

Prosperity Gospel Redefined

The Impact of Charismatisation of the
Mainline Churches in Tanzania

Leita Ngoy

5

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To my beloved late father
PASTOR NGOY KABWE MUSEMPELE
I have finally fulfilled my promise to you, Dad.
May your soul find everlasting peace.

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List of Abbreviations

AICs	African Independent Churches
AACC	All Africa Conference of Churches
ATR	African Traditional Religion
DIP	Coding strategy model: Description-focused coding, Interpretative focused coding, Presumption-focused coding
DOI	Digital Objects Identifier
ECD	Eastern Coastal Diocese
EKTv	Rev. Eliona Kimaro TV
ELCT	Evangelical Lutheran Church in Tanzania
ELCT–ECD	Evangelical Lutheran Church in Tanzania – Eastern and Coastal Diocese
EP ₁	ELCT–ECD Pastor 1, 2, 3...
GLEP	Global Learning Ecumenical Perspective
ICT	Information and Communication Technology
ID	Identification code
IQ	Interview Questions
NRM	New Religious Movements
P ₁	Participant 1, 2, 3...
PG	Prosperity Gospel
RQ ₁	Research Question 1
RQ ₂	Research Question 2
RQ ₃	Research Question 3
RQ	Research Question
SQ	Survey Questions
TCRA	Tanzania Communication Regulatory Authority
TEHAMA	Swahili for ICT- Teknolojia ya Habari na Mawasiliano
TV	Television
UEM	United Evangelical Mission
USCF	University Students' Christian Fellowship

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My motivation to write on the impact of the charismatisation of the Lutheran Church in Dar es Salaam can be traced long before I became an ordained pastor in the Lutheran Church in Tanzania. Born Lutheran, from one of the first Congolese Lutheran Pastors who after studying theology at Makumira University was sent to establish the Evangelical Lutheran Congo in D.R. Congo in the 1980s. As I was growing, I always loved to network with other denominations until I came across a charismatic group and for the first time, I had a personal encounter with the Holy Spirit and its charisma. I was then interested in finding out how the Holy Spirit was understood among the Lutherans. After I joined my theological studies at Makumira University I became more motivated to research the impact of adopting charismatic features within the Lutheran Church in Dar es Salaam as the church was facing the challenge of membership decrease. Lutherans were moving to charismatic churches in search of worship services that addressed their spiritual needs. As I was doing my Masters in Missiology, Professor Dr Andreas Heuser inspired me to do research on the *Lutheran-Pentecostalism* as he taught the subject of African Pentecostalism, I am grateful to him.

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Leita Ngoy

Introduction

This comprehensive book comes out of my doctoral research that explored the impact of *mafanikio gospel* — a localised expression of the prosperity gospel — in mainline churches in Tanzania.¹ The research was based on empirical methods (grounded theory) and its objective was to critically analyse the interpretation and controversies surrounding the prosperity gospel in the Lutheran community involving Lutheran pastors and their members. Coming out of that research, this book aims to identify the factors influencing Lutheran pastors to embrace charismatic practices while also assessing the impact of the prosperity gospel on the mission and relevance of the Lutheran Church. Furthermore, it explores the socio-cultural implications of this gospel on the identity of the Church and livelihoods of people. It sheds light on the profound effects of this gospel on the identity of the Evangelical Lutheran Church in Tanzania-Eastern and Coastal Diocese (ELCT-ECD) and lives of its members.

Exploring the objectives of this project is not only fascinating but also relevant. It contributes significantly to the ongoing discourse in academia on the impact of the growth of charismatic Christianity on Africa. The prosperity gospel, a prominent feature of the charismatic Christianity, has influenced and shaped mainline Christianity in postcolonial Africa. A significant number of mainline denominations on the continent have created space within their structures for these expressions while simultaneously struggling to maintain their historical mission-established identity and foundations. The Evangelical Lutheran Church in Dar es Salaam is a prime example, having not only created space for charismatic worship services but also embraced and integrated some of its values and beliefs within its structures, leading the mentioned church to engage in God's mission in a sense that is relevant to Tanzanians' context.

Since the 1980s, charismatic Christianity has notably reformed contemporary African Christianity, attracting scholars' attention. Following Harvey Kwiyani's argument that "[...] mission belongs to God, wherever it is carried out, be it in Europe, America, or Africa, [hence], to situate *missio Dei* properly in Africa, there is a need to locate God's Spirit at work already in the African

1 In this study, "the prosperity gospel" will refer to the doctrine of wealth and health. When it is written as "prosperity gospel" without the article, it stands for the general context of prosperity teaching and is interchangeably used with *mafanikio gospel*. *Mafanikio gospel* is the redefined version of "the prosperity gospel" in Tanzania.

context.”² Furthermore, the *prosperity gospel*, a key feature of charismatic Christianity, is transforming Christianity not only in Africa but also in the African Diaspora. It is reforming the identity of mainline denominations that have embraced charismatic practices within their liturgy for various reasons, some of which are identified and discussed in this study.

Against this background, this study examines the effects of the charismatisation of Lutheran traditions in Dar es Salaam from three perspectives. Looking at this phenomenon from a missiological perspective, the process of charismatisation – particularly the teaching of prosperity gospel – is perceived as a contextual missional strategy used by Lutheran pastors in responding to the challenge of losing their members to Pentecostal churches. This strategy prevents proselytisation, the transfer of Christians from other denominations to Lutheranism. It promotes evangelisation not exclusively as conversion but as a “witness of God’s love” through dialogue, interfaith, interdenominational, and intercultural encounters. The perception of doing God’s mission as evangelism is shaped by the belief that the mission of God in the context of charismatic Christianity is “predominantly perceived as soul-winning.”³ For example, most charismatic churches in Africa or the African diaspora often engage in God’s mission as evangelism.

Moreover, charismatisation as a missional strategy challenges the traditional missional approach within mainline churches, which was entangled with colonialism, as clearly stated by Etim Okon that, missionaries, colonial administrators, and traders entered Africa intending to introduce Christianity, commerce, and civilisation.⁴ This implies that missionaries converted the natives to Christianity and taught them their way of life. In addition, Kwiyani argues that because of this connection between missionaries and the colonial regime, after the collapse of colonialism, European missionary work in Africa collapsed [to mark the end of the political colonial regime], leaving behind “a great need for a new theological framework that would keep missionary

2 Harvey Kwiyani, “Missio Dei: An African Appropriation,” *Missio Africanus: The Journal of African Missiology* 1, no. 1 (2015): 60.

3 Julie C. Ma and Wonsuk Ma, *Mission in the Spirit: Towards a Pentecostal Charismatic Missiology* (Oxford: Regnum, 2010), 5.

4 Etim E. Okon, “Christian Missions and Colonial Rule in Africa: Objective and Contemporary Analysis,” *European Scientific Journal* 10, no. 17 (2014): 198. This missiological perspective addressing the research question is grounded in a mission historical fact stated by Etim Okon, a Senior Lecturer at the Department of Religious and Cultural Studies at the University of Calabar, in his article, “Christian Missions and Colonial Rule in Africa: Objective and Contemporary Analysis.

work going [on the continent of Africa].”⁵In connection with Kwiyani’s argument, this study presents charismatisation as a missional strategy to eradicate the colonial mindset in mission in the 21st Century, thus promoting mission contextualisation as a new theological framework for missionary work on the continent.

From a contextual perspective, this study reveals how the process of charismatisation could serve as a model to contextualise Lutheranism. As a matter of fact, the Lutheran members in Dar es Salaam live in a context that is shaped by beliefs in the existence and influence of demons and evil powers hostile to human wellbeing. These Spiritual realities are challenging the Lutheran faith, which has failed to address them because of its intellectuality and highly structured liturgies. The Lutheran Church in Tanzania has been accused of being unable to connect with people’s spiritual realities, creating in them a spiritual need.

This need is one of the core motives that led Lutherans to move to Pentecostal churches in search of a spirit-oriented worship service to remedy their spiritual problems, demanding that the Lutheran pastors adopt the charismatic worship services in the Lutheran church. Therefore, this study presents the charismatisation of the Lutheran Church in Dar es Salaam as a relevant contextual approach to address people’s spiritual needs since spiritual realities in charismatic Christianity resonate with most African cultural beliefs in spiritual realities.

Finally, through a transcultural lens, this study addresses the question of the charismatisation of the Lutheran church in Dar es Salaam due to the encounter of Lutherans and Pentecostal charismatics on different interdenominational platforms. One consequence of this encounter is the formation of hybrid worship services within the Lutheran Church in Dar es Salaam that are neither Lutheran nor charismatic. Chapter eight of this study presents further details on this perspective.

1.1 Research Background

As Andrzej Kobylinski suggests, “the charismatisation of the Christian religion has become a dynamic and worldwide process of Pentecostalisation.”⁶ This phenomenon of charismatisation “refers to the swift rise in Pentecostal

5 Kwiyani, “Missio Dei: An African Appropriation,” 60.

6 Andrzej Kobylinski, “The Global Pentecostalization of Christianity and Its Ethical Consequences.” *Chicago Studies* 55, no. 2 (2016), 100.

communities and the gradual transformation of many other Christian churches and congregations into a single, universal type of charismatic Christianity around the world.⁷ As a result of this process, new charismatic and Pentecostal communities are globally developing and shaping the religious landscape. Most of these communities have become a threat to Protestant denominations, and the Lutheran Church in Dar es Salaam is one of the mainline denominations in Tanzania that have experienced the effect of this charismatisation.

To examine the impact of the charismatisation on the Lutheran Church in Dar es Salaam, I conducted empirical research within the Evangelical Lutheran Church in Tanzania, an ecumenical Lutheran federation affiliated with the Lutheran World Federation. Apart from its numerical growth, this church experienced rapid growth in its episcopal and administrative infrastructures. For example, one decade after its establishment in 1963, it expanded from 1 to 10 units and from 2003 to 2020, from 20 to 27 dioceses with more than 6 million members or 13 per cent of the Tanzanian population in 2022.⁸

The Eastern and Coastal Diocese (ECD), where this study was conducted, is one of the 27 dioceses of the ELCT in Dar es Salaam, with a total of 283,393 members in 2019.⁹ Dar es Salaam is one of the largest cities in Tanzania. Its multicultural, intercultural, and diverse context is characterised by religious plurality, with Christians and Muslims making up the majority. This is one of the reasons I chose ELCT-ECD as my field of study.

The historiography of charismatic movements within ELCT traces its origin to the East African Revival Movement in the 1930s.¹⁰ As a charismatic movement that was growing within mainline denominations, like Anglicans, Lutherans, Moravians, etc., this revival movement was a result of ecumenical encounters, which is supported by the statement made by Kwabena Asamoah-Gyadu that “Charismatic renewal movements tend to be ecumenical in character.”¹¹ For instance, when the East African Revival Movement reached Tanzania (from

7 Kobylnski, “The Global Pentecostalization of Christianity,” 67.

8 Evangelical Lutheran Church in Tanzania, “About Us,” <https://elct.ortz/>. (Accessed on 16 February 2022).

9 Ernest William Kadiva, “Cultivating A Missional Hermeneutic In The Evangelical Lutheran Church In Tanzania For A Common Participation In The Mission Of God,” DMin diss., Luther Seminary, St. Paul, Minnesota, 2019). That number must have increased significantly in the past five years.

10 Elinaza E. Sendoro, *Uamsho na Karama: Roho Mtakatifu katika makanisa ya kihistoria Tanzania* (Moshi, Tanzania: New Millennium Books, 2000), 37.

11 J. Kwabena Asamoah-Gyadu, “Neo-Pentecostalism and the Changing Face of Christianity in Africa,” in *Lutherans Respond to Pentecostalism*, ed. Karen Bloomquist (Minneapolis: Lutheran University Press, 2008), 25.

Rwanda where it originated), it spread throughout the country and became an ecumenical platform that brought different mainline churches together. These churches networked to organise interdenominational crusades to put an end to tensions caused by the evasion of mainline members to Pentecostals in search of spiritual help.

In 1974, Elinaza Sendoro, a former bishop of the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania, and John Edmond, an Anglican deacon, worked together to promote the interdenominational revival crusades in Dar es Salaam. During their interdenominational fellowship prayers, bishop Elinaza Sendoro witnessed John Edmond praying over sick people, naturally calm without shouting, expressing emotions, or speaking in tongues. He also noticed how Edmond was a charismatic revivalist yet a faithful Anglican.¹² Bishop Sendoro, at that point, realised that a mainline Christian could be religious –*non-charismatic*– and spiritual –*charismatic*– at the same time, implying that it is possible to have a dual religious identity. For example, one could be identified as *a Lutheran charismatic*.

After Bishop Elinaza Sendoro's analysis of the context and observation of the effects of the interdenominational encounters, he suggested that the tensions or the tug-of-war between mainline churches and the charismatic movements could end if mainline denominations could organise more interdenominational crusades.¹³ As a result of Sendoro's suggestion, in 1986, there was a great awakening among mainline church leaders who organised intercultural and interdenominational evangelistic campaigns, commonly known as "Crusades,"¹⁴ such as the Big November Crusade Ministries in 1986.¹⁵ Grant Miller supports Sendoro's view of dual identity. In his dissertation, he observed that while the revival swept over all denominations in Tanzania, many youths who were '*born again*' during revival crusades left their mainline churches

12 Grant B. Miller, "Uamsho, Uhuru Na Umoja (Revival, Freedom and Unity): The Transnational Faith and Identity of Tanzanian Christian Negotiating Diaspora Life in the United States" PhD Diss. Asbury Theological Seminary, 2016, 71–73, (accessible at <https://core.ac.uk/download/pdf/155820283.pdf>).

13 Sendoro, *Uamsho na Karama*, 38.

14 In a common Pentecostal discourse in Africa, "Crusade" is used extensively to refer to an evangelistic campaign. In this study, it is used relatively sparingly. When used, it does not refer to any of the series of medieval military expeditions made by Europeans to the Holy Land in the eleventh, twelfth, and thirteenth. It does not refer to a vigorous campaign for political, social, or religious change as seen in the wider socio-political arena in Tanzania. The most popular of these campaigns is the Big November Crusade Ministries that took place in Dar es Salaam in 1989. The East African Revival Movement preachers and evangelists used similar evangelistic campaigns.

15 Sendoro, *Uamsho na Karama*, 39.

and joined charismatic/Pentecostal churches. However, it was fascinating that some of these youths started their revival fellowships within their mainline congregations instead of leaving their mainline churches.¹⁶

Leaders like Bishop Sendoro worked very hard to prevent and minimise divisions and conflicts among protestant denominations in Dar es Salaam,¹⁷ Especially by promoting non-denominational encounters such as the Big November Crusade, which marked the first encounter of pastors and lay Christians from different charismatic and mainline denominations; because of its pure non-denominational gospel, this crusade attracted Christians and non-Christians who became *born-again* and “[...] received their deliverance and healing from disease and demonic bondages.”¹⁸

The spread of the East African Revival Movement paved the way for charismatic Christianity, mainly the fellowship prayer groups, to be practised in the mainline churches in Tanzania. Some Lutheran parishes in Tanzania adopted practices like deliverance prayers, fasting prayers, praise and worship services, and teachings on prosperity, and these practices have impacted the traditional structures of the Lutheran Church and the members’ lives until today. For example, some parishes within the ELCT-ECD have been given names reflecting the kind of charismatic practices they integrated into their worship services. Just to mention a few, Kijitonyama Lutheran Parish is known as *the school of healing*, Mbezi Beach Lutheran Parish is identified as *the school of lay ministers or discipling*, and Kimara Lutheran Parish is famous as *the Lutheran deliverance centre*.

1.2 Statement of the Problem

The controversies on adopting charismatic worship services, particularly the teaching of prosperity gospel within the Lutheran church in Dar es Salaam, were based on the mixed feelings among both Lutheran pastors and members. The question is whether these charismatic features are a threat or an opportunity to the Lutherans. As a matter of fact, the charismatisation of the Lutheran traditions is still a controversial discourse among church leaders today. In some of the dioceses of the ELCT, charismatic worship services are strictly forbidden. In others, tensions and even divisions have arisen over integrating practices of charismatic Christianity. The retired bishop, Peter Mdegela, preferred

16 Miller, “Uamsho, Uhuru Na Umoja,” 39.

17 Miller, “Uamsho, Uhuru Na Umoja,” 40.

18 Miller, “Uamsho, Uhuru Na Umoja,” 39.

to attend the Sunday worship service at Makumira University College, currently Tumaini University Makumira, because, in his view, the worship service on campus was purely Lutheran, unlike in other dioceses of the ELCT. In Swahili, he said, *“ibada za Kilutheri zimechakachuliwa katika madayosisi mengine,”*¹⁹ Meaning that Lutheran worship services are no longer authentic in many dioceses of the ELCT and have lost their Lutheranism to become more charismatic.

Nevertheless, in disagreement with Bishop Mdegela’s observation, I once experienced God’s supernatural power despite the fact that I was an African female Lutheran Pastor in Dar es Salaam. At some point in my life, I faced a socio-cultural challenge of being stigmatised for not having a male child. My in-laws wanted me to give birth to a male child, and thus, I was under immense cultural pressure. I realised it was a spiritual need that required God’s divine intervention and trusted Him as Lutheran prosperity gospel preachers instructed. After presenting a special offering and following a series of deliverance prayers to God as recommended by the preachers, I was blessed with a male child and called him Simon — the Lord has heard me.

I was fascinated to hear that some members of the ELCT-ECD have positive opinions about the practice of charismatic worship services, especially, the teachings of prosperity gospel. For example, a comment by Bahati Lugodisha on a Facebook page about this charismatic form of worship at Kimara Lutheran Parish could illustrate the above assertion. According to him, Lutheran members in ELCT-ECD were waiting for such an awakening. Lugodisha commented:

*Usharika wa Kimara nimefuatilia huduma zenu na nimeona kinachofanyika ni kuwabadilisha walutheri watoke kwenye zile ibada za ‘Tumwabudu Mungu Wetu’ na waokoke wampokee Yesu kama Bwana na Mwokozi wao kitu ambacho zamani kilikuwa ni kosa ukiwa Mlutheri kusema umeokoka. Wakati umefika sasa, Mungu awabariki katika hilo. Ibada KKKT Usharika wa Kimara Kwa sasa kuna Roho Mtakatifu si ibada zile zamani za kiliturujia.*²⁰

In English, this translates as:

Kimara congregation, I have followed your ministry and have seen what is happening there. It is about transforming Lutherans from the liturgical book form of worship *Tumwabudu Mungu Wetu*, leading them to confess Jesus as their Lord

19 Bishop Peter Mdegela from Iringa Diocese, personal communication, Makumira University College, Sunday 21/11/ 2010.

20 Bahati Lugodisha, a Facebook comment on ELCT-ECD, KKKT-DMP Usharika wa Kimara’s Facebook: <https://www.facebook.com/profile.php?id=100077372393218> (Accessed 24 February 2021).

and Savior, which was formerly a mistake for a Lutheran to say *you are born again*. The time now for awakening has come. May God bless you for conducting such worship services. The worship at ELCT-ECD Kimara parish is spirit-filled, unlike the former liturgical Lutheran worship.

Lugodisha's comment and observation reflect my experience of God's divine healing. Thus, it is evident that Lutheran leaders are still sceptical and defensive of integrating charismatic practices within the Lutheran traditions, specifically within the Lutheran liturgy. Their defensive attitude might be caused by their fear of losing their Lutheran identity.²¹ As a result of the encounter between Lutheranism and Pentecostalism, additionally, Lutheran members in ELCT-ECD have different perspectives on adopting charismatic worship services and teaching the prosperity gospel. Thus, the charismatisation of the Lutheran Church in Dar es Salaam is still a dilemma and a paradox among church leaders and Lutheran members.

The subject of this research—the prosperity gospel—is often criticised for promoting false teachings or misleading theologies and practices.²² Above all, it is accused of overemphasising beliefs in demons and witchcraft and the teachings about generous giving as the source of God's blessings in one's life. Although prominent in many mainline churches in Tanzania, the prosperity gospel remains a bone of contention within the board of Lutheran churches and in academia.

For instance, on the one hand, some scholars, such as Andreas Heuser, Viateur Habarurema, Eric Z. M. Gbote, Selaelo T. Kgatla, and Matthew Westerholm, account for prosperity gospel as a form of charismatic Christianity originating from America's cult to raise money and accumulate wealth, popularised by the American televangelist Oral Roberts in the United States of America.²³ Prosperity gospel has spread to other parts of the world, including

21 Lutheran identity in this dissertation refers mainly to Lutheran traditions, doctrine, and practices, such as its liturgical symbols, such as the liturgical and Hymn book *Tumwabudu Mungu Wetu*, the altar, and clerical garments.

22 For instance, Bosela E. Eale and Njorogo J. Ngige, (eds.), *Addressing Contextual Misleading Theologies in Africa Today* (Oxford: Regnum 2021).

23 Andreas Heuser, "Prosperity Theology Material Abundance and Praxis of Transformation," in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, The Routledge Handbook of Theology Series (Abingdon: Routledge, 2020); Viateur Habarurema, *Christian Generosity According to 2 Corinthians 8–9: Its Exegesis, Reception, and Interpretation Today in Dialogue with prosperity gospel in Sub-Saharan Africa* (Carlisle: Langham Monographs, 2017); Matthew D. Westerholm, "How Shall We Sing Prosperity Sospel's Song in an Evangelical Church?," in *Healthy and Wealthy? A Biblical-Theological Response to prosperity gospel*, ed. Robert L. Plummer (Dallas Fontes 2022); Eric Z. M. Gbote

Africa, where it has found a home to stay. On the other hand, other scholars like Brighton Katabaro, Thinandavha D. Mashau, and Mookgo S. Kgatle consider it a response to poverty or a means of poverty alleviation in the Global South.²⁴ Such arguments indicate that the discourse on the prosperity gospel is complex and controversial in academia, and thus, it is still a potential area for further theological analysis and research.

My motivation to contribute to the ongoing discourse on the impact of prosperity gospel was driven by the fact that prosperity gospel, although seen as a controversial issue and threat to the mainline churches' identity, is becoming a dominant expression of faith in many mainline churches in Tanzania. Hypothetically, the practice of the charismatic faith and the teaching of prosperity gospel has influenced the Lutherans in Dar es Salaam to the extent that some essential matters of Lutheran traditions and practices have become optional.

1.3 Research Questions, Aim, and Objectives

Developing clear research questions is essential to any study. These questions serve as a guide, allowing researchers to focus their objectives and target specific aspects of the research. Innovative questions can lead to interesting theories, but poorly formulated questions can make the research process more challenging and less transparent.²⁵ With the above statement in mind, I dealt with three sub-questions to address the main research question on the impacts of the growing prevalence of charismatic Christianity on the ELCT-ECD.

First, what factors led Lutheran pastors to embrace the practices of charismatic Christianity in the ELCT-ECD? Second, how do Lutheran pastors and their members define the prosperity gospel within the ELCT-ECD context? Third, what is the impact of charismatic Christianity, particularly the teachings of the prosperity gospel, on the socio-cultural context of the ELCT-ECD

and Selaelo T. Kgatla, "Prosperity gospel: A Missiological Assessment," *HTS Theological Studies* 70, no. 1 (2014), <https://doi.org/10.4102/hts.v70i1.2105>.

24 Thinandavha D. Mashau and Mookgo S. Kgatle, "Prosperity gospel and the Culture of Greed in Post-Colonial Africa: Constructing an Alternative African Christian Theology of Ubuntu," *Verbum et Ecclesia* 40, no. 1 (2019), <https://doi.org/10.4102/ve.v40i1.1901>; Brighton Katabaro, *Hunger for Success: An Investigation of Neo-Charismatic-Pentecostal Teachings on Prosperity and Their Challenges in Tanzania*. (Saarbrücken: LAP Lambert Academic Publishing, 2013).

