **Appendix X: Participant Observation (PO) Schedule**

The researcher participated in the / observed;

First was to note the church congregation, place, time, activities observed and the participant's age and gender.

Church services e.g. Sunday services, overnight prayer services, youth fellowships, mission and evangelistic undertakings such as crusades.

Worship activities e.g. praise and worship, prayer intercessions, testimonies, preaching, teaching styles, faith healing and deliverance, response to social and health issues such as HIV/AIDS, participation in education, economic development and politics.

**Appendix XI: Letter of Consent from the DC Founders**

I Stephen Mungoma (Rev. Dr.) the leading founder of the DC in Uganda, on behalf of my co-founders Nicholas Wafula and Titus Oundo do hereby declare that we willingly and voluntarily gave Moses Stephen Isabirye all the information that he needed about the DC for his PhD research at KU and also allowed him to quote us verbatim.

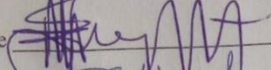
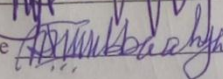
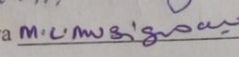
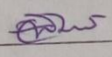
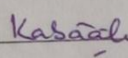
Signed  26th / Nov./ 2016

Stephen Mungoma (Rev. Dr.)

**Appendix XII: Letter of Consent from the Major Respondents /  
Informants**

**APPENDIX XII: Letter of Consent from the Major Respondents / Informants**

We the top leaders of the DC in Busoga, on behalf of all the DC leaders and members in Busoga do hereby ascertain that we willingly gave Moses Stephen Isabiryie all the information he needed about the DC for his PhD research. We also allowed him to quote us verbatim.

Pastor Sam Mugote  26<sup>th</sup> November 2016  
 Pastor Moses Kivunike  26<sup>th</sup> November 2016  
 Pastor Martin Mwesigwa  26<sup>th</sup> November 2016  
 Pastor Elijah Siwu  26<sup>th</sup> November 2016  
 Elder Paul Kabale  26<sup>th</sup> November 2016

### Appendix XIII: List of Respondents

#### a) Key Informants

Name	Sex	Age	DC	Role in church or occupation	Place of Interview	Date of Interview
Stephen Mungoma	M	68	Founder	DC leading Founder	Mbale	12.01.2014
Nicholas Wafula	M	67	Founder	Co - founder	Mbale	12.01.2014
Titus Oundo	M	69	Founder	Co – Founder	Mbale	12.01.2014
Sam Mugote	M	64	Joshua	Joshua for Busoga	Jinja	15.01.2014
MosesKivunike	M	72	Bugembe	Senior Pastor Bugembe	Bugembe	15.01.2014
Elijah Siwu	M	62	Kakira	Senior Pastor Kakira	Kakira	15.01.2014
BillyAlambia	M	69	Walukuba	Senior Pastor Walukuba	Walukuba	15.01.2014
Moses Nsaiga	M	51	Lubani	Senior Pastor Lubani	Lubani	13.07.2014
James Kasanka	M	52	Iganga	Senior Pastor Iganga	Iganga	14.07.2014
Irene Babirye Isiko	F	50	Jinja	Women Elder	Butika	25.02.2014
JustineLuba	F	48	Iganga	Women Leader	Iganga	26.02.2014
BrendaAliba	F	46	Walukuba	Women Leader	Walukuba	25.02.2014
MosesKampiriri	M	40	Kamuli	Pastor	Kamuli	20.04.2014
Sarah Nampindo	F	52	TAIP	Program Coordinator	Jinja	10.11.2014
Fred Luba	M	30	Nakyere	Pastor	Nakyere	22.02.2014
Stephen Wanyama	M	32	Nabigwali	Pastor	Kaliro	23.02.2014
Kefa Ssempangi	M	74	Mukono	Elder and Pastor	Mukono	24.03.2014
Martin Mwesigwa	M	60	Jinja	Senior pastor	Jinja	15.02.2014