25 Johnson Burke and Larry Christensen, *Educational Research: Quantitative, Qualitative, and Mixed Approaches* (Oaks: Sage 2014).

identity and the lives of its members? In the next section, I elaborate on the research methodology that guided the entire investigation of the impact of the prosperity gospel on ELCT-ECD.

1.4 Research Methodology

Research methodology, as an integral part of any academic study, ensures that one stays on track to meet the study's objectives and answers the research questions using appropriate data collection and analysis tools based on the research design to achieve the study's goals.²⁶ I conducted this empirical study within the Evangelical Lutheran Church in Tanzania using qualitative and quantitative approaches and collected the data through in-depth interviews with Lutheran pastors and their members. Additionally, I collected data through online surveys and questionnaires distributed to Lutheran members from three sample Lutheran charismatic parishes located in the three districts of the Lutheran Church in Dar es Salaam.

Moreover, I used *Constructivist Grounded Theory*,²⁷ to analyse the data collected from the interviews. According to Kathy Charmaz, this methodology effectively provides a deeper understanding of the data collected. I chose grounded theory because of its flexibility in collecting and analysing data to generate themes or theories that explore the impact of the prosperity gospel on the ELCT-ECD. In her proper words, she argues that,

Grounded theory methods consist of systematic yet flexible guidelines for collecting and analysing qualitative data to construct theories from the data themselves [...] The grounded theory begins with inductive data, invokes iterative strategies of going back and forth between data and analysis, uses comparative methods, and keeps you interacting and involved with your data and emerging analysis.²⁸

Constructivist Grounded Theory is often based on the belief that realities are socially constructed by individuals interacting to create meaning. As a matter of fact, this theory involves engaging with participants to uncover their beliefs, values, and perspectives. Through Grounded Theory, I constructed themes

26 Ranjit Kumar, *Research Methodology: A Step-by-Step Guide for Beginners* (London: SAGE Publications, 2019), 8.

27 Charmaz, *Constructing Grounded Theory*.

28 Kathy Charmaz, *Constructing Grounded Theory*, 2nd ed. (London Sage Publications, 2014), 486.

using manual coding, as described by Philips Adu in his book *Step-by-Step Guide to Qualitative Data Coding*.²⁹ I used both grounded theory and manual coding methodology to address the research questions. The themes and concepts generated are developed in detail in chapters five, six, seven, eight, and nine of this study.

1.5 Definition of Key Terminologies

To clarify this study's framework, I provide both the contextual and connotative meanings of the key terms. Therefore, in this section, I define some key terms used in the present study, often disputed in the study of Pentecostalism and charismatic Christianity.

1.5.1 *Charismatic Christianity*

In his article, "The Pentecostal Theology", Kwiyani speaks of the growth of charismatic Pentecostal, a type of Protestant Christianity, as one of its kind in the history of Christianity, exclusively in the Global South. He argues that since 1906, spirit-oriented Christianity has grown to have more than 600 million adherents worldwide, identifying themselves as Pentecostals or charismatics. Around a quarter of Christians worldwide belong either to a Pentecostal or charismatic congregation.³⁰ It is a big turn in the religious and denominational landscape.

Throughout this study, *charismatic Christianity* is used mainly as an umbrella term referring to a branch of Christianity within Protestantism, emphasising the work of the Holy Spirit, spiritual gifts, and miracles as an everyday part of the believer's life.³¹ This branch of Christianity is common within Protestant or mainline Christian communities, sometimes called *Spirit-filled churches*, in Swahili, *Makanisa ya Kiroho*. However, the charismatic Christianity adopted within the Lutheran Church in Dar es Salaam originates from the East African Revival Movement, which had no ties with the Azusa Revival Movement in 1906.

29 Philip Adu, *A Step-by-Step Guide to Qualitative Data Coding* (New York: Routledge, 2019), 89.

30 Harvey Kwiyani, "Pentecostal Theology," in *The New Cambridge Companion to Christian Doctrine*, ed. Michael Allen (Cambridge: Cambridge University Press, 2023), 82.

31 M. Burgess Stanely and Eduard M. van der Maas, "Neocharismatics," in *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Burgess Stanely M. and Eduard M. Van der Maas (Kindle edition, Michigan: Zondervan, 2003).

Pentecostalism, one of the Protestant types of Christianity, has different waves. Some scholars classify this type of Christianity into three waves: Classical Pentecostals as the first wave, charismatic Movements as the second wave, and neo-charismatics as the third wave.³² Chapter two of this study will discuss more about the non-Eurocentric origin of charismatic Christianity.

Another term related to charismatic Christianity is *charismatic Christians*. These are followers of Jesus Christ within the Protestant or mainline denominations. They identify themselves as having experienced a personal encounter with God in supernatural ways. In this study, I regard *charismatic Christians* as *charismatic Lutheran pastors or members*. The *non-charismatic Lutheran pastors or members*, I refer to them as *traditional Lutherans*. These are those who are against the charismatisation of Lutheran traditions.

In this study, the expression '*practice of charismatic Christianity*' refers mainly to charismatic practices, faith, and beliefs that emphasise the work of the Holy Spirit (pneumatology) within the ELCT-ECD. Another terminology, expression, and phrase related to charismatic Christianity is, for example, *charismatic Lutheran worship services*. I found it convenient to use this phrase to refer to worship services that offer platforms for people to experience a spirit-filled worship service regardless of their denominations or church affiliation within the Lutheran church in Dar es Salaam. These *charismatic Lutheran worship services* offer long fasting prayer sessions, seminars on prosperity and demonology, deliverance prayer sessions, and healing sessions. These services are mostly known to have a dynamic freestyle of liturgy that attracts many young people. The other phrase is the *charismatic Lutheran parishes*. These congregations of the ELCT-ECD have integrated values and beliefs of *charismatic Christianity* within their Sunday Lutheran worship services.

One of the effects of the spread of charismatic Christianity is the charismatisation or Pentecostalisation of contemporary Christianity; despite its various interpretations and controversies, charismatic Christianity continues to shape the spiritual experiences of many Christians worldwide. Moreover, not only Protestants but also Catholics and Orthodox Christians are affected by this phenomenon, leaving its mark on their practices and beliefs. For example, Sergius Bulgakov argues that,

[The] Holy Spirit also continues in the Orthodox Church in her on-going apostolic mission to gather all peoples in Christ, in her Saints, and in the hearts and lives of her individual members, who are recipients of the Holy Mysteries and are thus in the process of sanctification through the presence and power of the

32 Stanelly and Van der Maas, "Neocharismatics," 286–87.

Holy Spirit in those Mysteries[...]the Orthodox Church has been described as “a new life with Christ and in Christ, guided by the Spirit.”³³

The African continent has been fertile soil for this type of Christianity to grow and spread even within the mainline churches. Explaining this concept, Kwiyani asserts that,

For Africa, all mainline denominations have had to *pentecostalise* to various extents to cope with the threat of losing their members to Pentecostal churches. Indeed, it is hard today to find an African Christian who has yet to be influenced, even remotely, by the Pentecostal and charismatic revivals happening in parts of the continent for decades.³⁴

In this research, the term ‘*charismatisation of the ELCT-ECD*’ signifies integrating charismatic beliefs and practices into the Lutheran mode of worship. This process involves assimilating charismatic ideologies and rituals into the Lutheran liturgy and worship services.

1.5.2 *Charismatic Worship Services*

Worship in *charismatic Christianity* is a moment of encounter with a living and transforming God. The classical Pentecostal leader Cecil M. Robeck defines worship as “what we do when we encounter God.”³⁵ Robeck’s perspective on worship is shaped by his personal experiences and observations within the Pentecostal community. He believes that worship is not merely a religious ritual but an encounter with the Spirit of God in Christ. The Apostle Paul’s teachings on worship as a charismatic activity also influenced Robeck’s understanding of spirit-centred ecclesiology. Robeck has developed a holistic view of worship through his observations and studies, emphasising the importance of spiritual connection and engagement.³⁶

Asamoah-Gyadu adds to Robeck’s concept of charismatic worship that it has a corporate nature. According to Kwabena, in *Contemporary Pentecostal Christianity: Interpretations from an African Context*, charismatic worship is a lively and communal form of worship in African Pentecostalism. The entire congregation actively engages in expressions of spirituality, such as singing,

33 Sergius Bulgakov, *The Orthodox Church* (Crestwood, New York: St. Vladimir’s Seminary Press, 1988), 1–2.

34 Kwiyani, “Pentecostal Theology,” 287.

35 Cecil M. Robeck, *The Azusa Street Mission and Revival: The Birth of the Pentecostal Movement*, Nashville, (TN: Thomas Nelson, 2006), 131.

36 Cecil M. Robeck, *The Cambridge Companion to Pentecostalism* (New York: Cambridge University Press, 2014), 131.

dancing, praying, speaking in tongues, and other spontaneous manifestations. Unlike traditional liturgical settings, everyone present is encouraged to actively engage in charismatic worship, creating a sense of unity, shared experience, and mutual empowerment.

Asamoah-Gyadu further highlights four key aspects of corporate worship. The first aspect is *participation*. As a matter of fact, in charismatic worship, everyone contributes. It is not just about listening to a sermon but actively encountering the divine presence of God. The second aspect is *spontaneity*. Often, charismatic worship is dynamic and responsive; during worship, people express their emotions, needs, and spiritual experiences spontaneously. The third aspect is *community*. The congregation is more than a gathering of believers; it becomes a spiritual family, supporting and uplifting one another. Lastly, the fourth aspect is *expectation of manifestations*. The charismatic worshippers usually anticipate supernatural manifestations, such as healing, prophecy, and the presence of the Holy Spirit.³⁷

Asamoah-Gyadu examines the phenomenon of corporate worship explicitly within the African context. In addition, he argues that African Pentecostalism emphasises communal spirituality, drawing from indigenous cultural practices and communal values. Charismatic worship resonates with African communal singing, dancing, and shared rituals and traditions.³⁸ It is evident from Kwabena's perspective that *Spirit-inspired* worship services make charismatic Christianity unique, mainly its African versions.

In the same vein, Robeck gives the following description of how charismatic worship as a corporate form of worship was experienced at the Azusa Street Mission, which took place in Los Angeles from 1906 to 1915 and has become almost a model for modern Pentecostal worship:

The intensity of their encounter with God led many on the mission to respond in ways that, before their encounter, they could “only imagine.” It was a life-changing moment, a transformative time that produced a range of responses. There were those who, “surrounded by His glory” at the mission, broke into dance. Others jumped or stood with hands outstretched or sang or shouted with all the gusto they could muster. Others were so awed when they encountered God that their knees buckled—they fell to the floor, “slain in the Spirit.” Some spoke, rapid-fire, in a tongue they did not know, while others were struck entirely speechless.³⁹

37 J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context* (Oxford: Regnum, 2013), 17–18.

38 Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 17–18.

39 Robeck, *The Cambridge Companion to Pentecostalism*, 132.

In a similar line of argument, Harvey Cox speaks highly of this unique form of worship and comprehends Pentecostal worship's sensory and anticipatory aspects. He argues that "[Pentecost] is about the experience of God, not [...] abstract religious ideas, and it depicts a God who does not remain aloof but reaches down through the power of the Spirit to touch human hearts amid life's turmoil."⁴⁰ Asamoah-Gyadu adds that Pentecostal worship is shaped by its belief in the experience of the Holy Spirit and by the institutionalisation of charismatic experiences in religious practice, including speaking in tongues, revelations, prophecy, healing, exorcism or deliverance, and other pneumatic phenomena, perceived as the descent of the Holy Spirit onto worshippers.⁴¹

Overall, Pentecostal-charismatic worship provides a favourable setting for encountering a living and transforming God whose power meets people at their point of need. Against this background, in this study, "charismatic worship service" is used with the same meaning within the Lutheran context. Therefore, the phrase *charismatic Lutheran worship services* in this study stands for those Lutheran worship services that have adopted and integrated charismatic worship features in the process of charismatising the Lutheran worship practices and rituals. The charismatic form of worship has become the most appealing form of worship within the ELCT-ECD.

1.5.3 *Prosperity Gospel*

According to the Britannica Encyclopedia, the prosperity gospel in Protestant Christianity teaches that expressing faith through positive thoughts, declarations, and donations to the church draws health, wealth, and happiness into believers' lives.⁴² The prosperity gospel is also known as the *health and wealth gospel* or name it and claim it gospel." Its central teachings highlight that salvation in Jesus Christ is more than liberating souls from death and giving us eternal life; it also saves people from poverty, sickness, and other illnesses.

Mwita Akiri, Bishop of Tarime in Tanzania and Research Professor of Missiology and African History at Wycliffe College, in one of his Annual Lectures – on what has become known as the prosperity gospel, argues that this gospel itself has developed in stages, beginning with the New Thought Movement in the late 19th century which emphasised the power of the mind

⁴⁰ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*, (Reading, MA: Addison-Wesley, 1995), 5.

⁴¹ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 18.

⁴² Bryn Donovan, "Prosperity gospel." in *Encyclopedia Britannica*, ed. Bryn Donovan (Encyclopedia Britannica, Inc., 2023). <https://www.britannica.com/topic/prosperity-gospel>.

in achieving material blessings. The prosperity gospel evolved through various stages, including the Faith Movement and post-war revivals within Pentecostal Movements in America. Today, this gospel is marked by its appeal to the urban middle class and the urban poor in different parts of the world, often employing methods like televangelism and selling *anointed objects*.⁴³

In the 21st century, the prosperity gospel has become a prominent teaching in charismatic Christianity. It has a flexible identity due to its ability to transit in different contexts. Defining prosperity gospel is still controversial in academia, especially within Pentecostal and charismatic studies. There are diverse schools on prosperity gospel; some have a radical stand, while others have a more liberal stand towards this theology.

The anthropologist Lauterbach describes the gospel of prosperity as “one of the prominent features of charismatic Christianity in Africa, and also one of the most contested.”⁴⁴ Prosperity gospel is not synonymous with Pentecostalism or charismatic Christianity. Instead, it is a series of prominent teachings, messages, or theologies within some contemporary Pentecostal/charismatic Christianity within Protestants, Catholics, and Orthodox denominations, especially in Africa.⁴⁵

1.5.3.1 Mafanikio Gospel (Injili ya Mafanikio)

Mafanikio is a standard Swahili word. It means “success”, “achievement”, or “accomplishment.”⁴⁶ As a matter of fact, it can be any achievement in one’s life: Spiritual, social, academic, and economic. In this research, *mafaniikio gospel* is a variation of the prosperity gospel as taught, understood, and practised within the Swahili-speaking community in Tanzania, especially the ELCT-ECD. Commonly, the prosperity gospel is criticised for emphasising material wealth and physical well-being as a sign of God’s favour and one’s faith.

43 Akiri Mwita, “Prosperity gospel: Its theology, challenges, and opportunities,” (2018), <https://doi.org/https://www.wycliffecollege.ca/blog/prosperity-gospel-its-theology-challenges-and-opportunities>.

44 Karen Lauterbach, “Fakery and Wealth in African Charismatic Christianity: Moving Beyond the Script,” in *Faith in African Lived Christianity: Bridging Anthropological and Theological Perspectives*, ed. Karen Lauterbach and Mika Vähäkangas (Leiden: Brill, 2019).

45 Lauterbach, “Fakery and Wealth in African Christianity,” 111., Viateur Habarurema, *Christian Generosity According to 2 Corinthians 8–9: Its Exegesis, Reception, and Interpretation Today in Dialogue with prosperity gospel in Sub-Saharan Africa* (Carlisle: Langham Monographs, 2017), 243.

46 “Mafanikio,” in *MobiTuki* (Taasisi ya Uchunguzi wa Kiswahili (TUKI) University of Dar es Salaam, Tanzania, 2000).

In this project, Lutheran members in Dar es Salaam use *mafanikio gospel* terminology to describe the contextual meaning of the prosperity gospel preached within this church.⁴⁷ This thesis marks the shift of the prosperity gospel's theological discourse from a stereotypical version of prosperity gospel or theology to *mafanikio gospel*, a holistic and contextual version of the prosperity gospel, challenging the common criticism that the prosperity gospel is a false and misleading theology. To be precise, in this study, *mafanikio gospel* is the redefined version of the prosperity gospel.

The Lutherans in Dar es Salaam define *mafanikio gospel* as a biblical message that motivates people to trust in God, work hard, live a piety life, and be good stewards of God's divine blessings, both material and spiritual blessings. The present study reveals that the modality of giving and receiving among Lutherans in Dar es Salaam is shaped by their interpretation of the prosperity gospel as *mafanikio gospel*. This gospel is believed to have a holistic effect on the lives of its adherents. It is seen as a contextual biblical message that teaches a gospel tailored to meet the needs of people in their specific circumstances.

Mafanikio gospel has had qualitative and quantitative effects on the Lutheran church in Dar es Salaam and its members. One of the visible effects of *mafanikio gospel* is its ability to lead a person toward spiritual transformation or inner transformation, which then affects the person's social life and later impacts that person's economic life by making him or her a good steward of God's blessings. The central belief of *mafanikio gospel*, unlike the American version of the prosperity gospel, is 'bless me so that I can become a blessing.' In contrast, the prosperity gospel makes people more selfish as they believe in a misleading paradigm, which says 'bless me so that I become rich.'

This study distinguishes between *injili ya mafanikio* and *injili ya utajirisho*. *Injili* is a Swahili word for gospel, and *utajirisho* (becoming rich) is an adjective from *utajiri* (richness). Therefore, *injili ya utajirisho* is a gospel that makes people rich, emphasising material blessings. The so-called prosperity gospel is regarded as *injili ya utajirisho*. However, the mainline Lutheran understanding of the prosperity gospel, as redefined in this research, is shaped by the *Protestant Work Ethic*⁴⁸ of Max Weber, a German sociologist and historian, and the African communal identity, a communal life-sharing style formed by *Ubuntu* philosophy that says, 'I am because we are'.

47 Mugogo, Interview, 8th February 2022.

48 The *Protestant work ethic* is a term meant to indicate the religious importance attached to laboring at one's job. The Protestant, or Puritan, work ethic places a high value on productivity and frugality and places a negative value on those who do not work hard and try to succeed at their job.

Mafanikio gospel's communal effect implies that an individual's success is the success of the whole family, congregation, or community. The redefined version of the prosperity gospel taught in the ELCT-ECD, *mafanikio gospel*, emphasises that people should trust in God as the source of motivation to work hard, live a piety life, and thus become good stewards of God's blessings. The empirical data in this study reveals that due to *mafanikio gospel*, members of the Evangelical Lutheran Church have experienced a holistic transformation of their lives. Moreover, this *mafanikio gospel* has transformed Lutheran charismatic parishes into financially self-dependent parishes within the ELCT-ECD. Chapter five of this study explores the modality of giving and receiving as taught through *injili ya mafanikio* or *mafanikio gospel* in the ELCT-ECD in detail.

1.5.3.2 Prosperity Gospel as a Script

The *prosperity gospel* is a religious belief system that has recently gained significant popularity. It originated in America and had since been exported to other parts of the world through televangelism and modern mass media. This doctrine is premised on the belief that God wants his followers to prosper and succeed. Its proponents argue that material wealth and financial success are signs of God's blessings.

According to Karen Lauterbach, a scholar of religious studies, the gospel of prosperity is often viewed as a coherent system of thought or script that has its roots in America. It is characterised by a focus on individual success and self-improvement, and it appeals to a broad spectrum of people, regardless of their socioeconomic status or religious background. This movement's spread has been facilitated by modern technology, such as social media, which has made it easier for preachers to reach a wider audience. For instance, Lauterbach argues that,

[...] to locate the roots and, hence, the basic principles of the prosperity gospel in American versions of Pentecostalism that emerged in the 1940s and 1950s. Many refer to American preachers and evangelists such as Kenneth Hagin, Kenneth Copeland, Oral Roberts, and T. L. Osborn when tracing its origins. The ideological content of the prosperity gospel is then described in this history, and *grosso modo* is viewed as a coherent system of thought that has been transplanted from one place to another, static and timeless.⁴⁹

Kwiyani also attributes the origins of the prosperity gospel to America. However, he shifts the discourse into emphasising the complexities of theologies that

49 Lauterbach, "Fakery and Wealth in African Christianity," 113.

emerged from the prosperity gospel due to the rise of countless African prosperity preachers. He comments that the “prosperity gospel was popularised largely by American preachers, including Kenneth Copeland, Morris Cerullo, and T. D. Jakes.”⁵⁰ However, as the prosperity gospel permeated the landscape of Pentecostals, it had different preachers with different theological emphases. Kwiyani’s argument illustrates further the diversities of the prosperity teachings:

Latin America has the Universal Church of the Kingdom of God, first established in Brazil but now presented in more than 100 countries worldwide. Asia has had its prosperity preachers, such as David Yonngi Cho [from] South Korea and Joseph Prince in Singapore. Nigeria is home to many African prosperity preachers, including David Oyedepo [of the Winner’s Chapel] and Chris Oyakhilome [of the Christ Embassy Church], who have had their denominations since the 1970s and 1980s.⁵¹

Kwiyani lists the following prosperity preachers who have emerged in Africa and proclaimed themselves as prophets and apostles: Shepherd Bushiri from Malawi, Emmanuel Makandiwa from Zimbabwe, T. B. Joshua from Nigeria, Paseka Motsoeneng Mboro from South Africa, and Alph Lukau from the Democratic Republic of Congo.⁵²

In addition, I add to the list of the prosperity gospel preachers mentioned above two names of the prominent Lutheran charismatic prosperity preachers in Tanzania whose teachings might differ from the ones mentioned by Kwiyani since these ones preach a gospel of mafanikio, a contextualised form of the prosperity gospel, for example, Christopher Mwakasege, a charismatic Lutheran prosperity preacher and owner of Maana Ministry, and Willbord Mastai from Kimara charismatic Lutheran parish in ELCT-ECD in Dar es Salaam. Through their miracle-making, deliverance, and healing ministries, they have contributed to the spread of the prosperity gospel as mafanikio gospel in Tanzania.

Hence, Karen Lauterbach highlights that such a framework of analysing prosperity gospel as an exclusively American movement that is a script for generous givers to become wealthy “excludes (if not ignores) other moral principles of giving and receiving that may exist in a given religious context.”⁵³

50 Kwiyani, “Pentecostal Theology,” 296–97.

51 Kwiyani, “Pentecostal Theology,” 297.

52 Kwiyani, “Pentecostal Theology,” 296.

53 Lauterbach, “Fakery and Wealth in African Christianity,” 111–12.

1.5.3.3 Prosperity Gospel Beyond a Script

Few anthropologists, like Karen Lauterbach, have attempted to understand the appeal of the prosperity gospel from the point of view of church members, pastors, and church leaders. Lauterbach uses a “relativist approach to avoid moral condemnation of prosperity gospel preachers and practitioners and read the situation in a culturally and contextually informed way.”⁵⁴ Moreover, she tries to understand “why people give generously to church when they lack food and medicine, implying that this is irrational.”⁵⁵ To mark a shift in theological discourse about the prosperity gospel, I borrowed an anthropological lens to analyse its attractiveness and understand why people are generous to the church and their spiritual leaders. This perspective was suggested by Lauterbach that “one way to avoid [understanding the prosperity gospel as a coherent system of religious thought] is to maintain a focus on the modalities of exchange, which as an analytical perspective offers a broader reading of morality around wealth in religious settings.”⁵⁶

In this study, as a matter of fact, I am not focused on analysing the emergence and spread of the prosperity gospel as many scholars in this field did; rather, I am interested in using a “socio-constructivist approach as proposed in Grounded Theory,”⁵⁷ to identify and describe different themes or concepts that explain the modalities applied by people during the process of giving and receiving, coined by Lauterbach as “modalities of exchange.”⁵⁸

1.6 Scope and Limitation of the Study

Countless scholars have published on the prosperity gospel from different contexts and perspectives, both global and local, as one prominent feature of the charismatisation of Christianity in Africa. Some of these scholars include Allan Anderson, Andreas Heuser, Birgit Meyer, and Adriaan van Klinken.⁵⁹

54 Karen Lauterbach, “Fakery and Wealth in African Charismatic Christianity: Moving Beyond the Script,” in *Faith in African Lived Christianity: Bridging Anthropological and Theological Perspectives*, ed. Karen Lauterbach, and Vähäkangas, Mika (Leiden: Brill, 2019), 113.

55 Lauterbach, “Fakery and Wealth in African Christianity,” 112–13.

56 Lauterbach, “Fakery and Wealth in African Christianity,” 111–13.

57 Philip Adu, *A Step-by-Step Guide to Qualitative Data Coding* (New York: Routledge, 2019).

58 Lauterbach, “Fakery and Wealth in African Christianity,” 113.

59 Allan Anderson, “The Future of Protestantism: The Rise of Pentecostalism,” in *The Blackwell Companion to Protestantism*, ed. Alister E. McGrath and Marks C. Darren

Moreover, they have generated different theories and models to explain the phenomenon of charismatisation in African Christianity. However, this study scrutinises the impact of prosperity gospel, a prominent teaching in African charismatic Christianity, as a contextual, missiological, and transcultural phenomenon within the ELCT-ECD. This study also describes how charismatic Christianity has influenced and reshaped the Lutheran identity in Tanzania.

The scope of this study is within the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Dar es Salaam. One of the determinants that led me to limit the survey to the ELCT-ECD is that this diocese is among the first to incorporate charismatic Christian values and beliefs into its liturgy. The ELCT-ECD has six districts, five in mainland Tanzania and one in Zanzibar. Hence, I selected three sample parishes among the five districts in mainland Tanzania to have a broad scope of prosperity gospel from different perspectives. The targeted interviewees were Lutheran members of the ELCT-ECD, mainly from various Lutheran mission regions. The regions where the Lutheran mission centres were established are Mbeya, Iringa, Njombe, Bukoba, Karagwe, Arusha, Meru, Machame, Marangu, Tanga, Luandai, Lushoto, Pare, and Uluguru, currently known as Morogoro.⁶⁰ People from these regions immigrate to Dar es Salaam for different reasons – better jobs, education facilities, and business opportunities and, as they migrate, they bring their beliefs and cultural practices, making Dar es Salaam a multireligious context. When Lutherans arrive in Dar es Salaam, they often register themselves as members of the ELCT-ECD.

I chose Dar es Salaam as a socio-geographical limitation for different reasons. First, the focus is on a specific area in Tanzania to gather empirical data about the charismatisation of the ELCT-ECD phenomenon. Second, as a cosmopolitan city, Dar es Salaam has a socio-cultural context that provides fertile soil for the charismatisation of mainline churches and stimulates the propagation of the prosperity gospel. Lastly, Dar es Salaam is religiously characterised by plurality intensified by massive inflows of migrants from inside and outside of Tanzania searching for the betterment of life.

(Oxford: Blackwell 2004), 339–452; Andreas Heuser, *Pastures of Plenty: Tracing Religio-scapes of Prosperity gospel in Africa and Beyond*, Studies in the Intercultural History of Christianity, (Frankfurt am Main: Peter Lang, 2015), 374; Birgit Meyer, “Pentecostalism and Globalization,” in *In Studying Global Pentecostalism: Theories and Methods* (2010), 13–130.

60 Frieder Ludwig, *Church and State in Tanzania: Aspects of Changing in Relationship: 1961–1994* (Leiden: Brill, 1999), 169.

1.7 Significance of the Study

The findings of this study shed light on how charismatic movements influence traditional churches in Tanzania. By exploring this topic through contextual, missiological, and transcultural viewpoints, the study aims to provide clear insights into how these religious changes affect the broader African Christian community.

Furthermore, this study proposes practical implications for society to identify the transformative effects of the charismatisation of Christianity, mainly how the prosperity gospel has impacted the mission churches in Tanzania. The findings can be applied to solve socio-cultural problems that mainline churches have failed to address since spiritual realities cause these crises: demons, witchcraft, and ancestral curses. In addition, this study's findings would benefit the Evangelical Lutheran Church in Tanzania, as it proposes how the church could engage in God's mission within its context.

1.8 Structure of the Study

The first chapter introduces the work, describes my interest in pursuing this study, and provides an overview of the study's background. It highlights the main research question and sub-questions, the study's aim and objectives, methodology, and theoretical framework. Furthermore, this chapter discusses the significance of the study, the scope and delimitation of the research, and briefly explains how the chapters of this study are organised or structured.

The second chapter includes a review of literature; it delves into the topic of charismatic Christianity in Africa, with a particular focus on Tanzania. This chapter is divided into four sub-sections: The first presents an overview of critical literature on charismatic Christianity. The second explores concepts of charismatic missiology. The third discusses themes that have emerged from the transcultural encounter between Lutheranism and charismatic Christianity, and the fourth explores concepts related to the transformative effects of charismatic Christianity, with a specific emphasis on the teachings of prosperity.

The third chapter focuses on research methodology. It presents the research's philosophical paradigms and methods, exploring methodological tools used to collect empirical data. It explains where, when, and how this study was conducted and why I used qualitative methods supplemented by a quantitative survey. This chapter also describes the theoretical framework and the orientation of the inquiry of Grounded Theory methodology. Before describing the data collection and analysis process, in this chapter, I discuss

the rationale behind the sample. In developing the data collection and analysis procedures, this chapter shows appropriate tools for gathering and processing empirical data with a systematic data analysis using grounded theory methodology. Finally, this chapter provides a reflexive description of my biases, role, and position in the investigation while considering and not overlooking the ethical concerns.

In the fourth chapter of this study, I present the empirical data collected and analysed through grounded theory methodology. This chapter includes a factual discussion and presentation of qualitative and quantitative data findings. In addition, it describes the development of fundamental themes generated through grounded theory based on the data collected through mixed methods. Finally, it presents the themes or categories that emerged from the data to address the aim and objectives of this study.

The fifth chapter of this study provides a descriptive analysis of prosperity gospel within the Evangelical Lutheran Church in Tanzania-Eastern and Coastal Diocese. It explores how the prosperity gospel as *mafanikio gospel*, regarded as a biblical message within the Lutheran Church in Dar es Salaam, can motivate people to trust in God and his Kingdom and that hard work enhances real prosperity. It reveals how the prosperity gospel attracts divine blessings upon the adherents. Based on responses from the respondents during the interviews, in this chapter, I delved into the contextual understanding of the 'modality of giving to and receiving from God.' I identified *Injili ya mafanikio* a terminology coined by the respondents, which they believe redefines better the prosperity gospel from a Lutheran Tanzanian context. In addition, this chapter describes how the Lutheran respondents were comfortable speaking of the prosperity gospel as *mafanikio gospel*, translating in Swahili as *Injili ya mafanikio* and not *Injili ya utajirisho*, that is, the *gospel of achievements* rather than the *gospel of wealth*. Before concluding this chapter, I analysed how and why the prosperity gospel is ascribed as fake and misleading when it has beneficial transformative effects and is a central gospel message in charismatic Christianity.

In the sixth chapter, I examined the process of contextualising Lutheranism and explored the charismatisation of ELCT-ECD as a contextual phenomenon. In this chapter, I also described the factors that contributed to the practice of charismatic Christianity within ELCT-ECD, as identified during the interviews with Lutheran pastors and members.

The seventh chapter discusses how charismatisation as a mission strategy within the ELCT-ECD is used to address the challenges posed by the growth and spread of charismatic Christianity in Africa. In this chapter, I explain different missiological challenges and highlight how integrating charismatic practices as mission strategies can help address proselytisation and counter the

theologies and teaching of misleading and fake prosperity teachers or preachers in Africa. Furthermore, I examine how the charismatisation of ELCT-ECD can promote the church's numerical and spiritual growth. This chapter concludes with a summary.

The eighth chapter, for that matter, deals with the charismatisation of the ELCT-ECD as a transcultural phenomenon. It provides an overview of charismatisation and the theory of transculturality by Wolfgang Welsch. It describes how this theory was used to explore the process of charismatisation within the Lutheran Church in Dar es Salaam. Moreover, it explores the impacts of the charismatisation of ELCT-ECD as a result of transcultural encounters of denominations in Dar es Salaam. This chapter identifies the following impact: Fear of losing the Lutheran identity, hybridising of Lutheran worship services and promoting transcultural ecumenical networks. It closes with a few concluding remarks highlighting that the charismatisation of the Lutheran church in Dar es Salaam is a transcultural phenomenon fostering the Hybridisation of the Lutheran Liturgy.

The ninth chapter discusses the transformative effects of charismatisation on the ELCT-ECD. It explains and highlights how the adoption of charismatic features within the Lutheran Church has both qualitative and quantitative transformative effects on the ELCT-ECD and its members. This chapter provides some critiques of the charismatisation of the ELCT-ECD. It argues that this type of Christianity has not only positive effects but also has negatively impacted the identity and traditions of the Lutheran Church in Tanzania. For instance, the ELCT-ECD is threatened by the loss of its liturgical rituals and the development of a personality cult.

The tenth chapter is the concluding chapter; it presents the main findings and the theological and practical implications of these findings on the mainline churches and mission organisations as well as theological institutions, both in the Global South and Western world. This chapter describes the significance of the findings to determine if the expectation of the relevancy of this study is applicable to different organisations, academic institutions, and policymakers. Finally, this chapter identifies possible areas for future research. It suggests themes that were not covered in this study, particularly the impact of charismatisation and the teachings of the gospel of prosperity within the mainline churches. These themes could be considered for future research on the topic being studied in this work and contribute to the ongoing academic discourse on charismatic Christianity and the prosperity gospel in African Christianity.

1.9 Conclusion

This initial chapter introduces the reader to the fundamental research inquiries, objectives, and goals. Additionally, this chapter delved into an in-depth exploration of the study's background. Furthermore, it provided a contextual definition of the specific terminologies and phrases used within the study and shed light on various elements that offer a comprehensive insight into the research. The subsequent chapter undertakes a comprehensive review of pertinent literature, focusing on delving into the thematic description of this work's primary themes.

Review of Related Literature

2.1 Introduction

This chapter looks at some key literature related to this inquiry about charismatic Christianity, especially the impact of the prosperity gospel on the ELCT-ECD. This chapter starts by exploring early and leading contributions to some key concepts addressing different perspectives of the charismatisation of the ELCT-ECD as a contextual, missiological, and transcultural phenomenon in Tanzania. Scholars like Paul Gifford,¹ Karen Lauterbach,² Päiv Hasu,³ Moses Asamoah,⁴ Eric Gbote and Selaole Kagtle,⁵ address the topic of the theology of prosperity gospel from different perspectives. However, very little has been done on the impact of prosperity gospel within the mainline churches in Tanzania. Against this background, this chapter evaluates related literature on the same topic and its implications on mainline Christianity in Tanzania.

2.2 Pentecostalism or Charismatic Christianity

Charismatic Christianity emphasises the work of the Holy Spirit, spiritual gifts or charismata, and miracles as part of believers' lives.⁶ Over the past few decades, the term Pentecostalism has been increasingly used interchangeably with Charismatic Christianity. Simon Coleman, a scholar in Pentecostal theology, argues that both Pentecostalism and charismatic Christianity are umbrella terms for a corporation of associated Christian movements dating back to the late twentieth century.⁷ Charismatic Christianity is one of the fastest-growing

1 Paul Gifford, "Prosperity: A New and Foreign Element in African Christianity," *Religion and Theology* 20, no. 4 (1990): 373–78.

2 Lauterbach, "Fakery and Wealth in African Christianity," 111–32.

3 Päivi Hasu, "World Bank & Heavenly Bank in Poverty & Prosperity: The Case of Tanzanian Faith Gospel," *Review of African Political Economy* 33, no. 110 (2006/09/01 2006): 679–92.

4 Moses Kumi Asamoah, "Penteco-Charismatic Worldview of Prosperity Theology," *African Educational Research Journal* 1, no. 3 (2013): 198–208.

5 Gbote and Kgatla, "Prosperity gospel," 1–10.

6 Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury, 2017).

7 Simon Coleman, *The Anthropology of Global Pentecostalism and Evangelicalism* (New York: New York University Press, 2015).

forms of Christianity in the world today, developing gradually into a major branch of contemporary global Christianity, particularly in Asia, Africa, and Latin America, namely the Global South.⁸

Followers of this type of Christianity are identified as ‘*Wanauamsho*’ or ‘*Balokole*’—the Tanzanian Swahili word for charismatic Christians or revivalists. Petersen *et al.* describe these Christians as ready to believe and expect supernatural work. In addition, they are often characterised by emphasising the experiential and dynamic dimension of religious life.⁹ Most of the literature I reviewed categorised this type of Christianity into Pentecostal, Charismatic, and Neo-charismatic movements.¹⁰

The Pentecostal movement was the first wave, having emerged from the Azusa Street revival in Los Angeles in 1906. Allan Anderson suggests that the emergency of Pentecostalism in the late 1800s and early 1900s was influenced by Wesley’s doctrine of a second blessing as an experience following conversion.¹¹ The charismatic movement was the second wave. It spread within historic (mission-established) churches in Africa beginning in the 1960s. Thirdly, neo-charismatic movements that started in the 1970s and 1980s were the third wave of this type of spirit-empowered Christianity in Africa. All in all, the Pentecostal and Charismatic movement grew from 58 million in 1970 to 656 million in 2021. The Global South is home to 86 % of all Pentecostals or Charismatics worldwide.¹²

Although these movements share a common belief in spiritual gifts, both charismatic and neo-charismatic movements are distinguished from Pentecostal movements because they accord less importance to speaking in tongues as necessary evidence of spiritual baptism, attributing more significance to a diversity of spiritual gifts.¹³ The importance that charismatic Christianity attributes to the Holy Spirit in the worship services is grounded in John 4:24, from the RSV, where the Bible says, “God is Spirit, and His

8 Allan Anderson, Michael Bergunder, Andréand Droogers, and Cornelis van der Laan, “Introduction to Studying Global Pentecostalism: Theories and Methods,” in *In Studying Global Pentecostalism: Theories and Methods*, ed. Andréand Droogers Allan Anderson, Michael Bergunder, and Cornelis van der Laan (Berkeley: University of California Press, 2010).

9 Allan Anderson, “The Hazards of Writing a Book on Global Pentecostalism,” *Pneuma* 28, no. 2 (2006).

10 Petersen et.al., *Towards a Pentecostal/Charismatic Missiology*, 4.

11 Anderson, *The Hazards of Writing a Book*, 2006.

12 Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, eds., *World Christianity and Mission 2021: Questions about the Future*, vol. 45, International Bulletin of Mission Research (London: SAGE 2021).

13 Anderson, “The Hazards of Writing a Book on Global Pentecostalism,” 2006.

worshippers must worship in the Spirit and truth.” The most common rituals in charismatic Christian worship services are the style of clapping hands and shouting during services. Moreover, charismatics worship God with their whole bodies, not just their mind.

2.2.1 *Emergence of Charismatic Christianity as a Global Phenomenon*

A widespread reading of the history of Pentecostalism suggests that it is as an exclusively North American event that emerged at the Azusa Street Revival in 1906, led by an African American man, William J. Seymour.¹⁴ Seymour was a student of Charles Parham, founder of the Bethel Bible College in Topeka, Kansas, where a female student, Agnes Ozman, was the first to have experienced the Holy Spirit baptism and speaking in tongues. This event is often believed to have marked the birth of the Pentecostal movement.¹⁵ Nevertheless, there has been a bias in how the origins of Pentecostalism have been narrated for some decades in Western scholarship. Allan Anderson argues:

The historians of Pentecostalism have often reflected a bias in interpreting history from a predominantly white American perspective, neglecting, if not completely ignoring [...] the vital and often more significant work of Asian, African, African American, Caribbean, and Latino Pentecostal pioneers. Some of these Western histories add the biases of denomination and race [...].¹⁶

Furthermore, Allan Anderson discusses the role of national workers in the spread of early charismatic Christianity, especially in Asia and Africa, unnoticed by Pentecostal historians. He argues how these historians emphasised the movement’s spread as an achievement of the missionary work of migrants from the West to the Global South. For instance, they tell of the work of William Burton¹⁷ who migrated from England as a missionary to Congo. Or of John G. Lake, a Canadian missionary recognised as the founder of Pentecostalism

14 Paul Gifford, *The Religious Right in Southern Africa*, Harare: Baobab Books, 1988; Steve Brouwer, Paul Gifford, and Susan D. Rose, *Exporting the American Gospel: Global Christian Fundamentalism*, New York: Routledge, 1996, 2–7; Stephen Hunt, “Winning Ways: Globalisation and the Impact of the Health and Wealth Gospel,” *Journal of Contemporary Religion* 15, no. 3, October 2000: 331.

15 Isaac Boaheng, “From Wesleyanism to Pentecostalism: Historical and Theological Perspectives,” *Pentecostalism, Charismaticism and Neo-Prophetic Movements Journal* (2020): 52, <https://doi.org/https://doi.org/10.38159/pecanep.2020082>.

16 Allan Anderson, “The Origins of Pentecostalism and Its Global Spread in the Early Twentieth Century,” *Transformation* 22, no. 3 (2005): 176.

17 David Maxwell, *Religious Entanglements: Central African Pentecostalism, the Creation of Cultural Knowledge, and the Making of the Luba Katanga*, Africa and the Diaspora: History, Politics, Culture, (Madison, Wisconsin: The University of Wisconsin Press, 2022).

in South Africa. They speak of Gunnar Vingren from Sweden and Luis Francesconan, an Italian American who initiated charismatic Christianity in Brazil and of George Berg, a German American who went to India.¹⁸ However, according to David Martin and Paul Freston, this narrative has raised considerable criticism among the historians of global Pentecostalism.¹⁹

Nevertheless, Anderson affirms that the “situation has begun to improve with the welcome appearance in the past two decades of academic theses and studies relating to the history of Pentecostalism outside the Western world.”²⁰ For example, Berg and Rakow mention the contribution of Afe Adogame and Shobana Shankar as an epitome. Adogame and Shankar called for a general “decentring” of the North Atlantic, which served as a reference frame for writing hegemonic religious history.²¹ They stated that:

In the post-imperial era, we must draw a different map, a map that takes the “complexity of religious activism seriously in the context of Globalisation” [...], this means allowing “formerly colonised and marginalised peoples to become religious agents not just in the centres of power but throughout the world” and acknowledging the fact that “new religious movements possess their chronology and ontology, not linked necessarily to the timescale and discourses of empire and postcolonialism.”²²

Furthermore, Walter J. Hollenweger contributes to the above discussion by saying that “[...] attempts to nuance the narrative of the American origin of Pentecostalism sought to include black history, i.e., the influence of black culture on Pentecostal ideas and practices in the United States.”²³ These attempts aim to re-telling Pentecostal history as a ‘polycentric, transnational religion’ or ‘non-centred global network,’ argues Allen Yeh.²⁴

18 Anderson, “The Origins of Pentecostalism,” 176.

19 David Martin, *Tongues of Fire: The Explosion of Pentecostalism in Latin America*, Oxford: Blackwell, 1990, 2–3; Paul Freston, “Charismatic Evangelicals in Latin America: Mission and Politics on the Frontiers of Protestant Growth,” in *Charismatic Christianity: Sociological*.

20 Anderson, “The Origins of Pentecostalism,” 177.

21 Berg and Katja, “Religious Studies and Transcultural Studies: Revealing a Cosmos Not Known Before?,” 192–193.

22 Afe Adogame and Shobana Shankar, *Religion on the Move! New Dynamics of Religious Expansion in a Globalising World, International Studies in Religion and Society*, [Leiden: Brill, 2013], 1–2; cited in Esther, Berg & Katja, “Religious Studies and Transcultural Studies: Revealing a Cosmos Not Known Before?” 192–93.

23 Walter Hollenweger, “The Critical Tradition of Pentecostalism,” *Journal of Pentecostal Theology* 1, no. 1 (1992), https://brill.com/view/journals/pent/1/1/article-p7_3.xml.

24 Allen L. Yeh, *Polycentric Missiology: Twenty First Century Mission from Everyone to Everywhere* (Chicago: InterVarsity Press, 2016).

2.2.2 Spread of Charismatic Christianity in Tanzania: ELCT-ECD in Focus
Anneth Munga discussed the historiography of the awakening movements in Tanzania, tracing their origin back to the rise and spread of the East African Revival in the 1930s.²⁵ Grant Miller observed that the movement spread in Tanzania through migration.²⁶ For instance, in the 1940s, a certain number of Tanzanians attended a revival conference in Uganda. As they returned, they established the revivalist groups known as *Balokole*—the saved ones. Brighton Katabaro argues that these awakening groups “emphasised the sanctification of the saved Christians.”²⁷

As the revival spread across different denominations in Tanzania, several young people saved in revival crusades left mainline churches to join Pentecostal churches. Others left the mission churches and drew a massive crowd of people with them, causing panic and tension within the mainline churches. Therefore, Catholics and Protestants felt it necessary to unite and respond to this challenge.²⁸ In the same line of argument, Miller asserts that to maintain peaceful coexistence among the protestant denominations in Tanzania, the charismatics and the mainline church leaders drafted a doctrinal statement that resulted from negotiations, emphasising the need and right for believers to be filled with the Holy Spirit and perform healings and miracles in the name of Jesus. In addition, charismatic Christians distinguish themselves from other mainline believers and live a sanctified and devoted life.

Others formed revival fellowships within the mainline congregations. Hence, Bishop Elinaza Sendoro and other mainline denomination leaders worked hard to prevent and minimise divisions and conflicts by allowing charismatic fellowships to operate within their denominations. As an illustration, in 1976, the Eastern and Coastal Diocese, known as the Synod of the Lutheran Church in Tanzania, beseeched all its congregations to adopt charismatic revival fellowships within their services.²⁹ Charismatic movements within the

25 Anneth Munga, *Uamsho: A Theological Study of the Proclamation of the Revival Movement within the Evangelical Lutheran Church in Tanzania* (Malmö: Lund University Press, 1998), 11–12.

26 Miller, “Uamsho, Uhuru Na Umoja,” 37.

27 Katabaro, *Hunger for Success*, 18. Brighton Katabaro (PhD, University of Hamburg) is a Lutheran Pastor who worked for years as the coordinator of the Karagwe University College Project.

28 Leonard Mbilinyi, a Member of EARM in Tanzania, interview with the researcher, 21.03.2021.

29 Miller, *Uamsho, Uhuru na Umoja*, 39.

Lutheran church were initially identified as Charismatic Revival Fellowships and operated within the church.³⁰

These fellowships are known as *vikundi vya maombi* in Swahili, which means prayer groups. They are led by spirit-filled pastors who are often mentored by Lutheran pastors. Asamoah-Gyadu says spirit-filled pastors are pastors with spiritual gifts who assist people with their spiritual matters, mostly praying for the sick and the demon-possessed.³¹ Their practice of the values and beliefs of charismatic Christianity within the mission churches has provided a platform for massive lay participation in ministry.