**Other Respondents**

<b>Name</b>	<b>Sex</b>	<b>Age</b>	<b>DC</b>	<b>Role in church or occupation</b>	<b>Place of Interview</b>	<b>Date of Interview</b>
Paul Mwambala	M	29	Kaliro	Youth Leader	Kaliro	25.05.2014
Silas Dhamuzungu	M	8	Bugembe	Senior Member	Bugembe	23.10.2014
Joy Mukisa	F	46	Bugembe	Worship Leader	Bugembe	23.10.2014
Bernard Mukisa	M	32	Jinja	Youth Leader	Jinja	20.01.2014
Peter Muyobo	M	36	Jinja	Member Worship Team	Jinja	20.01.2014
Enock Arub	M	51	Jinja	Senior Deacon	Jinja	20.01.2014
Paul Kabaale	M	53	Bugembe	Elder Bugembe	Bugembe	10.12.2015
John Were	M	50	Walukuba	Elder Walukuba	Walukuba	25.02.2014
Yeko Gonahasa	M	73	Lubani	Choir Member	Lubaani	24.10.2014
Jane Basekanakyo	F	30	Bugembe	Member	Bugembe	22.10.2014
Lawrence Kayizzi	M	46	Bugembe	Associate Pastor	Bugembe	22.10.2014
Margaret Aliwagala	F	38	Kamuli	Women Leader	Kamuli	20.04.2015
Aida Kampi	F	29	Kisozi	Choir Leader	Kisozi	13.04.2015
Joy Nangobi	F	32	Kamuli	Youth Leader	Kamuli	20.04.2015
John Tenywa	M	24	Kaliro	Youth Leader	Kaliro	25.05.2014
Sarah Nakiyemba	F	35	Kaliro	Women Leader	Kaliro	25.05.2014
Grace Kigenyi	M	60	Jinja	Elder	Inja	25.10.2014
Laban Jemba	M	65	Nsambya	Pastor	Nsambya	20.04.2015
Florence Kyabita	F	28	Bugembe	Worship Team Member	Bugembe	24.10.2014
Irene Nangobi	F	32	Nakyere	Youth Leader	Nakyere	22.03.2014
Richard Epin	M	65	Nsambya	Pastor	Nsambya	25.10.2014
Sam Kadhume	M	36	Lingira Islands	Elder	Wairaka	22.11.2015
Sarah Kidambire	F	35	Butyanga	Church Treasurer	Lubani	11.11.2015
Patrick Batambuze	M	48	Kamuli	LC Treasurer	Lubani	11.11.2015
Olivia Kabale	F	45	Bugembe	Teacher	Njeru	10.12.2015
John Kiwoire	M	40	Kisozi	Pastor	Kisozi	11.06.2015
Sarah Nabirye	F	32	Kisozi	Teacher	Kisozi	11.06.2015
Aida Katengeke	F	36	Nabiguli	Local Women Leader	Kaliro	07.10.2015
Peter Bamusungwire	M	42	Kamuli	Pastor	Kamuli	29.11.2015
Tom Tubagaine	M	38	Nabiguli	Local Leader	Kaliro	07.10.2015
Ana Namugeere	F	35	Kamuli	Pastor	Kaliro	29.11.2015
Olivia Kaabona	F	34	Nakyere	Women	Namutum	28.11.2015

				Leader	ba	
Ben Kigenyi	M	36	Iganga	Pastor	Iganga	09.12.2015
Jane Bakita	F	32	Iganga	Women Leader	Iganga	09.12.2015
Paul Mugeni	M	40	Kakira	Cell Leader	Kakira	10.10.2015
Faith Namugaya	F	42	Walukuba	Member Church Fellowship	Walukuba	11.10.2015
Susan Bamulumbye	F	33	Kamuli	Women Leader	Kamuli	02.11.2015
Martha Namugaya	F	34	Mayuge	Women SACCO Leader	Mayuge	25.05.2015
Ben Isiko	M	65	Jinja	Elder	Butiki	20.02.2015
John Bamutaze	M	40	Kamuli	Elder	Kamuli	24.08.2014
Fred Kidambire	M	50	Lubani	Treasurer	Lubani	24.08.2014
Peter Saile	M	48	Lubani	Pastor	Lunani	24.10.2014
James Bakaise	M	35	Kisozi	Youth leader	Kisozi	11.05.2014
Jane Kawuda	F	32	Kisozi	Youth leader	Kisozi	25.10.2014
Patrick Ngobi	M	67	Iganga	Elder	Iganga	14.12.2014
Elsie Tusubira	F	50	Bugembe	Women leader	Bugembe	15.12.2014
Dan Nakitembe	M	46	Lubani	Assistant treasurer	Lubani	18.12.2014
Florence Nandabi	F	50	Nakyere	Elder	Nakyere	15.01.2014
Joy M Kabanda	F	52	Kamuli	Women Leader	Kamuli	17.12.2014
David Balaba	M	52	Iganga	Pastor	Iganga	17.12.2014
John Bamukambwire	M	40	Kisozi	Deacon	Kisozi	18.12.2014
Jessica Batanda	F	26	Walukuba	Youth leader	Walukuba	17.12.2014
Paul Mugeni	M	48	Walukuba	Elder	Walukuba	17.12.2014
Stephen Wanyama	M	42	Iganga	Elder	Iganga	17.10.2014
George Alazewa	M	28	Kamuli	Youth leader	Kamuli	25.10.2014
Racheal Namusobya	F	36	Kaliro	Women Leader	Kaliro	18.12.2014
Clare Balikagala	F	34	Kamuli	Youth leader	Kamuli	20.10.2014
Joyce Kambeda	F	30	Kaliro	Youth leader	Kaliro	15.12.2014
Tom Badube	M	25	Kaliro	Youth leader	Kaliro	20.11.2014
Sam Muyinda	M	33	Nakyere	Youth leader	Nakyere	22.12.2014
Alex Mitala	M	70	Kampala	Senior Pastor	Kampala	22.10.2014