Some of the mainline churches in Tanzania have incorporated charismatic worship services to respond to the challenges of charismatic Christianity.³² Mike Vähäkangas describes further information on these challenges.³³ Similarly, Sendoro, as Miller cited, discussed the impact of charismatic Christianity in Tanzania, particularly on the ELCT-ECD.³⁴ He also explained how *the East African Revival Movement* spread in Tanzania mainline Christianity through interdenominational crusades, such as *the Big November Crusades* in 1989. These interdenominational crusades served as a platform to unite all Christian denominations in Tanzania under the umbrella of New Life in Christ. Furthermore, the tensions caused by the exodus of mainline Christians to Pentecostal churches in the 1980s were ended by the rise of these evangelistic campaigns.³⁵

Allan Anderson discourses that the involvement of the laity in the ministry is one of the secrets of the success of Pentecostalism.³⁶ However, in the Lutheran churches in Tanzania, the priesthood has always been a ministry reserved only for ordained ministers. Asamoah-Gyadu mirrors the above assertion: “New lay ministries arise naturally in contexts where people believe in the experience of the Holy Spirit.”³⁷ The Apostle Paul says, “But grace was given to each one of us according to the measure of Christ’s gift” (Eph. 4:7, NIV). Moreover, this

30 Kwabena Asamoah-Gyadu, “Anointing Through the Screen: Neo-Pentecostals and Televised Christianity in Ghana,” *Studies in World Christianity* 11, no. 1 (2005): 9–10.

31 Asamoah-Gyadu, “Neo-Pentecostalism,” 26.

32 Miller, *Uamsho, Uhuru na Umoja*, 39.

33 Mika Vähäkangas, “Prosperity gospel in the African Diaspora Unethical Theology or Gospel in Context?” *Exchange* 44, no. 4 (2015), <https://doi.org/https://doi.org/10.1163/1572543X-12341372>.

34 Miller, “Uamsho, Uhuru Na Umoja,” 39.

35 Miller, “Uamsho, Uhuru Na Umoja,” 42.

36 Allan H. Anderson, “Global Pentecostalism in the New Millennium,” in Allan H. Anderson and Walter J. Hollenweger, eds, *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, Sheffield, 1999, 222.

37 Asamoah-Gyadu, “Neo-Pentecostalism,” 26.

perspective of the priesthood is one of the causes of the tension between the Lutheran members and the Lutheran church leaders. Asamoah-Gyadu attests to it by addressing the impact of these new forms of “lay spirit-filled pastor” ministries.³⁸

Accordingly, it makes the trained clergy uncomfortable, which leads to over-extended resistance to cover charismatic renewal groups.³⁹ For example, in ELCT-ECD, the term *lay spirit-filled pastor* bears the same meaning Lutheran members ascribe to the Swahili term *Mtumishi wa Mungu*, which means “Minister of God.” This term differentiates charismatic Lutheran spirit-filled pastors from non-charismatic Lutheran pastors, whom they think are “dry” and “not spirit-filled”.

Most literature on charismatic Christianity in the ELCT describes this form of Christianity as a threat and challenge to the mainline churches in Tanzania, particularly the Lutheran Church. Brighton Katabaro explores from a theological perspective how the teachings and practices of the Pentecostal-charismatic churches challenge the Lutheran doctrine of justification.⁴⁰ In his dissertation, “Rechtfertigung und Erfolg: Pfingstcharismatische Lehre und Praktiken als Herausforderung für die Lutherische Rechtfertigungslehre” in Tanzania, translated into English as “*Justification and Success: Pentecostal-Charismatic Doctrine and Practices as a Challenge to Lutheran Doctrine of Justification in Tanzania*,” Katabaro describes the Pentecostal-charismatic churches as one of the most dynamic socio-religious movements and the fastest growing form of Christianity in Tanzania since the 1980s.⁴¹

Katabaro argues that the challenges posed by the revival movements in Tanzania resulted in an exodus of the Lutherans to Pentecostal-charismatic churches. According to the author, this exodus caused tensions like a *tug-of-war* between the two churches. In the same line of argument as Katabaro, one of the key objectives of his dissertation was to examine the factors that caused this exodus. In addition, he identified the doctrines and practices of the Pentecostal-charismatic churches and analysed the relationship between Lutherans and Pentecostal-charismatic churches.⁴² Furthermore, he theologically examined the teachings and practices within these two churches. These teachings were related to central theological themes like Justification

38 Asamoah-Gyadu, “Neo-Pentecostalism”, 27.

39 Asamoah-Gyadu, Neo-Pentecostalism, 28.

40 Brighton Katabaro, “Rechtfertigung Und Erfolg: Pfingstcharismatische Lehre Und Praktiken Als Herausforderung Für die Lutherische Rechtfertigungslehre in Tansania” (PhD dissertation, Hamburg Universität, 2009), 45.

41 Katabaro, “Rechtfertigung Und Erfolg”, 52.

42 Katabaro, “Who Challenges Whom?” (Arusha, 2011), 8.

by faith, sanctification, and sin. For example, Pentecostal-charismatic teachings on the gospel of success, being saved, healing, corruption, dealings with sinners, and church ban were examined comprehensively in his work using a Pentecostal-charismatic church as a case study, the Full Gospel Bible Fellowship in Dar es Salaam.⁴³

In the same vein, this present study, focusing on the impact of the prosperity teachings within the ELCT-ECD, contributes to the ongoing debates, started by authors like Brighton Katabaro, about the charismatisation of the mainline churches in Tanzania, mostly the ELCT-ECD. Moreover, most literature on charismatic Christianity in the ELCT-ECD not only discusses the rise, threat, and challenges posed by these movements as external agents on the Lutheran Church in Tanzania, but they are also unpublished master theses and PhD dissertations submitted at theological institutions of the ELCT, such as Tumaini Makumira University.

For example, Gideon P. Kivuyo described the influence of Pentecostalism on members of the ELCT in the Arusha Diocese.⁴⁴ Hamill G. Kimwari spoke of the role of the ELCT-ECD to the waver Lutherans, who moved to charismatic churches in search of spiritual assistance.⁴⁵ Lilian Mbowe conducted a comparative study on the understanding and practice of healing between the Lutheran and Pentecostals in the East Hai District of the ELCT-ND;⁴⁶ similarly, Annelili R. Nasari explored the expansion of the charismatic churches within the ELCT Meru Diocese.⁴⁷ Finally, Leita Ngoy described how the ELCT-ECD became charismatic and mainly studied deliverance ministry practised by Lutheran pastors in some Lutheran parishes in Dar es Salaam.⁴⁸

Referring to the above unpublished literature on charismatic Christianity in the ELCT, there is a need for scholars and theologians to explore the impacts of charismatic Christianity in Tanzania further, particularly within mainline

43 Katabaro, "Rechtfertigung Und Erfolg", 52.

44 George P. Kivuyo, "The Influence of Pentecostalism on the Members of ELCT Diocese in Arusha Region" (Bachelor of Divinity in Theology Tumaini Makumira University College, Usa River, 2001).

45 Gladys H. Kimwari, "The Role of the ELCT-Eastern and Coastal Diocese to Waver Lutheran" (Master Thesis Tumaini University, Makumira University College, 2003).

46 Lilian J. B. Mbowe, "A Comparison Between the Lutheran and Pentecostal Understanding and Practice of Healing Ministry: A Study in the East Hai District of the ELCT-ND" (Master Thesis, Tumaini University, Makumira University College, Usa River, 2007).

47 Anderson R. Nasari, "The Expansion of Charismatic Churches: A Case Study in the Evangelical Lutheran Church in Tanzania Diocese of Meru." (Tumaini University, Makumira University College, Usa River, 2000).

48 Leita Ngoy, "Lutheran-Pentecostalism: Expressions of Deliverance Ministry in ELCT-ECD" (Masters in Missiology Master Thesis, Tumaini Makumira University, 2011).

Christianity. Since this new form of Christianity has significantly invaded the mainline churches, its prosperity gospel teachings have impacted and reshaped both the theology and identity of the historic churches in Tanzania. Furthermore, the practice of this form of Christianity has left the Lutheran leaders in Tanzania questioning the sustainability of their identity as Lutherans in the future.

2.3 Overarching Concepts of Prosperity Gospel

In this section, I examine the literature on the prosperity gospel's key beliefs and theological and anthropological views linking faith to financial success and health. I review literature that traces this gospel's origins, notable proponents, and impact on Christian practices and discuss the controversies and ethical concerns surrounding this doctrine within mainstream Christianity.

2.3.1 *Anthropological View on Prosperity Gospel*

Karen Lauterbach, in her article "Fakery and Wealth in African Charismatic Christianity: Moving Beyond Prosperity gospel as Script," describes the concept of prosperity gospel by combining theological and anthropological approaches.⁴⁹ In this study, I borrowed Lauterbach's approach to analysing the impact of the prosperity gospel in the ELCT-ECD. She describes the prosperity gospel as one of charismatic Christianity's most attractive and contested worships. She highlights how the numerical growth of the membership wherever the prosperity gospel is preached marks its attractiveness.⁵⁰ There has been a significant increase in scholarly literature exploring the topic of the prosperity gospel, and its popularity on social media reflects this because of its dynamic and prophetic nature and public testimonials.

However, the prosperity gospel is also criticised by some scholars, many church leaders, and even members of churches, especially those in the mainline camp. The most common criticisms are directed at prosperity gospel preachers and their theology.⁵¹ For example, some scholars consider it poisonous since it promotes individualism, suggesting Ubuntu theology in Africa as an antidote due to its promotion of communality, "I am because you are."⁵² In addition, prosperity gospel practitioners are criticised for their style of

49 Lauterbach, "Fakery and Wealth in African Christianity," 113.

50 Lauterbach, "Fakery and Wealth in African Christianity," 111.

51 Lauterbach, "Fakery and Wealth in African Christianity," 114.

52 Gbote and Kgatla, "Prosperity gospel," 1–2.

conveying the message of prosperity and excessive usage of secular tools, mostly modern social media.⁵³

Moreover, Karen Lauterbach presents a “critical discussion of prosperity gospel as a single theological message or script.”⁵⁴ In her article “Wealth and Worth: Pastorship and Neo-Pentecostalism in Kumasi,” she discusses two central ideas in the neo-Pentecostal message on prosperity: the principle of giving and receiving (also known as sowing and reaping) and the refusal of poverty exemplified by the claim that church members ‘do not need to be poor.’⁵⁵ She further criticises the adaptation of such an approach as analytically limited because it disregards and makes invisible other “moralities of exchange related to prosperity gospel” in Africa.⁵⁶ Lauterbach argues:

[I]f we approach the study of material and symbolic wealth in African charismatic Christianity differently, with more emphasis on historical and contextual perspectives, we reach a different and perhaps more nuanced understanding of the role of wealth in this form of Christianity. It can be done by drawing on concepts outside of the prosperity gospel itself; in this way, we separate the object of analysis from the analytical lens.⁵⁷

The above argument highlights the existence of some invisible meanings and beliefs in African charismatic Christianity attributed to giving and receiving moralities and modalities. These systems of principles and values related to the African traditional and cultural beliefs of giving and receiving provide a context that serves as fertile soil for prosperity gospel. Hence, discussing material and symbolic wealth in charismatic Christianity in Africa requires a historical and contextual approach to reveal the proper understanding or modality attributed to the role of wealth in this type of Christianity in Africa. According to Lauterbach, separating the object of analysis from an analytical lens fosters the identification of concepts outside of prosperity gospel to reveal the hidden ethics and various meanings attributed to the idea of giving and receiving in African churches.⁵⁸

53 Jerry M. Ireland, “The Secularizing and Anti-Secularizing Potential of African Pentecostals,” *Occasional Bulletin*, Spring, 2019, 3; Thinandavha D. Mashau, “A Reformed Perspective on Secularism and Pluralism in Africa: Their Impact on African Christianity and the Revival of Traditional Religion,” *Cabvin Theological Journal* 44 (2009).

54 Lauterbach, “Fakery and Wealth in African Christianity,” 129.

55 Karen Lauterbach, “Wealth and Worth: Pastorship and Neo-Pentecostalism in Kumasi,” *Ghana Studies* 9 (2006): 106, <https://doi.org/doi:10.1353/ghs.2006.0008>.

56 Lauterbach, “Fakery and Wealth in African Christianity,” 113–14.

57 Lauterbach, “Fakery and Wealth in African Christianity,” 129.

58 Lauterbach, “Fakery and Wealth in African Christianity,” 122.

Lauterbach, in addition, advocates “for an analysis of wealth in charismatic Christianity in Africa that does not perceive giving and receiving only as an investment in economic terms or as a priori incompatible with Christianity.”⁵⁹ She uses a mixed method combining anthropological analysis with ordinary theology, i.e., everyday theological and religious reasoning of people, to reveal new modalities of exchange beyond the script and serve as a better approach to analysing prosperity gospel’s concept in charismatic Christianity in Africa.⁶⁰ Applying Lauterbach’s suggested approaches reveals a broader understanding of the modality beyond giving and receiving as not only about money, but considering people’s time, presence, and social relationships. After analysing some cases and events in her study, Lauterbach concludes that “pastors and church members invest in social relations and networking to attain wealth.”⁶¹

The insights provided above are critical and central to this study because they set up conceptual frameworks guiding this research. It is essential to note that some scholars have strong contention about prosperity gospel in Africa. They argue that this prosperity gospel is a means for pastors to accumulate wealth. While others claim it empowers Africans economically and emotionally by giving hope to the hopeless.⁶² With these conceptual frameworks, this research focuses on the impact of prosperity gospel within ELCT-ECD by investigating the meaning attributed to this gospel from a Lutheran perspective in Tanzania.

To further highlight the controversies around the subject of prosperity gospel, Andreas Heuser describes it as “a controversial strand in global Christianity [that] relates material wealth to divine blessing.”⁶³ Sometimes, prosperity gospel is viewed as a theology of dominion or authority or the theology of consumerism.⁶⁴ Still, some anthropologists also address it as an ordinary theology—a people’s theology.⁶⁵ Hence, this study investigates how and why such highly contested teaching has impacted people’s lives in the Lutheran church in Dar es Salaam.

59 Lauterbach, “Fakery and Wealth in African Christianity,” 122–23.

60 Lauterbach, “Fakery and Wealth in African Christianity,” 120.

61 Lauterbach, “Wealth and Worth”, 94.

62 Katabaro, *Hunger for Success*, 46–62.

63 Andreas Heuser, *Pastures of Plenty: Tracing Religio-Scapes of Prosperity gospel in Africa and Beyond*, Studies in the Intercultural History of Christianity, (Frankfurt am Main: Peter Lang, 2015), 18.

64 Michael Wilkinson, “What’s ‘Global’ about Global Pentecostalism?,” *Journal of Pentecostal Theology*, 17, no. 1 (2008): 9, <https://doi.org/https://doi.org/10.1163/174552508X331998>.

65 Lauterbach, “Fakery and Wealth in African Christianity,” 112.

2.3.2 *Prosperity Gospel in Tanzanian Charismatic Christianity*

Many scholars question why prosperity gospel has become successful around the world. For example, in “Provided we Suffer with Him”, Michael Pohlman argues that,

We must not think that it is simply the lure of financial success. The prosperity movement offers a comprehensive approach to the human condition. It sees men and women as fallen but not broken and shares a “gospel,” good news that will free them from many oppressions [...] Prosperity gospel’s chief allure is simply optimism.⁶⁶

In a similar line of argument, Päivi Hasu, in the article “World & Heavenly Bank in Poverty and Prosperity: The Case of Tanzanian Faith Gospel,” traces the origin of prosperity gospel to the United States of America and asserts that prosperity gospel is one way to alleviate poverty in Africa, particularly in Tanzania.⁶⁷ Hasu addresses problems related to the socio-economic context of Tanzania, which is marked by hardship and the quest for material well-being. However, in this study, I explore the logic of receiving blessings from God through an anthropological approach because of generous giving.⁶⁸

Moreover, Päivi Hasu in “Testimonies of Poverty and Prosperity in Tanzanian Charismatic Christianity,” describes the prosperity gospel in Tanzania as a “faith gospel in a neoliberal economy.”⁶⁹ He, further analyses testimonies on the experiences of socio-suffering of Tanzanian women in the charismatic revival churches. He refers to prosperity gospel as “the gospel of giving to receive.”⁷⁰ There is a remarkable difference between life in rural and urban areas in Tanzania. Life in the metropolitan area due to⁷¹ Brighton Katabaro argues in *Hunger for Success* that for most Tanzanians the difficult socio-economic conditions are among the causes why people join charismatic Christianity because this type of Christianity promises them a better life.⁷² Katabaro uses

66 Michael E. Pohlman “Provided We Suffer with Him”: A Pauline Theology of Suffering and Prosperity gospel” in *Healthy and Wealthy? A Biblical-Theological Response to prosperity gospel*, ed. Robert L. Plummer (Dallas: Fontes 2022), 66.

67 Päivi Hasu, “World Bank and Heavenly Bank in Poverty & Prosperity: The Case of Tanzanian Faith Gospel,” *Review of African Political Economy* 33, no. 110 (2006): 683,

68 Hasu, “World Bank and Heavenly”, 686.

69 Päivi Hasu, “Testimonies of Poverty and Prosperity in Tanzanian Charismatic Christianity,” *Zeitschrift Für Globalgeschichte Und Vergleichende Gesellschaftsforschung* 17, no. 5/6 (2007): 120.

70 Hasu, “World Bank and Heavenly”, 688–689.

71 Hasu, “Testimonies of Poverty and Prosperity in Tanzanian Charismatic Christianity,” 119.

72 Katabaro, *Hunger For Success*, 46–47.

“success” to refer to material wealth and any achievement in life.⁷³ Hence, he would be describing success as a gospel that promises that “believers in Jesus Christ experience in their life not only spiritual blessings but health and material wealth and other aspects of success.”⁷⁴ Throughout *Hunger for Success*, Katabaro uses the expression “gospel of success”—in Swahili, *Injili ya mafanikio*—as a synonym for prosperity gospel.⁷⁵ However, in chapter five of the present study, I explore how the expression prosperity gospel is used in the ELCT-ECD.

According to Katabaro, Tanzanians usually look for prosperity gospel to address their socioeconomic problems. They do not regard “poverty as a theological problem, but explicitly claim to have the solution to it.”⁷⁶ They view prosperity gospel as a spiritual weapon against poverty and other dehumanising social, political, and economic conditions in Africa. People living under such difficult socio-economic conditions in Tanzania are easily attracted by a prosperity gospel that promises solutions to their problems.⁷⁷ Nevertheless, Katabaro criticises the prosperity gospel: “[The] gospel of success can hardly help the people suffering if there are non-appropriate measures to fight poverty, diseases, and other socio-economic problems, which most people in Africa face.”⁷⁸

Katabaro suggests that churches need a paradigm shift in their preaching. They should develop teachings that ought to address pressing needs of the listeners. He supports the idea that the gospel of success encourages materialism and makes material wealth the rationale for believing in Jesus. He, therefore, disagrees with the gospel of success since it has a doctrine that has a non-biblical basis and encourages the exploitation of people.⁷⁹

Furthermore, certain Lutheran leaders within ELCT perceive this critique of prosperity gospel doctrine as a pressing issue for the Lutheran Church in Tanzania. For example, Katabaro argues that:

Prosperity gospel doctrine is a great challenge for the Lutheran Church in Tanzania [...]. Suppose millions suffer from poverty, diseases, and other social and economic problems. In that case, they will easily prey to teaching and songs that promise them simplified and quick solutions. If they do not have adequate

73 Katabaro, *Hunger for Success*, 47.

74 Katabaro, *Hunger for Success*, 47.

75 Katabaro, *Hunger for Success*, 47.

76 Katabaro, *Hunger for Success*, 55.

77 Katabaro, *Hunger for Success*, 55.

78 Katabaro, *Hunger for Success*, 57.

79 Katabaro, *Hunger for Success*, 58–59.

support in coping with difficult situations, they will be attracted to preachers who claim to have God-given answers.⁸⁰

Both Hasu and Katabaro share a perspective of Tanzanian charismatic Christians, who regard the prosperity gospel as a means to eradicate poverty and address the socio-economic crisis in people's lives. However, Lauterbach criticised this view, arguing that prosperity gospel is more than just a means of eradicating poverty and addressing economic problems.⁸¹

2.4 Charismatic Christianity and Contextualisation

To better understand the contextual nature of charismatisation in ELCT-ECD, I first define contextualisation and explore its significance. Additionally, I differentiate between contextualisation and indigenisation, based on Allan Anderson's article "Contextualisation in Pentecostalism: A Multicultural Perspective" to gain a clearer understanding of these concepts. He argues,

[...] indigenisation assumes that the gospel message and Christian theology is the same in all cultures and contexts, and so it tries to relate this "constant" Christian message to so-called "traditional" cultures [...] Sometimes it assumes that as long as there are "indigenous" leaders and the use of local languages, perhaps local music in worship, and so on, then its goal is achieved. "Contextualisation", on the other hand, assumes that every theology and form of church is shaped by its context and must be so to be relevant and meaningful. It relates the Christian message to all social contexts and cultures, especially those undergoing rapid change. In other words, contextualisation is dynamic and not static, because it allows for constant change.⁸²

According to Stephen Bevans, *contextualisation* in theology refers to the process of

"[Interpreting] and expressing the Christian faith in ways that are relevant and meaningful within different cultural, social, political, and economic contexts. Bevans argues that all theology is inherently contextual because it is always done from a particular cultural and social location."⁸³

80 Katabaro, *Hunger for Success*, 62.

81 Lauterbach, "Fakery and Wealth in African Christianity," 114.

82 Allan Heaton Anderson, "Contextualisation in Pentecostalism: A Multicultural Perspective," *International Bulletin of Mission Research* 41, no. 1 (2016), 32.

83 Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, N.Y: Orbis Books, 2002), 3.

He prefers the term *contextualisation* over *indigenization* because it encompasses a broader understanding of culture, including social, political, and economic dimensions, rather than focusing solely on the cultural aspects. This approach allows for a more comprehensive engagement with the diverse realities that shape people's lives and experiences.

The implication is that contextualisation attempts to understand the Christian faith in terms of a particular context. Indigenisation, conversely, refers to creating a *Three-Self Church*—a self-supporting, self-governing and self-propagating church. However, this theory was not practically relevant.⁸⁴ Whiteman points out that attaining “three-selfhood” does not guarantee authentic contextualisation unless the “three selfs” are no longer patterned on foreign forms and are grounded in popular culture's thought patterns and symbolism.⁸⁵

Anderson further explains his understanding of the relationship between Pentecostalism and contextualisation, asserting that Pentecostalism, or the charismatisation of Christianity, serves to contextualise Christianity.⁸⁶ This assertion is grounded in the fact that the experience of the Spirit, which is the central pillar in charismatic Christianity, is also the same experience on which contextualisation occurs—in many societies, “all existing things are seen as a present material-spiritual or holistic unity in a pervading spiritual world.”⁸⁷ He then argues that in Pentecostalism worldwide, the all-encompassing Spirit is involved in every aspect of individual and community life, that is, in the context.⁸⁸

Dean Gilliland was one of the first evangelicals to promote contextualisation actively. He defined its goal as “to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in every human situation.”⁸⁹ The Christian message must be proclaimed in the framework of the worldview of the particular people it addresses; it must emphasise those parts of the message that answer their questions and address their needs and must be expressed through the medium of their cultural gifts.

84 Anderson, “Contextualisation in Pentecostalism,” 34.

85 Darrell L. Whiteman, “Contextualisation: The Theory, the Gap, the Challenge,” *International Bulletin of Missionary Research* 21 21, no. 1 (1997): 5.

86 Anderson, “Contextualisation in Pentecostalism,” 34.

87 Anderson, “Contextualisation in Pentecostalism,” 32.

88 Anderson, “Contextualisation in Pentecostalism,” 31–32.

89 Dean Gilliland, “Contextualisation,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau, Harold Netland, and Charles van Engen (Grand Rapids: Baker Books, 2000), 225.

Anderson argues similarly that contextualisation assumes that every theology and form of church is shaped by its context, and churches must be contextual to be relevant and meaningful.⁹⁰ He further suggests that contextualisation relates the Christian message to all social contexts and cultures, including those undergoing rapid change.⁹¹ In other words, Anderson implies that contextualisation is dynamic and not static because it allows constant change. The verb contextualise generally means “to consider an idea, event, activity, etc., together with everything relating to it to understand it better.”⁹² Thus, theologically, during the contextualisation process, we must think carefully about everything related to it, including the spiritual realities, before claiming to better understand specific contextual values and beliefs.

Hodges, as cited by Allan Anderson in “Contextualisation in Pentecostalism,” argues again that the personal filling of the Holy Spirit is the foundation for mission and the reason for the continued expansion of Pentecostalism. The Holy Spirit gives gifts of ministry to untold thousands of ordinary people, creating active and vibrantly expanding Christian faith communities globally.⁹³ However, many scholars agree with the fact that,

Contextualisation goes a considerable step further because it is much more than presenting the gospel in a culturally relevant way. Contextualisation is essential to the question of culture because missionaries sometimes think their culture’s way of practising Christianity is the *only* way to do it. The result can be disastrous, for these missionaries, once in a different culture, may share the gospel and their cultural traditions as the “right” way to practise Christianity or model the church.⁹⁴

According to Anderson, charismatic Christianity has made a real and vital contribution to dynamic contextualisation. He argues that contextual theologies were often articulated within the parameters of Western theology. In contrast, much of the enacted theology in Pentecostalism is a theology from the people.⁹⁵ Anderson argues that:

People share the cosmological view that the universe is monistic, inhabited by visible and invisible beings which exist in physical and spiritual modes, respectively and in constant interaction. The invisible beings include gods, ancestors,

90 Anderson, “Contextualisation in Pentecostalism,” 33.

91 Anderson, “Contextualisation in Pentecostalism,” 33.

92 Anderson, “Contextualisation in Pentecostalism,” 33–34.

93 Anderson, “Contextualisation in Pentecostalism,” 34.

94 Anderson, “Contextualisation in Pentecostalism,” 35.

95 Anderson, “Contextualisation in Pentecostalism,” 36.

spirits, and children to be born. Any disturbance of the necessary balance in relationships within this complex interaction of beings is thought to occasion every sort of crisis in individuals, groups, communities, and nature. In this context, the dead continue to exist among them but in a different state, spiritual. They are believed to influence positively or negatively people's lives. These beliefs have not been swept away by the often-brutal strategies of Western colonialists and Christian missionaries to "civilize" Africans. So, appropriate ways to deal with spiritual beings have always been a real concern for Africans.⁹⁶

The above argument asserts that people in sub-Saharan Africa share a common cosmological view of spiritual realities. Thus, charismatic Christianity and the phenomenon of the charismatisation of the mainline churches in Africa are highly appreciated because they recognise the traditional perceptions regarding the presence and power of evil spirits and their spiritual provisions to deal with them.

2.5 Pentecostal Charismatic Missiology

In its missionary dimension, Charismatic Christianity is the fastest-growing religious movement worldwide despite all the inner diversities it reflects. In their book *Mission in the Spirit: Toward Pentecostal Missiology*, Wonsuk Ma and Julie C. Ma speak of Pentecostal-charismatic missiology as predominantly about *soul-winning*, and Pentecostal-charismatic preaching is considerably missionary in nature. For them, "mission is the very reason for Pentecostal-charismatic existence."⁹⁷ Although grounded in Acts 1:8, the experiences of God's reality in spirit-baptism are very significant in charismatic Christianity—they underline how God, through the Holy Spirit, empowers the church for witnessing. For example, in Acts 1:8, it is stated that the disciples will receive power when the Holy Spirit comes to them. They will be Christ's witnesses starting in Jerusalem, in Judea, in Samaria, and to the ends of the world. Thus, preaching on spiritual gifts or baptism in the spirit is essential in charismatic Christianity because spiritual empowerment is believed to be God's ultimate equipment for missionaries.

Charismatic Pentecostal preachers believe in spiritual gifts, especially the gift of power to perform miracles with the intension to win souls. Such emphases result in church growth, mainly numerical. Thus, Wonsuk and Julie Ma, argue that charismatic missiology is rooted in its "adaptability to a given

96 Habarurema, *Christian Generosity According to 2 Corinthians 8–9*, 223.

97 Ma and Ma, *Mission in the Spirit*, 5.

socio-cultural context.”⁹⁸ It makes one of its prominent theologies, the prosperity gospel, adaptable and translatable in different contexts.⁹⁹

Charismatic missiology focuses on carrying out God’s mission within specific contexts, but its mission strategy is often rightfully/legitimately criticised for undermining church unity. In ecumenical dialogues, Pentecostal-charismatics are viewed as engaging in proselytism or sheep-stealing.¹⁰⁰ For example, in recent years, there has been an overwhelming exodus from mainline churches toward Pentecostal churches. Such a movement threatens the church’s unity and cooperation.

2.6 Charismatisation of Global Christianity as a Transcultural Phenomenon

Taking up the notion of *transculturality* as an entry point to this discussion, this section addresses the charismatisation of global Christianity from a theoretical perspective, beginning with an overview of the historiography of the theory of transculturality. It then examines how this theory applies to describing charismatisation as a transcultural phenomenon within the Evangelical Lutheran Church in Tanzania.

Charismatic Christianity has become a global expression of Christianity due to its adaptability to different contexts. In recent years, this form of Christianity has shown a remarkable ability to cross borders and thus adapt to new cultural contexts or religious beliefs. A transcultural study group from Heidelberg University argues that Pentecostalism or charismatic Christianity as a global phenomenon “operates within the logic of de-territorialisation and re-territorialisation, in which boundaries and localities are constantly shifted, reshaped and reconstituted through various local and global processes of exchange.”¹⁰¹

98 Ma and Ma, *Mission in the Spirit*, 5.

99 Andreas Heuser, “Charting African Prosperity gospel Economies,” *HTS Teologiese Studies / Theological Studies* 72, no. 4 (2016): 2–3, <https://dx.doi.org/10.4102/hts.v72i1.3823>.

100 Brighton Juel Kataro, “Who Challenges Whom? Exploring and Responding to Theological Diversities between the Pentecostal-Charismatic Churches and the Lutheran Church,” (2011) 6; Ma and Ma, *Mission in the Spirit*, 5.

101 “Studying Pentecostalism in a Transcultural Perspective,” Workshop, Universität Heidelberg, 2014, accessed February, 2023, <https://www.asia-europe.uni-heidelberg.de/en/research/b-public-spheres/b21-transcultural-dynamics-of-pentecostalism/workshop-studying-pentecostalism-in-a-transcultural-perspective.html>.

The theory of transculturality was developed in the 1990s by the German philosopher Wolfgang Welsch.¹⁰² On the one hand, he argues that this theory culturally describes a concept in which cultures associate or entangle and, thus, become inseparable from each other. On the other hand, this theory socially describes a concept that denotes a transcultural society as an institution of people in which every member participates in all activities regardless of their cultural background. In summary, Welsch says that “transculturality promotes not separation, but exchange and interaction.”¹⁰³

In the article, “Religious Studies and Transcultural Studies: Revealing a Cosmos Not Known Before,”¹⁰⁴ Berg and Rakow used a transcultural perspective to re-tell the history of charismatic Christianity. They explore whether the birth of Pentecostalism/ charismatic Christianity was an American event or a transcultural moment. To decenter Pentecostalism’s “eurocentric origin,” they narrated the Azusa event by re-reading existing research on the event through a transcultural lens, an approach defined by Herren, Rüesch, and Sibille as follows:

[...] Transculturality is by no means limited to yet undiscovered source material. It starts with a different form of reading, which is aware of inclusion and exclusion processes and reflects on what is not mentioned and why. [...] Therefore, the essential condition for shaping new questions is to read existing literature carefully since new paradigms cannot develop out of an intellectual void.¹⁰⁵

As a result, Berg and Rakow not only deconstructed the history of the emergence and spread of charismatic Christianity globally but also decentered the very birth of Pentecostalism as purely an “American event” at Azusa Street.¹⁰⁶ In addition, they described Pentecostal and Charismatic Christians as a widespread network of people held together by their publications and other media productions, conferences, revival meetings, and constant travel.¹⁰⁷

Simon Coleman adds that within this network, “[...] exists an internal market involving the production and consumption of particular goods and

102 Wolfgang Welsch, “Transculturality: The Puzzling Form of Cultures Today,” in *Spaces of Culture: City, Nation, World*, ed. Mike Featherstone, and Scott Lash (London: Sage, 1999).

103 Wolfgang Welsch, “Transculturality: The Changing Form of Cultures Today,” *Filozofski Vestnik* 22, no. 2 (2016).

104 Berg, “Religious Studies and Transcultural Studies,” 194.

105 Madeleine Herren, Martin Rüesch, and Christiane Sibille, *Transcultural History: Theories, Methods, Sources*. Transcultural Research, Heidelberg Studies on Asia and Europe in a Global Context. (Berlin: Springer, 2012), 94.

106 Berg, “Religious Studies and Transcultural Studies,” 193.

107 Berg and Rakow, “Religious Studies and Transcultural Studies,” 180.

the promotion of highly mobile preachers who circulate between numerous, widely distributed workshops and conferences.”¹⁰⁸ This implies that the Pentecostal / charismatic movement as a transcultural event has been crossing denominational boundaries and metamorphosing itself into new forms due to various encounters, most likely intercultural and interdenominational.

As the epitome, Isaac Boaheng explores how the *Holiness Movement* of John Wesley (1703–1791), an Anglican priest, emerged from Wesley’s encounter with the Moravian missionaries. It started between 1725 and 1738, when John Wesley and his brother, Charles, led the *Methodist group*, the Holy Club, at Oxford University. During his missionary journey in 1735, John Wesley had a personal encounter with a group of Moravian missionaries, who left him fascinated with their humility, zealous devotion, strict sense of Christian mutual accountability, spirit of communion, and skillful way of singing hymns. Through this encounter, Wesley had a unique experience of salvation, leaving him with the quest for personal spiritual growth.¹⁰⁹ In 1738, John Wesley met a Moravian missionary, Peter Böhler, who mentored and helped him understand his Christian faith and search for a personal experience of God’s salvation. Wesley finally experienced the Holy Spirit Baptism after conversion and pioneered the *Holiness Movement*. In the 1850s, long after Wesley’s death, the *Holiness Movement* became popular and spread from Oxford to North America as Methodism.

By the end of the 19th century, Charles Parham (1873–1929) became a central figure in the emergence of American Pentecostalism. Before this, Parham had connections to and was influenced by the *Holiness Movement*. At 15, Parham began conducting his first religious services and later enrolled at Southwestern College in Winfield, Kansas, a Methodist-affiliated school. He attended this college until 1893 but left because he felt that education would prevent him from ministering effectively. Parham worked as an assisting pastor in the Methodist Episcopal Church but was never ordained. He left the Methodist church in 1895 due to disagreements with its hierarchy and carried on with this teaching of the *Holiness Movement* until 1901; however, emphasising the role of the Holy Spirit and speaking in tongues as evidence of Spirit baptism. A few years later, in 1906, the Azusa Street revival happened, and the Pentecostal

108 Coleman, *The Globalisation of Charismatic Christianity: Spreading the Gospel of Prosperity*, 2000, 20–23.

109 Isaac Boaheng, “From Wesleyanism to Pentecostalism: Historical and Theological Perspectives,” *Pentecostalism, Charismaticism and Neo-Prophetic Movements Journal* (2020), 52. <https://doi.org/10.38159/pecanep.2020082>.

movement had one of its most celebrated events, led by Parham's former student, William Seymour.¹¹⁰

2.7 Conclusion

Referring to the literature review in this chapter above, it is observable how Pentecostalism emerged from interdenominational encounters as a transcultural phenomenon. The multidimensional nature of this movement is more evident through its transformative nature. The encounter of Pentecostalism with other faiths or beliefs led to the formation of something phenomenal or hybrid in nature. Therefore, Pentecostalism/charismatic Christianity is elusive because it is neither easy to identify its distinct roots nor specific forms; thus, it quickly changes and adapts to its context. This study borrows the transcultural approach from Berg and Rakow to analyse the rise and impact of charismatic Christianity within the ELCT-ECD and prove how the charismatisation of the Lutheran Church is a result of the entanglement between Lutheranism and Pentecostalism or Charismatic movements, especially the East African Revival Movement. Further details on how the theory of transculturality is used in relation to this study will be provided in chapter eight.

From a contextual point of view, the phenomenon of charismatisation of the ELCT-ECD, especially the description of the prosperity gospel, is a monogamous reality, although better understood and shaped in its context. After I reviewed the literature on the prosperity gospel in this chapter, my approach to describing the gospel of prosperity aligns with Karen Lauterbach's suggestions in "Fakery and Wealth in African Charismatic Christianity" that the prosperity gospel and all its teachings are to be analysed with a contextual and anthropological lens. The following chapter concerns the methodology—the what, the why, and the how. It addresses my decisions regarding the research problem, research question, aim, and objectives of this study.

110 Boaheng, "From Wesleyanism to Pentecostalism," 50–59.

Research Methodology

3.1 Introduction

This chapter describes the methodological approaches I used to address the research questions and achieve the aim of the study. I explored the impacts of the practice of charismatic worship services, especially the teachings of prosperity gospel within the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania. I identified the factors behind the practice of charismatic worship services through constructivist grounded theory and examined the effects on the identity and traditions of the Lutheran church. Furthermore, I examined how prosperity gospel teachings have impacted the congregants' lives and transformed the ELCT-ECD.

3.2 Philosophical Paradigm

A paradigm is “a system of ideas, or world view, used by a community of researchers to generate knowledge. It is a set of assumptions, research strategies, and criteria for the rigour shared, [...] by that community.”¹ I use the social constructivism philosophical paradigm in this study because it informs well the grounded theory approach or methodology. Additionally, I used this paradigm from an ontological and epistemological standpoint during the empirical data collection and analysis to develop or co-create knowledge and realities as I interacted with the participant during the interview or conversation to address the research problem.²

I investigated the research problem using an inductive rather than deductive approach to explore the effects of prosperity gospel teachings on the ELCT-ECD. The inductive approach is useful for generating hypotheses and theories applicable to limited knowledge. In addition, it considers the context where the research effort is active and suitable for small samples that produce

1 Carol Harvey, Ellie Fossey, Fiona McDermott, and Larry Davidson, “Understanding and Evaluating Qualitative Research,” *Australian and New Zealand Journal of Psychiatry* 36 (2002).

2 Michael Crotty, *The Foundation of Social Research: Meaning and Perspective in the Research Process*, (London: Routledge, 1998).

qualitative data. It involves making generalisations based on specific observations or experiences.

Thus, the findings of this study progress from specific experiences to general conclusions. For instance, any effects that the teachings of the prosperity gospel might have specifically on the sample parishes within the ELCT-ECD: Kimara, Kijitonyama, and Mbezi-beach Lutheran parishes also reflect on the entire Eastern and Coastal Diocese (ECD) and Evangelical Lutheran Church in Tanzania (ELCT) inductively. It is due to the intertwined relationship between the parishes, the dioceses, and the whole Lutheran Church in Tanzania. There is no Kimara Lutheran Parish without ECD, and ELCT cannot exist without the 27 dioceses, among which ECD is part. However, the main weakness of these approaches is that they produce generalised theories and conclusions based only on a few observations.³

3.3 Research Methods

Conducting empirical research during the COVID-19 lockdown was not only a stressful and challenging experience for me, but also it was an opportunity for me to explore digital research methods. Moreover, this exploration was possible since I was familiar with the survey field because I worked and conducted empirical research on Lutheran Pentecostalism in 2011⁴ at Kimara Lutheran Parish in the ELCT-ECD. Hence, my familiarity with the sample parishes was one of the factors that enabled me to contact the parishes in ELCT-ECD and organise my empirical data collection in Tanzania while locked down in my apartment in Bochum, Germany.

Moreover, my ability to network with a team of field assistants or surveyors from the sample parishes was one of the determinants that contributed to the success of the online survey. I had a field assistant surveyor at each field research station for example, at Kimara Lutheran Parish, Dan Msamba, a member of the elders' council and Youth coordinator, worked as the field assistant surveyor in collaboration with the IT service department at TEHAMA Kimara. At Kijitonyama Lutheran Parish, Frank Paul, the director of Church Media, and at Mbezi Beach Lutheran Parish, Gloria Titus, a private journalist, worked

3 N. K. Denzin and Lincoln, Y. S., "Introduction: The discipline and practice of qualitative research.," in *Strategies of Qualitative Inquiry*, ed. N. K. Denzin and Y. S. Lincoln (eds.), *Introduction: The Discipline and Practice* (Sage Publications Inc, 2008).

4 Leita Ngoy, "Lutheran-Pentecostalism: Expressions of Deliverance Ministry in ELCT-ECD" (Masters in Missiology Master Thesis, Tumaini Makumira University, 2011).

in collaboration with the IT service department to assist in conducting the online survey for members who did not have smartphones.

I applied a sequential exploratory mixed methods approach. According to John Creswell, qualitative design can precede a quantitative approach in a study; in other words, it is possible to use mixed methods by combining qualitative and quantitative research and data in a research study.⁵ Hence, I intended to use qualitative and quantitative data from a specific population sample from the ELCT-ECD at the initial phase to construct different assertions on the impact of prosperity gospel teachings in ELCT-ECD, based on Kathy Charmaz's constructive grounded theory methodology.

3.4 Theoretical Framework

Referring to the review of related literature in chapter two, various scholars addressed the issue of prosperity gospel and its impacts on mainline churches in Africa, focusing on Tanzania, using different approaches. This study addresses the same topic by investigating how charismatic Christianity's practised worship services, particularly prosperity gospel's teachings, have affected people's lives within the ELCT-ECD. Based on the observations, one of the factors that led to this practice was the departure of Lutherans to Pentecostal-Charismatic churches searching for spiritual support. Therefore, in response to this challenge, the ELCT-ECD adopted the charismatic form of worship as a mission strategy to stop Lutherans from shifting to Pentecostal churches.

3.4.1 *Grounded Theory Methodology*

The study's central themes were formulated using the grounded theory methodology, a framework rooted in social studies pioneered by sociologists Barney Glaser and Anselm Strauss. Their comprehensive principles for implementing grounded theory were first presented in their 1967 publication "Discovery of Grounded Theory."⁶ Their way of developing new theories or ideas based on actual data contradicts the traditional method, which focuses on confirming existing theories after collecting data.⁷

5 John W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, 2nd ed. (California: Sage Publication, 2002), 16.

6 Barney G. Glaser, and Anselm L. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research* (New York: Routledge, 1999). <https://doi.org/10.4324/9780203793206>.

7 Méabh Kenny, and Robert Fourie, "Tracing the History of Grounded Theory Methodology: From Formation to Fragmentation," *Qualitative Report* 19 no. 52 (2014): 1–3.

In other words, grounded theory methodology does not test an existing hypothesis or existing theories; this methodological theory constructs new ideas, assertions, and concepts about a topic based on the data collected. It is simply a tool to build a thesis, or concepts grounded in empirical data.⁸ For example, in this study, I constructed themes using grounded theory to explain the impacts of the teachings of prosperity gospel on the ELCT-ECD based on the data collected from in-depth interviews, questionnaires, and focus group discussions.

Grounded theory offers various advantages. As Kathy Charmaz points out, its flexibility in qualitative data collection allows researchers to follow leads that strongly focus on the study's theme. In addition, Charmaz argues that grounded theory methods consist of systematic yet flexible rules for gathering and evaluating qualitative data to develop hypotheses "based" on the data itself.⁹ In Charmaz's words,

Grounded theory methods will help you get started, stay involved, and finish your project. The research process will bring surprises, spark ideas, and hone your analytic skills. Grounded theory methods foster seeing your data in fresh ways and exploring your ideas about the data through early analytic writing. By adopting grounded theory methods, you can direct, manage, and streamline your data collection and construct an original analysis of your data.¹⁰

In this study, the grounded theory methodology, as described above, allowed me to develop a theoretical analysis from the beginning of the project and stay focused during the data collection process until the construction of the themes related to the research questions.

3.4.2 *The Theory of Transculturality*

In the course of my study, I delved into a comprehensive theological discussion of the constructed themes from various perspectives, including Missional, Contextual, and Transcultural. The transcultural perspective was informed by the theory of transculturality. This theory originated from transculturation, a process coined by Fernando Fernandez Ortiz's works in the 1940s and was further developed by Wolfgang Welsch in the 1990s into the theory of transculturality. It describes "the phenomenon of merging and converging cultures."¹¹ It

8 Charmaz, *Constructing Grounded Theory*, 2.

9 Charmaz, *Constructing grounded theory*, 2.

10 Charmaz, *Constructing grounded theory*, 1–2.

11 Welsch Wolfgang, "Transculturality-The Puzzling Form of Cultures Today," in *Spaces of Culture: City, Nation, World*, ed. Mike Featherstone and Scott Lash (London: Sage, 1999).

involves a process in which the mixture of cultures is regarded as creating something new or different. Ortiz argues that transculturation explores not only the transition process from one culture to another; it is not limited to acculturation or deculturation.¹² Transculturation merges these concepts and further carries the idea of creating a new cultural phenomenon or neoculturation.

Ortiz used '*Transculturation*' to express the mutual benefit of the cultural encounter between Europe and Latin America, creating a new shared culture.¹³ In addition to Ortiz's idea of transculturation, Welsch further explores that such cultural encounters are a process in which culture becomes an element that does not separate but somewhat connects both parties. It implies that when different cultures encounter, blend.¹⁴

To illustrate the above description of the theory of transculturality by Welsch, I analysed and described, from a transcultural lens, the encounter and mixture of charismatic worship services with the Lutheran traditions and practices in this study. As a result of their transcultural encounter, these two cultures are entangled and inseparable. The differences between Lutheranism and Pentecostalism have become weak to the point of disappearing, thus creating a *hybrid* form of worship within the Lutheran Church that is neither Lutheran nor Pentecostal. An example of this hybrid Lutheran worship is one practised at Kimara, Mbezi Beach, and Kijitonyama charismatic Lutheran Parishes in the ELCT-ECD.

3.4.3 *Transculturality, Multiculturalism, and Interculturality*

As a puzzling word, *transculturality* is usually tangled with other terms used in scientific literature to describe cultural, historical, and social differences and changes. According to Afe Benessaieh, these terms are *transculturation*, *multiculturalism*, and *interculturality*. They often support the concept that "some pure culture, [in the sense of non-mixed], exists or precedes the mixture" during any cultural encounter.¹⁵ Welsch argues that these terms proceed from a traditional model, whereby culture as the central concept is defined as a self-contained and homogenous entity.¹⁶

12 Fernando Ortiz, *Cuban Counterpoint: Tobacco and Sugar*, trans. Harriet de Onís (Durham: NC: Duke University Press, 1995), 102–03.

13 Wolfgang, "Transculturality," 196.

14 Welsch, "Transculturality," 197.

15 Benessaieh Afef, "Multiculturalism, Interculturality, Transculturality," in *Amériques transculturelles – Transcultural Americas*, ed. Afef Benessaieh, cultural transfers (University of Ottawa Press, 2010), 6.

16 Wolfgang, "Transculturality," 194–95.

Accordingly, there is a difference between the terms transculturality, transculturation, multiculturalism, and interculturality. For example, through transculturation, multiculturalism, and interculturality, any contact between cultures is comparable to two spheres crashing into one another or bouncing off another. At the same time, although information can be passed from one culture to another, the boundaries of these cultures remain rigid, and no changes occur because of the encounter.¹⁷ However, transculturality considers any culture's internal complexities and constant variations and recognises the level at which cultures are becoming linked. During transculturality, the subjects' lifestyles are no longer limited or restricted by nationally based cultures.¹⁸

Furthermore, transculturality can occur at the micro-level, considering that most people are *cultural hybrids*.¹⁹ Therefore, the processes of transculturality are not monitored by any group of *transcultural agents*. Instead, they happen *rhizomatically* or criss-crosswise. The transcultural agents take over cultural elements from each other and transform them, thereby creating something new or hybrid.²⁰ These agents often experience either positive or negative effects during their encounters. For example, one of the negative effects of transculturality could be the loss or the acquisition of cultural elements and practices of another culture. Sometimes, it can create a new cultural identity by combining different cultural factors.²¹ According to Klaus Hock, the transcultural process is not only reciprocal assimilation in the sense of including the artistic elements of others but also deculturation or loss, such as the recreation and neoculturation of a cultural phenomenon.²²

I found it beneficial to apply the theory of transculturality to analyse the themes developed from the grounded theory methodology about the impact of practising charismatic worship services within the ELCT-ECD. The objective was to ascertain whether the hybrid Lutheran worship services could be attributed to the fusion of Lutheran traditions and charismatic worship practices in the ELCT-ECD. The eighth chapter of this study provides further elaboration

17 Wolfgang, "Transculturality," 196.

18 Welsch, "Transculturality," 197–98.

19 Welsch, "Transculturality," 198.

20 Jähnel, "Global Learning Form the Perspective of Intercultural Theology/Ecumenical Learning from Mission, Contextual, and Inculturation Theology to Intercultural Theology [IKT]," 6.

21 Welsch, "Transculturality," 205.

22 Klaus Hock, "Religion als Transkulturelles Phänomen: Implikationen eines Kulturwissenschaftlichen Paradigmas für die Religionsforschung," *Berliner theologische Zeitschrift* 19, no. 1 (2002): 71.

on the nuances between transculturality, transculturation, multiculturalism, and interculturality.

3.5 Sampling Procedures

During the sampling procedures, I identified the target groups from the ELCT-ECD, from which I selected a specific sample size to represent the population. I used a sampling technique that involves establishing a part to represent the whole.²³ As an illustration, a cake slice would represent, the sample size and the entire cake, the target population. In this study, I used non-probability sampling as an appropriate procedure to get the sample size of the target population of the ELCT-ECD. This choice was based on time limitations, financial constraints, and the COVID-19 pandemic lockdowns.

In addition, referring to Kombo and Tromp, I purposely targeted a group I believed was reliable for the study.²⁴ In this study, I used a purposive sampling technique²⁵ to ensure the sample size was accurate, complete, and free from duplication and biases. Through this technique, I selected a sample size of Pastors and church members as in-depth interview participants and questionnaire respondents.

3.5.1 Target Population

The target population of this study are members from the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania (ELCT-ECD). In 1938, the ELCT developed from seven Lutheran churches in Tanganyika, which in 1963, under the umbrella of a federation, merged as a synod and later became dioceses of a single Lutheran church known as *Evangelical Lutheran Church in Tanganyika*. In 1964, as the union of Tanganyika and Zanzibar caused the national change from Tanganyika to Tanzania, the Church also changed into *Evangelical Lutheran Church in Tanzania*.²⁶ Currently, the ELCT has 27 dioceses.

23 C. R. Kothari, *Research Methodology, Methods and Techniques*, 2nd (ed) ed. (New Age International, 2004).

24 Kombo, Proposal and Thesis Writing, 82.

25 Donald Kombo, and Delno L. Tromp *Proposal and Thesis Writing: An Introduction*, vol. 5 (Nairobi: Paulines Publications Africa, 2006), 82.

26 Ernest William Kadiva, "Cultivating A Missional Hermeneutic In The Evangelical Lutheran Church In Tanzania For A Common Participation In The Mission Of God" (Doctor of Ministry DMin diss., St. Paul Minnesota, 2019), 2-3.

The Eastern and Coastal Diocese (ECD), one of the 27 dioceses of the Evangelical Lutheran Church in Tanzania (ELCT), was inaugurated and registered as *Uzaramo-Uluguru Synod* in 1962. This name changed to *Eastern and Coastal Synod* in 1970 and Evangelical Lutheran Church in Tanzania-Eastern and Coastal Diocese (ELCT-ECD) in 1986. This diocese was established as a result of missionary activities in the Coastal Region in 1887 by a missionary known as Johann Jacob Greiner from the Berlin Mission Society.²⁷ The ELCT-ECD currently has six districts,²⁸ 87 parishes, and 99 sub-parishes.²⁹ The parishes in the city centre are well-established economically and spiritually. As part of their engagement in God's mission, they mentor and empower the sub-parishes in the suburbs of Dar es Salaam.

The current membership stands at 127,799 members: 38,909 children, 119 Pastors, including the Bishop and the Assistant to the Bishop,³⁰ 238 evangelists, and 93 parish workers. Among the 119 pastors, 22 are female. Other co-workers include 34 medical personnel, 28 educational personnel, and 110 personnel who work in various fields such as administration, finances, guest houses, and other related church work. Women and children constitute more than 60% of the Eastern and Coastal Diocese membership, and youth aged between 15 and 30 outstands the number of adults in church worship service attendance.³¹

3.5.2 *Sample Size*

I selected three parishes from 3 districts out of the 6 districts of the ELCT-ECD. The three parishes and their membership are as follows: Kimara Lutheran Parish with 6500 members, Kijitonyama Lutheran Parish with 3500 members, and Mbezi Beach Lutheran Parish with 3000 members. Therefore, 13,000 out of the 127,221 members of the ELCT-ECD were the target population for the online surveys and interviews. I distributed 3000 questionnaires to the members within the 3 sample parishes and received 2725 responses through Fynzo

27 Kadiva, "Cultivating A Missional Hermeneutic," 3–5.

28 A "District" is a cluster of parishes and sub-parishes in a defined geographical locale, which works closely with the parishes and is a bridge between the parishes and sub-parishes and the Diocese. A "District Pastor" is a leader of the district, a messenger and an advisor between the parishes and the Diocese. He/she is the bishop's representative. She/he deploys the evangelists to their respective congregations.

29 The parish in Tanzania is a group of preaching points which are being shepherded by a Pastor or pastor, much as what we might call *Gemeinde* in Germany. "Sub-parish" in Tanzania refers to a preaching point often served by an evangelist. One "parish" may have a number of "sub-parishes" or preaching points.

30 Kadiva, "Cultivating A Missional Hermeneutic," 3.

31 Kadiva, "Cultivating A Missional Hermeneutic," 5.

online surveys. Additionally, out of 119 pastors, 21 were willing to participate in in-depth online interviews. Furthermore, I considered age, profession, and gender as demographic data.³²

3.6 Data Collection

I used qualitative and quantitative surveys to collect data from the field within the ELCT-ECD through the Fynzo online survey maker.³³ This advanced online survey offers an innovative software tool that enables users to research and gather feedback from the target audience. One reason for choosing Fynzo is that the questionnaire was distributed easily and quickly. Hence, I shared the link for the questionnaire with the members in the 3 sample parishes of the ELCT-ECD through multiple channels: WhatsApp, email, SMS, and Facebook.

3.6.1 *Qualitative Tools for Data Collection*

In this section, I explore various qualitative tools to gather in-depth, non-numerical data essential for understanding complex phenomena within their natural contexts. Qualitative data collection methods are instrumental in capturing the richness of human experiences, behaviors, and social interactions. Unlike quantitative methods focusing on numerical analysis, qualitative tools provide nuanced insights through direct engagement with participants, textual analysis, and observation. These tools were particularly valuable in collecting empirical data to comprehensively understand underlying motivations, attitudes, and cultural contexts. This section outlines the primary qualitative data collection techniques, including interviews through online surveys and WhatsApp calls. It provides details of their applications, benefits, and challenges I encountered in the research process.

3.6.1.1 Questionnaires

Some traditional and charismatic Lutheran pastors and members of the ELCT-ECD preferred to answer the questionnaire through the Fynzo online survey link³⁴ due to time limitations rather than participating in the in-depth interviews through WhatsApp call. The experience with the online qualitative survey was unsuccessful since I collected only 8 short responses from

32 Kombo, "Proposal and Thesis Writing," 87.

33 Fynzo Online Survey, <https://www.fynzo.com/survey>.

34 Kombo, "Proposal and Thesis Writing," 87.

21 qualitative online surveys sent to the pastors. Therefore, I found it convenient to conduct more in-depth interviews through WhatsApp calls with pastors because the participants' responses from the interviews were elaborated.

3.6.1.2 In-depth Interviews

I intended to conduct in-depth interviews with 21 Lutheran pastors, but 19 of them agreed to participate. The pastors were actively engaged in the conversations, allowing me to understand their emotions and opinions on the impact of charismatic Christianity, particularly the teaching of the prosperity gospel, in the ELCT-ECD. These interviews were conducted via WhatsApp calls, providing convenient and affordable communication during the COVID-19 pandemic. Each interview lasted between 30 minutes to 1 hour and was recorded for efficient data transcription.

The significance of conducting in-depth interviews to gather empirical data lies in the direct interaction between interviewers and interviewees, effectively reducing non-response rates. Furthermore, grounded theory requires active interview sessions encouraging open conversations about the topic. This makes in-depth interviews a recommended approach for this theory. I chose semi-structured interviews to facilitate conversational and two-way communication and prevent the discussion from deviating from the research aims and objectives. I employed a variety of *open-ended questions when conducting in-depth interviews*, including informal and spontaneous inquiries when necessary. I also used *semi-restrictive open-ended questions* to explore topics that emerged from the participants' responses.

3.6.2 Quantitative Survey Tools for Data Collection

As Shona McCombes explained and cited by Adu, qualitative and quantitative are the two primary types of survey questions.³⁵ In this study, I employed both types of survey questions for mixed-method data collection. I utilised quantitative data collection survey tools by distributing online links with closed-ended questions to the target respondents in the sample parishes in the ELCT-ECD. These questions allowed participants to choose from a predetermined set of answers, such as binary responses or multiple-choice questions like *yes/no* or *agree/disagree*.

35 Adu, Step-by-Step Guide, 15.

3.6.3 *Phrasing Qualitative and Quantitative Survey Questions*

When designing the survey questions, I considered the language used by the respondents.³⁶ According to Shona McCombes, qualitative and quantitative survey questions should be worded precisely as feasible.³⁷ Considering McCombes's suggestion to enhance consistency in questioning, I formulated the survey questions in a language easily understood by this study's respondents.³⁸ This study was conducted among Swahili speakers. Hence, I used Swahili and English to facilitate participants' comprehension of the questions. I translated the Swahili interviews into English and transcribed 19 in-depth interview recordings into English text.

Due to financial and time limitations, I translated and transcribed the interviews. The English transcript was certified to verify the similarity between the transcription and the Swahili original audio. Although time-consuming and challenging, I preferred to do the work to remain faithful to the context and scope of the study.

3.7 Data Analysis

After selecting the data analysis methods based on the type of data intended to be collected, I used mixed methods to analyse these data, i.e., qualitative and quantitative data. I used grounded theory methodology to analyse the qualitative data. This theory involves conducting active interviews and usually starts with the coding process of the empirical data to generate themes.

Hence, I used Microsoft Word to code the data manually and utilised the MAXQDA software database to visualise word frequencies, thus guiding the selection of relevant codes to construct categories and themes. I used manual coding because finding the paths that automated tools missed and determining the response was easier. I had to read through the data line by line and manually develop and assign codes and themes relating to the research questions.

I employed a deductive coding approach to develop the anchor codes based on the research questions through the manual coding process to address the research questions effectively. After that, I inductively added a list of codes related to these anchors based on the research data. E.g., RQ₁ What factors led the Lutheran pastors to practice charismatic worship services? Out of this

36 McCombes, "How to do Survey Research."

37 Adu, Step-by-Step Guide, 19.

38 Kombo, Proposal and Thesis Writing, 5.

general question, I generated a specific code, which I called “Factors.” This code became the anchor code under RQ₁, generated through the deductive coding approach. Furthermore, I used the inductive coding method to build codes from the research data, allowing themes to emerge from the empirical evidence.

As stated above, I used MAXQDA, an automated qualitative data analysis software, to accurately analyse the manually generated codes to identify the word frequencies. Thus, I decided which codes to examine and grouped them into clusters to create themes based on their relationship. Chapter 4 will provide a detailed step-by-step presentation of how I applied the grounded theory methodology.

3.7.1 *Qualitative Data Analysis through Grounded Theory Methodology*

According to Charmaz, analysing qualitative data through the grounded theory methodology involves three main phases: Initial, selective, and theoretical coding.³⁹ Therefore, I used Charmaz’s approach of coding the empirical indicators line-by-line to examine hidden assumptions from the participants.

3.7.1.1 Initial Coding

I began the manual coding process by preparing the collected data from different interviews, translating them from Swahili to English, and transcribing them into manuscripts.⁴⁰ Afterwards, I formed the initial codes using gerunds or *-ing forms* and assigned labels or codes to the relevant portions of the data collected from the 19 participants from the ELCT-ECD. For example, the initial codes developed in gerunds forms are: “*prevent-ing Lutherans from moving to Pentecostal churches*” instead of “to prevent Lutherans from moving to the Pentecostal churches”; “*negatively affect-ing the Lutheran identity*” instead of “To negatively affect the Lutheran identity.” These initial codes were generated from the responses addressing the RQ₁ about factors that led the pastors to practice the prosperity gospel in the ELCT-ECD.

3.7.1.2 Selective or Axial Coding

This phase of grounded theory has three stages. In the first and second stages, I drew connections within *the initial codes* by making constant comparisons and grouped similar initial codes into clusters through *Axial coding*. These

39 Kathy Charmaz, *Constructing Grounded Theory*, 2 ed. (London: Sage, 2014), 114.

40 See Appendix 1.

clusters were the axes that tied all the codes together.⁴¹ In the third stage, I continued constantly comparing the codes in each cluster to generate themes that addressed the research questions.

3.7.1.3 Theoretical Sampling

In addition, I continually compared the initial data with new data generated through *theoretical sampling* until saturation was reached. The next chapter provides details of the coding process using grounded theory methodology.

3.7.2 Quantitative Data Analysis

This section outlines the methodologies used in quantitative data analysis, focusing on systematically applying numerical and statistical techniques to understand data patterns, relationships, and trends. Quantitative data analysis is essential for hypothesis testing, making predictions, and generalising sample findings to populations. I explored two primary statistical methods and tools in this study: Descriptive statistics and inferential statistics. In addition, I demonstrated these statistical methods, highlighting their applications, underlying assumptions, and accurate data interpretation. I also showed how effective quantitative data analysis would be, especially as it draws robust and meaningful conclusions to supplement the qualitative data analysis through grounded theory methodology in this study.

3.7.2.1 Descriptive Statistic

Descriptive statistics play a crucial role in summarising and analysing data. These statistics include median, mode, standard deviation, and frequency distributions. The mean represents the average value of the data, the median is the middle value when the data is arranged in ascending order, and the mode is the most frequently occurring value. Standard deviation measures the amount of variation or dispersion of a set of values, and frequency distributions show how often each different value in a set of data occurs. Together, these measures provide a comprehensive and detailed overview of the central tendencies and variability within the dataset.

In this study, I presented descriptive statistics of the quantitative data to discover how the Lutheran participants from the sample charismatic parishes in ELCT-ECD responded to the survey on the impact of charismatic worship services, especially prosperity gospel teachings, on their lives. I described the

41 Charmaz, *Constructing Grounded Theory*, 120.

statistics of the demographic data based on their age, gender, profession, and religious affiliations.

3.7.2.2 Inferential Statistic

Inferential statistics in quantitative analysis allow researchers to draw conclusions about a population based on sample data. These statistics determine if observed patterns in the sample reflect true population characteristics or are due to random chance. Key techniques include hypothesis testing, confidence intervals, regression analysis, and significance testing. They enable generalisations from sample data to broader populations, facilitating informed decision-making and research insights.

In addition, data analysis using inferential statistics involves comparing groups to make inferences and identify potential relationships; in other words, making sense of the data by linking them to the research questions. Therefore, I first conducted an in-depth review of descriptive statistics before undertaking an inferential statistic; then I started with identifying the data by describing how people answered, the average at least, and I inferred the data collected from interviews, surveys, and questionnaires and compared them with secondary data or literature, or existing theories. I thus made sense of the data by relating them to this study's research questions.

3.8 Ethical Consideration

To ensure the study was conducted ethically, I abided by the social research professional ethics concerning the researcher-respondent relationships. I obtained permission to research the selected districts and parishes from the Deputy General Secretary in charge of Evangelism, Mission, and Theology in the ELCT-ECD.

I considered the following research ethics: First, I obtained consent from each participant to be interviewed. I informed the leaders of the ELCT-ECD about the research objectives through a consent letter that included the abstract of this study and the sample of questionnaires to be distributed to the members of the ECD within the selected parishes as the sample. Second, I managed the information confidentially, and the concern for protecting the respondents' identities was paramount and subject to anonymity. Hence, no real names, identities, or other characteristics of the participants are reported in this study, except for the pioneers of the Lutheran charismatic worship services within the ELCT-ECD. The interviewees were asked to ascribe any fictional names they would like to be addressed in this study. However,

during data collection, respondents were free to disclose their identities; in this situation, I was not limited by this point of ethical consideration of anonymity.

3.9 Conclusion

This chapter covers the research design, including selecting data collection and analytic procedures to address the research questions to achieve the study's goals. It presents a theoretical framework for the investigation, reflecting my values as a researcher and guiding the study's new epistemology. Additionally, it introduces the research philosophy and methods, precisely a mixed-method approach involving qualitative and quantitative methods. In this chapter, I further discuss the theoretical framework and orientation of the grounded theory methodology and transcultural theory. Finally, I introduce grounded theory as data analysis and synthesis methodology and conclude with ethical considerations. The next chapter systematically presents the empirical data collected and the generation of theories through grounded theory to address the research questions.

Empirical Data Presentation: Grounded Theory Methodology

4.1 Introduction

This chapter presents analytical methods that are consistent with the grounded theory methodology and relates to the research questions. Furthermore, it includes sample demographics, using Tables and bar charts in Figures to complement the summary. It explains the methodology employed to collect empirical data and analyse transcripts from 19 in-depth interviews conducted with *Lutheran pastors* in the ELCT-ECD. These interviews were part of the first phase that took place between January and April 2021. The three phases of grounded theory methodology analysis are explored in this chapter: Initial or open coding, selective or axial coding, and theoretical coding. A constant comparison of codes and clusters was used at each level to refine the data further until the themes were generated.

Furthermore, I described the process of reaching saturation as required by grounded theory methodology. During the first phase of the data collection, I distributed 3000 online surveys to Lutheran members from the three sample charismatic Lutheran parishes within the three districts of the ELCT-ECD, namely, the Northern district (Mbezi Beach parish), Western district (Kimara parish), and Central district (Kijitonyama parish). However, I conducted a second phase of online surveys to reach saturation. During this phase, I collected empirical data from seventeen Lutheran members from different non-charismatic parishes within the ELCT-ECD in February 2022.

The main objective of this chapter is to present the empirical data and the construction of themes through grounded theory methodology to address the research questions, herein as RQ1: research question 1, RQ2: research question 2, and RQ3: research question 3. The deed research questions are as follows: RQ1: *What factors led Lutheran pastors in the ELCT-ECD to practice charismatic Christianity, mostly prosperity gospel teachings?* RQ2: *How is the prosperity gospel described within the ELCT-ECD?* RQ3: *What are the effects of practising charismatic Christianity, especially prosperity gospel teachings, on the Lutheran identity and the lives of Lutheran members in the ELCT-ECD based on the socio-cultural context?*

This chapter also includes tables and figures to present the initial codes and themes generated from each interview and questionnaire. The table below shows how the interview questions relate to the research questions.

Table 1 Merged Research Questions and the Sub-questions

Research questions and the related in-depth interview questions, questionnaires, and survey questions	Anchor code of each research question
RQ1: What factors led the ELCT-ECD to practice charismatic Christianity, mainly prosperity gospel, in its Liturgy?	<i>Factors</i> as anchor code of RQ1
IQ1: Briefly mention <i>the factors</i> behind charismatic worship services, especially “prosperity gospel”, within ELCT-ECD.	<i>Factors such</i> as anchor codes related to IQ1 to RQ1
Q3: What do you think are <i>the reasons</i> that led Pastors in ELCT-ECD to practice charismatic worship and teach the “prosperity gospel”?	<i>Factors</i>
Q4: What do you think are the factors that attract Lutheran members, such as charismatic worship and the teachings of the prosperity gospel?	<i>Factors</i>
SQ5: What worship services or programs <i>attract you</i> to your parish?	<i>Factors</i>
RQ2: How is the prosperity gospel <i>described and regarded</i> within the ELCT-ECD?	<i>Description</i> of the prosperity gospel in ELCT-ECD
IQ5: As an African Tanzanian Lutheran Pastor and teacher of the word of God in ELCT-ECD, can you tell me <i>what “prosperity gospel” means to you</i> ?	
IQ6: How do you <i>describe</i> the prosperity gospel teachings in ELCT-ECD?	
Q5: <i>How do you feel</i> , as an African Tanzanian Lutheran member, when your Pastor asks you <i>to give money</i> to support church projects, evangelistic activities, or care for the Pastor’s needs? Why?	
Q6: <i>As an African Tanzanian Lutheran member, how do you understand</i> the concept that “ <i>If you give generously to the church, God must bless you back</i> ”?	<i>Description</i>

Table 1 Merged Research Questions and the Sub-questions (*cont.*)

Research questions and the related in-depth interview questions, questionnaires, and survey questions	Anchor code of each research question
<p>RQ3: What are the <i>transformative effects</i> of practising charismatic tendencies, especially the prosperity gospel teachings, on the Lutheran identity and the lives of Lutheran members in the ELCT-ECD concerning the Tanzanian socio-cultural context?</p>	<p><i>Effects</i> as anchor code of RQ2</p>
<p>IQ2: What are the impacts of practising prosperity teaching in ELCT-ECD on the ELCT-ECD's identity and traditions?</p> <p>IQ3: What spiritual, social, economic, and psychological changes have you experienced since the prosperity gospel was preached in ELCT-ECD?</p> <p>IQ4: Does the socio-cultural context of Tanzania, especially Dar es Salaam, impact the interpretation and understanding of the "prosperity gospel" teachings? How?</p> <p>IQ7: Do you think such teachings transform the ELCT-ECD and the congregants' lives qualitatively and quantitatively?</p>	<p><i>Effects</i></p> <p><i>Effects</i> as anchor code relating RQ1 to IQ4. In this case, it explores the impacts of the socio-cultural context on the prosperity gospel teachings.</p>
<p>Q2: Give me your opinion about the practice of Pentecostal/charismatic worship, especially the teachings of the prosperity gospel, within the Lutheran Sunday service: a. Does it positively or negatively impact the church and people's lives? b. How? Why?</p>	<p><i>Effects</i></p>
<p>SQ6: Has the prosperity gospel transformed or changed your life? "Yes" or "No".</p> <p>SQ7: How has the prosperity gospel impacted your life?</p>	<p><i>Effects</i></p>

In Table 1 above, I merge and relate the in-depth interview questions (IQs), questionnaire (Q), and online survey questions (SQ) with the research questions (RQs).¹ I also indicate how the sub-questions are related to the RQs. Furthermore, in Table 1, I present how the anchor codes were developed for each RQ. *Factors* is the anchor code of all questions addressing RQ1, *Effects* is the anchor code of all questions addressing RQ2, and *Description* is the anchor code of all the questions addressing RQ3.

In the presentation of the findings, I described the context and potential biases and how I actively worked to prevent these biases from unduly influencing the data analysis process. I then provided a comprehensive overview of the data sources, their characteristics and settings, and the data collection situation. Finally, I delved into the data analysis process and outcomes, addressing the three research questions in a methodical and unbiased manner.

4.2 Context of the Data and Findings

The primary data were collected in the ELCT-ECD during a period when the church was grappling with the effects of a charismatic awakening, a phenomenon that had a profound impact on many of its parishes. These parishes, which serve as the sample parishes for this research, have witnessed significant growth, both in terms of their membership and their financial resources, in a relatively short span of time. It is particularly intriguing to note that these parishes have undergone diverse transformations; for instance, the Kimara, Mbezi Beach, and Kijitonyama Lutheran parishes have evolved from traditional Lutheran parishes into *Lutheran Mega* churches, a testament to the dynamic nature of the church.

The research participants who took part in the quantitative online surveys were explicitly selected from a range of charismatic Lutheran parishes. These participants were from different social, economic, and professional backgrounds, encompassing various genders and social statuses. Additionally, they brought diversity in terms of cultural and religious affiliations. Notably, the charismatic Lutheran worship services also attracted attendees from Muslim

1 RQs=RQ1, RQ2, and RQ3 stand for the main *research questions* (RQs) out of which the “anchor codes” were generated. During the in-depth interviews, some sub-questions related to the RQs were developed. In Table 1, IQ1, IQ2, IQ3, IQ4, IQ5, IQ6, and IQ7 are the in-depth *interview questions* that were developed during the WhatsApp call interviews or conversations. However, Q1, Q2, Q3, Q4, Q5, and Q6 are Qualitative questionnaires distributed through [Http://Survey-fynzo.com](http://Survey-fynzo.com) And SQ5, SQ6, and SQ7 are the quantitative survey questions distributed through [Http://Survey-fynzo.com](http://Survey-fynzo.com).

backgrounds. More demographic information about the participants is given in the section below.

The primary data were collected in 2021 and early 2022 during the COVID-19 pandemic; thus, I used online survey software to conduct the interviews, distributed questionnaires, and collected responses. To deal with the beliefs around the charismatisation of the ELCT-ECD, I addressed the issue of biasedness by randomly selecting a group of Pastors and Lutheran members from the ELCT-ECD to participate in the study. I got different perspectives on the phenomenon of Charismatisation.

4.2.1 *Demographic Data of the Respondents from the ELCT-ECD*

Table 2 Demographic Data from Charismatic Lutherans in the ELCT-ECD

		Mbezi	Kijito	Kimara	Total	%
Number of Respondents		260	306	2005	2571	100.0%
Age	Age: 12-20	27	13	150	190	7.4%
	Age:20-35	81	113	721	915	35.6%
	Age:35-55	39	102	500	641	24.9%
	Age:55-85	14	34	127	175	6.8%
Gender	Female	92	185	1193	1470	57.2%
	Male	69	77	581	727	28.3%
Profession	Employed	58	142	586	786	30.6%
	Retired	7	18	77	102	4.0%
	Self-employed	48	71	494	613	23.8%
	Student	32	11	256	299	11.6%
	Unemployed	13	17	152	182	7.1%
Faith	AICs	5	6	23	34	1.3%
	Anglican	9	11	34	54	2.1%
	Catholic	16	75	277	368	14.3%
	Lutheran ELCT	23	0	4	27	1.1%
	Lutheran ECD	173	162	1108	1443	56.1%
	Moravian	6	10	70	86	3.3%
	Muslim	6	4	56	66	2.6%
	Pentecostal	12	16	88	116	4.5%

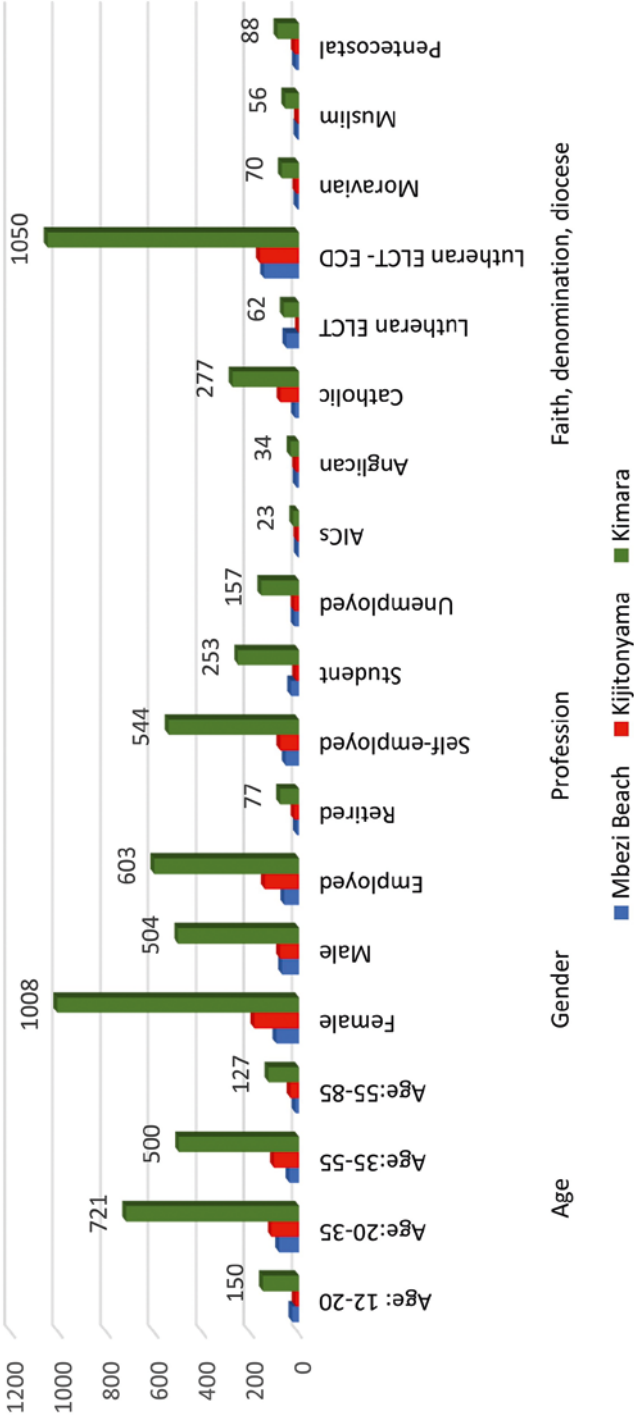


Fig.1 Demographic Data of Respondents from Charismatic Parishes in ELCT-ECD. Source: [Http://Survey-fynzo.com](http://Survey-fynzo.com)

The demographic data presented in Table 2 were collected from Lutheran members in the sample parishes. These data contain information from the congregants who responded to the survey questions concerning age, gender, profession, and religious affiliations. Out of 3000 questionnaires distributed through a link from the online survey Fynzo, 2000 were allocated to Kimara Lutheran Parish, 500 to Kijitonyama Lutheran Parish, and 500 to Mbezi Beach Parish. Nevertheless, since some Lutheran members did not have smartphones to access the online survey link because of their economic situation, I formed a team of assistant field surveyors to distribute the online survey questions. First, the team distributed hard copies of the questionnaires to such participants. After these members manually filled out the questionnaire, the assistant field surveyors filled in the responses in the online survey through the Fynzo link.

The overall demographic results based on age in Table 2 and Figure 1 reveal a significant trend. Of the 1,921 Lutheran members who responded to the survey questions, 915 (47.6%) were between 21 and 35 years old, 641 (33.4%) were between 36 and 55, and 127 (9.1%) were between 56 and 85. The high percentage of respondents being young and middle-aged not only indicates a shift in the demographics but also suggests that the young generation of Lutherans, with their strong advocacy for charismatic Lutheran worship services, could potentially shape the future of the ELCT-ECD.

This finding is not just a statistic but a reflection of the profound generational divide within the Lutheran community. It could also be a pointer that the young generation of Lutherans in the ELCT-ECD is the most affected group by the teachings of the prosperity gospel. In contrast, the older generation of Lutherans in the ELCT-ECD highly contest such teachings in fear of losing the Lutheran identity and thus maintains a defensive position towards the integration of charismatic features in the Lutheran Church. This underscores the potential impact of the young generation in shaping the future of the ELCT-ECD, a trend that demands immediate attention and understanding. Therefore, the Lutherans in Tanzania should reassess the religious identity of younger Lutherans in the next three to five years considering these assertions. Otherwise, the ELCT-ECD risks a future without members who understand the Lutheran ideology, doctrines, and traditions. Details on the effects of charismatic Christianity on the Lutheran identity and traditions are explored in the qualitative data analysis in the next section.

The demographic results on the congregants' gender in Figure 1 and Table 2 indicate that out of 1,935 respondents, 1,285 (66.4%) were female, while 650 respondents (33.6%) were male. These statistics indicate that women constitute the majority of Lutheran members advocating for charismatic Christianity within the Lutheran Church, a fact supported by the high attendance of women on live-streamed² charismatic worship services and teachings of the prosperity gospel from Kimara, Mbezi Beach, and Kijitonyama Lutheran charismatic Parishes.

The high percentage of women attending charismatic Lutheran worship services could also point to Joel Robbins's statement that in the context of African societies, many women are said to resort to Pentecostalism to escape from subjugated positions to which they are relegated in traditionally gendered roles.³ The potential factors behind women's attraction to Pentecostalism or charismatic Christianity are a rich area for further research that should be considered.

The bar chart in Figure 1 of the demographic data from the online survey shows that out of 2,070 participants, 805 respondents (38.9%) were employed, indicating a possible correlation between employment and attendance at charismatic Lutheran worship services. In addition, Table 2 shows that 674 respondents (32.6%) were self-employed. These findings suggest that worshippers in the charismatic Lutheran parishes within ELCT-ECD are likely educated and employed or self-employed.

The fact that 38.9% of the respondents in Table 2 were employed and 32.6% self-employed could indicate that the teachings of the prosperity gospel do not only attract poor and uneducated people. They appeal to people from different classes and backgrounds: upper, middle, and lower classes, educated and uneducated. Given this situation, elite and middle-class individuals are attracted to this belief system that promises them wealth and abundance, although they already have good jobs to sustain their lives.

2 <https://www.youtube.com/embed/EZcuU3PFDWA> will give you a clear description on the numerically impressive attendance of women, and young and middle-aged members in the charismatic worship services in the ELCT-ECD.

3 Joel Robbins, "The Globalisation of Pentecostal and Charismatic Christianity," *Annual Review of Anthropology* 33 (2004), 121.

In the same line of supposition, Julie and Wonsuk Ma argue that Pentecostal-charismatic Christianity is not just for the poor.⁴ Their viewpoint is based on the idea that this form of Christianity is gaining popularity among the upper class due to its ability to adapt to different social contexts. There is a growing trend of professionals and educated individuals drawn towards Pentecostal-charismatic Christianity. The acceptance of charismatic spirituality by middle-class mainline churches, such as the ELCT-ECD, exemplifies this trend.

The bar chart in Figure 1 also presents demographic data on the religious affiliations of individuals who attend charismatic Lutheran worship services. For example, out of 1,921 respondents, 1,050 (61.2%) were Lutherans, making them the majority compared to Catholics and other Protestant denominations like Pentecostals, Moravians, Anglicans, and AICs. Before the charismatisation of the ELCT-ECD, the Lutherans switched to Pentecostal worship services in search of spirit-led worship services to address their spiritual needs. After the charismatisation of the ELCT-ECD, the church experienced a numeric growth of charismatic Lutherans, demonstrating that the Lutheran church has prevented its members from shifting to charismatic churches by addressing their spiritual needs.

The charismatisation of the ELCT-ECD has also led members from various denominations and religions to convert to Lutheranism. The data on religious affiliation denote that 16.6% of members who attended the charismatic Lutheran worship services were originally from the Catholic church, implying a need for spiritual rejuvenation among members of mainline churches. For instance, Table 2 above shows that 3.3% of the respondents were Muslims who attended charismatic worship services in Lutheran parishes.

4.2.2 *Quantitative Data Collected from Lutheran Members in ELCT-ECD*

Quantitative online surveys were distributed through Fynzo software links to Lutheran members within the sample charismatic parishes from the three selected districts of the ELCT-ECD. The data collected through the quantitative method, as presented in this section, were intended to supplement the qualitative data during data analysis.

4 Ma and Ma, *Mission in the Spirit*, 444.

4.2.2.1 Appealing Charismatic Lutheran Worship Services in ELCT-ECD

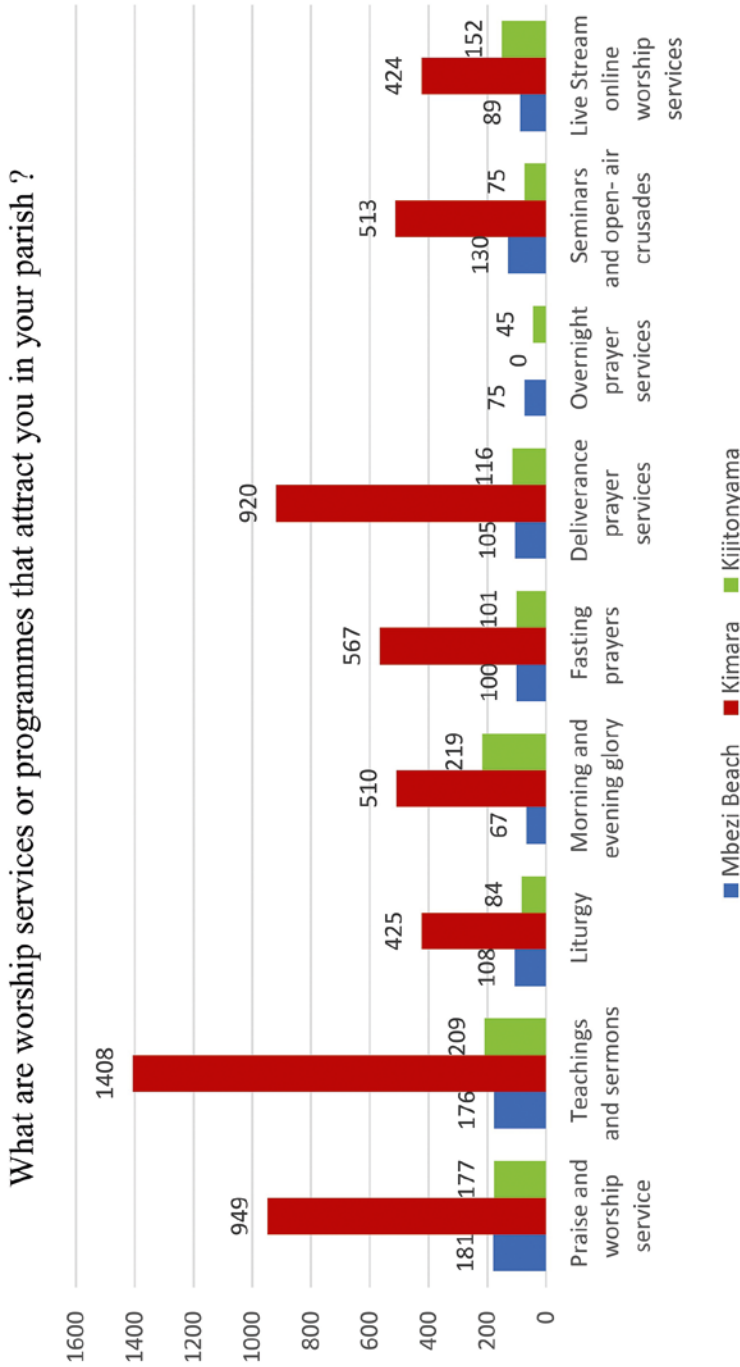


Fig. 2 Chart on Prominent Charismatic Lutheran Worship Services in the ELCT-ECD. Source: [Http://Survey-fynzo.com](http://Survey-fynzo.com) © 2022

Table 3 Data on Prominent Charismatic Lutheran Worship Services in ELCT-ECD

		Mbezi	Kimara	Kijito	Total	%
Numbers of respondents		247	1687	300	2234	100%
SQ5: <i>What worship services or programmes attract you to your parish?</i>	Praise and worship service	181	949	177	1307	58.5%
	Teachings and sermons	176	1408	209	1793	80.3%
	Lutheran Liturgy	108	425	84	617	27.6%
	Morning and evening glory	67	510	219	796	35.6%
	Fasting prayers	100	567	101	768	34.4%
	Deliverance prayer services	105	920	116	1141	51.1%
	Overnight prayer services	75	0	45	120	5.4%
	Seminars; Evangelistic Campaigns	130	513	75	718	32.1%
	Live Stream online worship services	89	424	152	665	29.8%

The bar chart in Figure 2 above presents the responses from Lutheran members from Mbezi Beach Lutheran Parish, Kimara Lutheran Parish, and Kijitonyama Lutheran Parish. The question addressed was about identifying appealing charismatic Lutheran worship services or programs. Out of 2,234, 1,793 respondents affirmed being enchanted by *prosperity gospel*. In other words, the number of congregants interested in charismatic worship services in the ELCT-ECD is relatively high, up to 80.3% (as indicated in Table 3 above). Moreover, 1,307 respondents (58.5%) declared their interest in the Charismatic *Lutheran praise and worship services* compared to the Lutheran classic worship hymns in the liturgical book *Tumwabudu Mungu Wetu*⁵.

As a matter of fact, 1,141 respondents (51.1%) out of 2,234 participants showed interest in *deliverance prayer services* (as indicated in Figure 2). Meanwhile, 796 respondents (35.6%), as Table 3 shows, advocated for *Morning and Evening*

5 KKKT, *Tumwabudu Mungu Wetu: Msifu Mungu, Mfalme wa Mbingu na Nchi* (Ulm, Germany: CPI-Ebner & Spiegel, 2012).

Glory worship services as well as *Lunch Hour Prayers*. More details about appealing charismatic Lutheran worship services or programs are discussed in the following section.

4.2.2.1.1 *Prosperity Gospel Teachings and Sermons*

The data presented in Table 3 illustrate that 80.3% of the respondents adhered to the *teachings and sermons of the prosperity gospel*, highlighting its substantial influence within the ELCT-ECD and consequently enhancing the charismatic appeal of Lutheran worship services. I find it fascinating that despite their Lutheran background, the pastors have shifted from teaching traditional Lutheran doctrines to promoting the controversial prosperity gospel. This raises the intriguing question of what has led the Lutheran congregation to embrace a widely criticised message for its falsehood and deception. What could be driving their interest in such a polarising gospel? Could it be due to the Lutheran version of the prosperity gospel taught within the ELCT-ECD, namely *mafankio* gospel, that seems to impact *people's lives*?

4.2.2.1.2 *Morning and Evening Glory and Lunch Hour Prayer*

Morning Glory Worship Service is one of the platforms within the ELCT-ECD where prosperity gospel, as *mafankio gospel*, is often preached. This platform was founded by Pastor Eliona Kimaro, one of the ELCT-ECD pastors. He was the first to initiate the *Morning Glory Worship Services* as a charismatic worship service in Kariakoo Lutheran Parish in Dar es Salaam. He had this vision right after his ordination in 2009 when he was appointed as Pastor at Kariakoo Lutheran Parish. During the interview, he narrates the following,

I was motivated to start the morning worship services because Kariakoo Lutheran Parish is in the city centre, where the main market of Dar es Salaam is located. Most of the members of Kariakoo Lutheran Parish live in the suburbs of Dar es Salaam, so they just come to the Kariakoo market mainly for business during the weekdays, and only a few of them come on Sundays to attend the worship services. Starting *Morning Glory Worship Services* was one of the ways I thought of doing God's mission and providing Pastoral care and counselling to Kariakoo Lutheran parish members. These worship services accommodate people from different nations, religions, and tribes inside and outside Tanzania. Another factor that led me to start the *Morning Glory Worship Services* was that many people left their homes early to beat the traffic jams. Some usually arrive earlier in the Kariakoo market and often wait for the shops to open by 08:00 am. Then I asked myself, why not start morning worship services, where people could praise God and worship Him before starting their usual business activities? Because these people waited almost two to three hours before opening their offices and shops.

It was a missiological initiative for me to have *Morning Glory Worship Services* in Kariakoo parish in the ELCT-ECD.⁶

With much pride in his voice, the pastor continued,

[...] You cannot imagine I started the first *Morning Glory Worship service* with 11 members. But, by the time I left Kariakoo Lutheran Parish and was transferred to Kijitonyama Lutheran Parish, I had almost 3,000 members attending the *Morning Glory Worship Services*. So, the *Morning Glory Worship Service* has been a relevant strategy for doing God's mission in Kariakoo Central Market.⁷

When asked about the membership of the Morning Glory, Pastor Eliona Kimaro explained that,

[...] *Morning Glory Worship Services* are ecumenical, and the membership is interdenominational and intercultural. It has become one of the charismatic worship services conducted every early morning in most parishes in the ELCT-ECD, especially those located alongside the main roads to the city centre and those in public places and commercial centres like Kariakoo Central Market. These worship services accommodate people of all faiths, races, and tribes, especially international and local businesspeople. Muslims, Hindus, and Christians from different denominations, such as Catholics, Anglicans, and Pentecostals, attend the *Morning Glory Worship Services*. They all pray to God and ask for His guidance before starting their business or opening their offices. It is fascinating to see how Muslims are also engaged in attending *Morning Glory Worship Services*. My prayer team and I usually help many Muslim ladies dressed in hijab change their clothes as they arrive at the church and wear ordinary clothes to identify with Christians.⁸

In addition, pastor Kimaro stated that *Morning Glory Worship Services* never publicly advertised their services on billboards; rather, these services enchanted many people because of the testimonies from members whose spiritual needs have been met. The spread of *Morning Glory Worship Services* was possible since most people who visit the Kariakoo Market are immigrants from rural areas in Tanzania. After attending the *Morning Glory Worship Services* and experiencing its transformative effects, they not only shared the tremendous economic success of their business upon returning home but also looked for ways to integrate the *Morning Glory Worship Services* into their home parishes.

6 Eliona Kimaro, Interview, 21st February 2021.

7 Eliona Kimaro, Interview, 21st February 2021.

8 Eliona Kimaro, Interview, 21st February 2021.

That is how *Morning Glory Worship Services* spread throughout Tanzania, particularly within the Evangelical Lutheran Church in Dar es Salaam. The impact it has on the socio-cultural and economic lives of its adherents appeals to many people.

Nonetheless, *Morning Glory* is not the only charismatic worship platform within the ELCT-ECD; there are other platforms like *Evening Glory* and *Lunch Hour Prayer*. Different parishes in ELCT-ECD have initiated these worship services depending on their location. For example, parishes along the main road to the city centre in Dar es Salaam have the *Morning Glory* to allow people to use their morning hours to pray while waiting for the traffic jams to ease. Unlike parishes in the suburbs, these congregations often have *Evening Glory Worship Services* so people can have time to pray and worship God after they return from work. However, *Lunch Hour Prayer* is found only in Azania Front Cathedral because this parish is in the city centre, where many offices and business centres are located. It allows people to use their Lunch break time to meditate about God and pray for their problems. For example, the following parishes in the ELCT-ECD have different worship services based on location. Kijitonyama Parish has *Morning* and *Evening Glory*, Azania Front Parish has *Morning Glory* and *Lunch Hour Prayer*, Mbezi Beach and Kariakoo Parish have only *Morning Glory*, and Kimara Lutheran Parish has only *Evening Glory*.

Charismatic worship services in the Lutheran church in Tanzania are interdenominational and interreligious. Therefore, they enhance the ELCT-ECD ecumenical and intercultural competencies. Such platforms also give Lutheran pastors a chance to practice their Pastoral care knowledge and counsel people from different denominations and faiths.

The gospel of prosperity is the message often preached in these *Morning Glory* worship services. This gospel is presented with different theological and contextual backgrounds because the preachers usually come from other faith affiliations. Hence, they teach various topics and sermons from different approaches and perspectives. These charismatic worship services are an excellent example of a *hybrid worship service* within the Lutheran Church in Tanzania. These gatherings aim to speak to each individual through different teachings.

Furthermore, such charismatic worship services promote the Lutheran mission strategies and interreligious dialogue at the spiritual level between Christians and non-Christians, namely, Muslims and Hindus. As a matter of fact, *Morning Glory Worship Services* in the ELCT-ECD portray a Lutheran Church operating outside of its doctrinal boundaries, Lutheranism. These services have opened doors to many religious affiliations to Lutheranism without

proselytising them. The reason is that Lutheran pastors in the *Morning Glory* encourage the attendees to remain faithful to their denominations or faith.

Results from Table 3 indicate that *Morning Glory Worship Services* have positively impacted many people's lives. For instance, during the interview with Pastor Kimaro, when asked about the significance of the *Morning Glory* in people's lives, he listed the following effects:

Since I started *Morning Glory Worship Services*, the first impact I have seen is the increased membership in Kariakoo Lutheran Parish. Second, I have seen a spiritual awakening in people's lives, for example, members of the *Morning Glory* usually attend the deliverance sessions after their worship services. As a result, many have experienced a spiritual transformation and peace of mind. Third, I have seen how *Morning Glory* services motivated people to do business because, as you know, we Africans have many superstitious beliefs; most of us believe that many businesspeople in the marketplaces, like Kariakoo Central Market, use charms to do business. They make incantations and cults to summon demonic powers to attract customers to buy in their shops. Most people doing business in such marketplaces suffer from demonic influences. Thus, they need a healthy and strong spiritual life to run their business. [...] The fourth impact of *Morning Glory Worship Services* is that it has offered a platform for ELCT-ECD to apply religious economy from a biblical perspective.⁹

Based on the statement above, Pastor Kimaro explains how the numerical growth of the *Morning Glory Worship Services* demonstrates a spiritual awakening in the church and personal life of the congregants. According to him, *Morning Glory Worship Services* have different motivational effects: First, people have been motivated to do business in Kariakoo Market because of the prosperity gospel motivational message preached every morning. Second, they are often encouraged to do business despite Kariakoo Market being surrounded by witchcraft and superstitious beliefs and rituals. Third, these worship services serve as platforms where people are taught about the religious economy from a biblical perspective.

Pastor Eliona Kimaro delved into the intricate relationship between the prosperity gospel, as *mafanikio gospel*, and the concept of religious economy. He expounded on how this *gospel* is intricately linked to the theory of religious economy and its practical application. He emphasised that individuals engaged in marketplace activities seek divine protection from supernatural forces and encouragement to pursue their business aspirations. Their reliance on God's intervention forms the basis of charismatic worship services, such

⁹ Kimaro, Interview, 21st February 2021.

as *the Morning Glory Worship Services*, where mafanikio gospel is fervently preached to motivate them to trust in God as the divine source of prosperity and the provider of the strength they need to work hard. He argues that,

[...] My goal [of establishing such worship services] was to address the spiritual needs of Christian businessmen and women in the Kariakoo Market [...], teaching them how to do business with God and praying for their business to achieve success. In response to the gospel message, they brought their thanksgiving gifts, willingly offering to God and asking God to protect their business.¹⁰

Pastor Kimaro further argues that as a religious economy, the prosperity gospel enhances the church's economy and its congregants by shaping each congregation's values and attitudes, particularly regarding honesty, hardworking ethics, and trust in God's power. According to him, religiosity is seen as a subject that influences the economic activities of individuals, groups, and societies. Hence, the economy of religion is an economy that allows religious suppliers to meet the demands of different religious consumers. This theory is rooted in applying fundamental economic principles to analyse religious organisations. The religious economy also consists of a market that addresses religious stakeholders' needs and other religious organisations that seek to attract and hold clients or congregants.¹¹ When asked about what he meant by the religious economy from a biblical perspective, the pastor answered,

[...] Anyone who provides religious services participates in the religious economy because they preach the word of God. People, in return, respond by giving offerings to the church. These offerings become part of the religious economy. For example, the fact that people get money is already part of the religious economy, and giving offerings at the Lutheran altar contributes to the religious economy of the Lutheran church. It thus affects other religious actors or other Christian denominations.¹²

Moreover, Pastor Kimaro highlights that although the ELCT-ECD parishes differ in shares, charismatic parishes have numerous members. Thus, they have a large percentage of the religious economy. The traditional Lutheran parishes have fewer memberships and are regarded as having a small share in the religious economy within the ELCT-ECD. These charismatic parishes in the ELCT-ECD have contributed to increasing the share of the religious economy in the ELCT-ECD and thus successfully reducing the religious economy

10 Interview, with Eliona Kimaro, pastor in ELCT-ECD, 21st February 2021.

11 Kimaro, Interview, 21st February 2021.

12 Kimaro, Interview, 21st February 2021.

of other religious actors. As a result of the charismatic Christianity in the Lutheran Church in Tanzania, the ELCT-ECD is at a competitive advantage against other mainline churches in Tanzania or dioceses within the ELCT.

Prosperity gospel, redefined as mafanikio gospel message preached in Kariakoo Lutheran parish through *Morning Glory Worship Services*, transformed the financial state of the parish and attendees' lives despite their religious beliefs and cultural backgrounds. Nevertheless, this version of the prosperity gospel message seems to have contributed to the rapid economic growth of many businesspeople in the Kariakoo Central Market. This rapid economic growth has attracted followers to Lutheranism because of the relevance of this message in addressing people's needs. Due to the economic development of Kariakoo members, Maendeleo Bank¹³ was enchanted to open a branch in the Kariakoo Market Centre at one of the commercial buildings in Kariakoo Lutheran Parish to secure their money. Indeed, under Pastor Kimaro, Kariakoo Lutheran Parish experienced rapid financial growth for the church and its members due to the prosperity gospel's transformative impulse.

Reflecting on the narratives above, one might wonder if the prosperity gospel message preached in the *Morning Glory worship services* is still the commonly known prosperity gospel that emphasizes wealth and health as God's blessing due to the generosity of Christians. Could the prosperity message preached in the Lutheran morning glory worship services have a different emphasis than the prosperity gospel commonly regarded as abominated and false? The upcoming sections will delve into how the message of the prosperity gospel is perceived within the ELCT-ECD.

4.2.2.1.3 *Praise and Worship Services*

Table 3 indicates that 58.5 % of the respondents were attracted to charismatic worship services, especially the *praise and worship services*¹⁴, in Swahili, *ibada ya kusifu na Kuabudu*. A few Lutheran pastors in Dar es Salaam have initiated these worship services to contextualise some of the Lutheran liturgy sessions and hymns from the book *Tumwabudu Mungu Wetu*. Nevertheless, it is evident from the *YouTube*¹⁵ Livestream Sunday services in the ELCT-ECD's charismatic

13 *Maendeleo Bank PLC* is a financial institution based in Dar es Salaam, Tanzania. It was established because of a strategic decision by the Evangelical Lutheran Church in Tanzania-Eastern and Coastal Diocese in 2008.

14 Watch one of the praise and worship services at Kimara Lutheran Parish through this embedded YouTube Video; <https://www.youtube.com/embed/EZcuU3PFDWA>

15 Watch one of the praise and worship services at Kimara Lutheran Parish through this embedded YouTube Video; <https://www.youtube.com/embed/EZcuU3PFDWA>

Lutheran Parishes that the praise and worship songs differ from those in the *Tumwabudu Mungu Wetu*.

Charismatic worship songs are often dynamic, involving emotions, shouts of joy, dancing, hand-clapping, and a mix of African drums and modern musical instruments.¹⁶ Most songs are not from the Lutheran hymnbook; they are short choruses sung repeatedly using African beats and a melody called *mapambiyo*. Praise and worship sessions are one of the many essential rituals of charismatic worship services. Every charismatic worship service has a praise team leading *mapambiyo*. These praise and worship teams invite the whole congregation to sing and dance. They often sing charismatic praise and worship songs, appealing to African praise and worship songs. As a result of the frequent use of the *mapambiyo*, some of the Lutheran worship songs from *Tumwabudu Mungu Wetu* have not only been charismatized but also Africanized. Why do Lutherans bestow great significance on loud and emotional singing? Does this mean Lutheran songs with their classical melody are no longer relevant to this modern generation? Are they too old, or are they incompatible with the charismatic worship services?

4.2.2.1.4 *Lunch Hour Prayers*

The *Lunch Hour Prayer worship service* was pioneered by Charles Mzinga, a pastor in the ELCT-ECD. He envisioned starting *Lunch Hour Prayer Services* at Azania Front Lutheran Parish in Dar es Salaam. During the interview, Pastor Mzinga narrated his motivation to start the *Lunch Hour Prayers* beside the *Morning Glory Worship Services* in Azania Front Cathedral. In his own words, he described the factors that led him to start Lunch Hour Prayer, saying,

[...] Later, I also thought of having *Lunch Hour Prayer*; I wanted people to use their lunch break to have praise and worship sessions, sharing God's blessings and His word. Each service has an offering session. The services last one hour, from 12:00 to 13:00. They are not different from the Lutheran worship services. Instead, they are charismatic because people gather there from different religious backgrounds; some are Pentecostals, Seventh-day Adventists, and even Muslims. I thank God I once had the opportunity to baptize three Muslims who gave their lives to Christ. They used to come to *Morning Glory* and *Lunch Hour Prayer*; two were bankers, and one was a businessperson. Until one day, they willingly decided to convert to Christianity. We never stop people of other faiths and denominations from coming to our charismatic Lutheran worship services. That is why we preach the pure Word of God, not Lutheran doctrines. That is how these Muslims just converted to Christ willingly, yes ... yes, willingly! We also saw that many people who kept coming became interested in these worship services.

16 Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 17–18.

Though as Lutherans, we have our liturgical order, we have tried to accommodate all of God's people and lead them to Christ. [...] I said that on Sundays, we often have a typical Lutheran form of worship in Azania Front Lutheran parish. But during the weekdays, we have Lutherans and other denominations coming together to worship God in one worship service; this is how I decided to have these ecumenical charismatic worship services; yes ... yes! Until now, they are a blessing.¹⁷

Pastor Mzinga further explained what motivated him to start the *Lunch Hour Prayer* in the Azania Front service. Then, being excited and proud of his achievement, he went on to say:

The vision of starting *Lunch Hour Prayer* in the ELCT-ECD came to me when I visited Germany in 2018; I happened to be in Köln, and I remember what that church looked like. It looked pretty like Azania Front Lutheran Parish. [...] I happened to be there, and the church doors were closed; no one got in because it is a tourist site. So, if a person needed prayer, they had to wait till noon; they could enter, pray, and leave. But if the person wanted more time to visit the church, they had to pay some money.¹⁸

With excitement, he continued:

Yes, exactly, yes [...] exactly! Yes! In Köln Dome in Germany in 2018. So, I envisioned starting something similar here in Dar es Salaam at Azania Front Cathedral. I asked myself why I shouldn't start a worship service during lunch break in Azania Front. At noontime, people could come and worship God during their lunch break. Therefore, in 2018, when I returned to Tanzania, I proposed to my bishop about my vision that I wished we could start *Lunch Hour Prayer* services, and he allowed me to start. That is how I began *Lunch Hour Prayer* in 2018; people came, they could sing hymn songs and hear the word of God briefly, and then they went back to work. So far, it has been about four years since we started creating the *Lunch Hour Prayer Services*, which are now quite different from the morning services. However, it is often Lutheran because service leaders wear proper clerical garments, robes, stola, etc. [...] Moreover, we start the worship as we usually do in our Lutheran liturgical by singing two songs. We hear the word of God, then pray, and off people go. It takes 30 minutes. In only 30 minutes, we are done with the liturgical service. The second part, another 30 minutes, becomes charismatic, with many praises and worship songs. However, those who needed special prayers would remain behind and attend deliverance prayers. Of course, as Lutherans, we do it for 30 minutes. Hymns, prayers, the word of God, and then continue with the deliverance session for another 30 minutes; that is how Lunch hour Prayers services operate.¹⁹

17 Charles Mzinga, Interview, 10th February 2021.

18 Makala, Interview, 10th February 2021.

19 Makala, Interview, 10th February 2021.

From both narratives on the prosperity message preached in the ELCT-ECD through different worship platforms such as *Morning* and *Evening Glory* and *Lunch Hour Prayer*, it is noticeable that transcultural encounters have enhanced ecumenical learning. For example, the Chaplain of Azania Front Cathedral, Pastor Charles Mzinga, learnt from his visit to Germany the significance of using lunch hour breaks to praise God and thus investing in the kingdom of God rather than spending money on expensive food in restaurants. Therefore, he contextualised the German culture of the 1:00 pm prayer at Köln Dome and applied it to the socio-cultural context of Tanzanians in Dar es Salaam by starting the worship service Lunch Hour Prayer.²⁰

4.2.2.2 Transformative Effects of Prosperity Gospel on Lutherans in ELCT-ECD

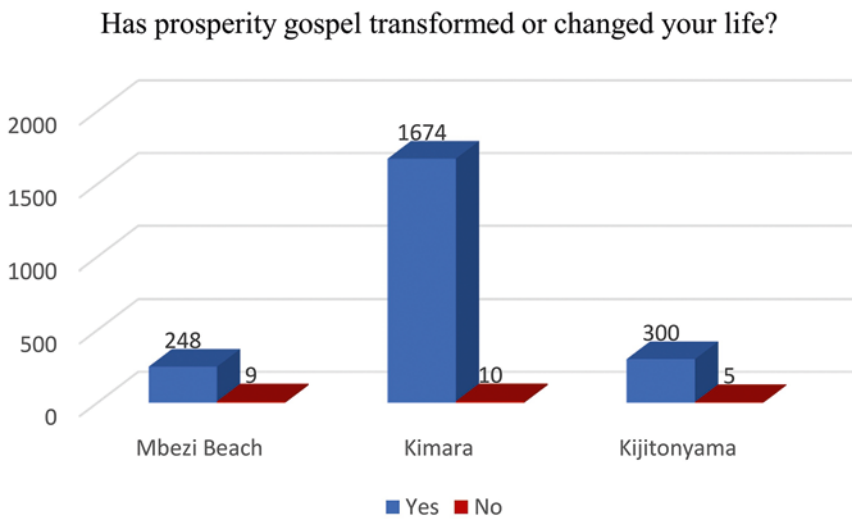


Fig. 3 Transformative Effects of prosperity gospel on Lutheran.
 Source: [Http://Survey-fynzo.com](http://Survey-fynzo.com) © 2022

The bar chart in Figure 3 displays the results of a survey in which Lutheran members were asked if they have experienced any transformation in their lives due to the teachings of prosperity gospel. Around 1,674 respondents from Kimara Lutheran Parish, 248 from Mbezi Beach Lutheran Parish, and 300 from Kijitonyama Lutheran Parish claimed to have experienced transformative effects of prosperity gospel teachings in their lives.

²⁰ Kissafi, Interview, 21st February 2021.

Table 4 Transformative Effects of Prosperity gospel on Lutherans in ELCT-ECD

		Mbezi	Kimara	Kijito	Total	%
Number of respondents		257	1684	305	2246	100%
SQ6: Has the prosperity gospel transformed or changed your life? “Yes” or “No”.	Yes	248	1674	300	2222	98.9%
	No	9	10	5	24	1.1%

Table 4 provides more details about this statement and responses from Lutheran members about the specific areas of their lives transformed by the prosperity gospel message. Lutherans have expressed how the prosperity gospel teachings positively changed their lives, which is fascinating. This assertion motivated me to discover how such an abominated gospel, the prosperity gospel, could have a powerful transformative impulse on people. As reflected in Table 4, out of 2,246 participants, 2,222 (98.9%) respondents from the sample charismatic Lutheran Parishes affirmed they had experienced positive transformative effects after hearing and practising the message of prosperity.

4.2.2.3 Specific Areas in Lutherans’ Lives Impacted by Prosperity Gospel

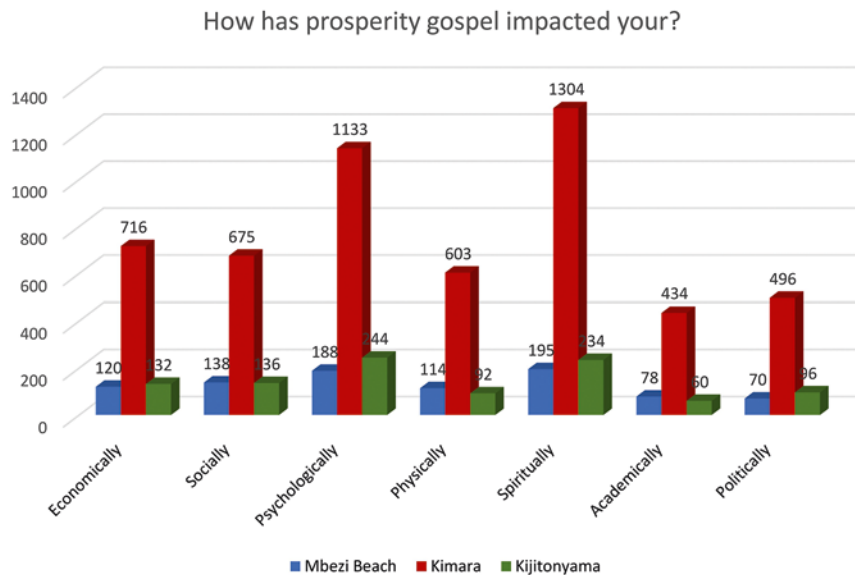


Fig. 4 Data on the Areas of Life Impacted by Prosperity gospel in ELCT-ECD. Source: [Http://Survey-fynzo.com](http://Survey-fynzo.com) © 2022

Based on the results in the bar chart above in Figure 4, it is evident that most Lutheran members in the charismatic Lutheran parishes have experienced spiritual transformation or awakening. Moreover, they also have experienced positive psychological changes. Overall, one can see that it contradicts many scholars' expectations regarding the impact of the prosperity gospel teachings in Africa today. This gospel is said to affect the economic life of people mainly by attracting wealth, health, and material blessings in the lives of generous Christians. In the next section, Table 5 reveals how the prosperity gospel message has affected people's lives.

Table 5 Data of the Areas of life Impacted by "Prosperity gospel" in ELCT-ECD

		Mbezi	Kimara	Kijito	Total	%
Number of Respondents		250	1672	296	2218	100%
<i>SQ7: How has the prosperity gospel impacted your life?</i>	Economically	120	716	132	968	43.6%
	Socially	138	675	136	949	42.8%
	Psychologically	188	1133	244	1565	70.6%
	Physically	114	603	92	809	36.5%
	Spiritually	195	1304	234	1733	78.1%
	Academically	78	434	60	572	25.8%
	Politically	70	496	96	662	29.8%

Table 5 indicates that prosperity gospel has positively transformed people's lives in the ELCT-ECD. As a matter of fact, 78.1% of the respondents have experienced transformative spiritual effects because of the prosperity gospel. In addition, 70.6% affirmed that they had experienced positive psychological changes, while 43.6% have experienced economic transformation. These findings contradict the critics of many scholars about the prosperity gospel. That being the case, could this imply that the version of the prosperity gospel preached within the ELCT-ECD has a different emphasis than wealth, health, and material blessings? On the contrary, the data on the transformative effects in this study support the scholars who agree with the possibility of various versions and meanings attributed to the prosperity gospel, depending on the anthropological setting or context of the people who advocate for such a gospel.

From a critical point of view, some academic discussions about the prosperity gospel are misunderstood, possibly as a result of failure to define the term

from a biblical perspective. Often, critics of the prosperity message assume advocates are interested only in material blessings, asserting that “[...] is all about giving to God expecting to receive a reward for their generosity, like big houses, cars such as Mercedes Benz, etc.”²¹ The results presented in the bar chart in Figure 4 and Table 5 above indicate that one can not deny that being prosperous is more than financial blessings. In fact, material blessings are only a tiny part of what an abundant life is about. In addition to providing his children with material abundance, God blesses them with good and healthy relationships, peace of mind, victory over addictions, and a personal relationship with Him that is a personal spiritual growth.

4.3 Disclosure of Preconceptions, Perspectives, Lens and Expectations

As a pastor in the ELCT-ECD, my charismatic background molded me into believing in charismatic rituals and practices. As I did my Master’s in Missiology, I was interested in exploring deliverance expressions practised by Lutheran pastors. My motivation to research this theme increased when I visited Kimara Lutheran Parish during my internship in 2011. I observed that the Lutheran Church in Dar es Salaam was challenged by the decrease in membership, with several members shifting to Pentecostal churches to fulfil their spiritual needs. To prevent this shifting, some pastors of the Lutheran Parishes in Dar es Salaam had to adopt charismatic rituals and practices within the Liturgy to respond to this challenge. One of the visible effects of charismatisation was that some of these Lutheran parishes have developed into healing mega-churches.

One of my observations was that people were attracted to charismatic worship services while their church leaders and some traditional Lutherans contested such services. As I started my empirical study on the impact of charismatic practices in the ELCT-ECD, I expected to hear critics and more apologetic factors behind adopting charismatic teachings.

Against my expectations, I discovered different interpretations and versions of the prosperity gospel teachings in the ELCT-ECD compared to how Neo-Pentecostals teach it. I also observed that the prosperity gospel taught in the ELCT-ECD appealed to Lutherans. Hence, in this study, I look forward to discovering Lutherans’ opinions on this phenomenon and its impact on people’s lives, specifically people’s socio-cultural backgrounds. My charismatic

21 “Prosperity Defined,” Inspiration Ministries, 2019, accessed 13 April 2022, <https://inspiration.org/david-cerullo/strengthen-your-walk/prosperity-defined/>.

background shaped my belief that the prosperity gospel changes people's lives, including mine; however, what causes such transformation?

4.4 Qualitative Data Analysis: Grounded Theory Methodology

Since qualitative analysis is a subjective experience, the researcher's best way to make the readers trust the findings was to demonstrate how she arrived at the results.²² Therefore, based on the model from Philip Adu, as described in his book *Step-by-step Guide to Qualitative Analysis*,²³ I began the qualitative data analysis process by preparing all the transcripts collected from in-depth interviews with Lutheran pastors and the responses from the online questionnaires distributed to Lutheran members in the ELCT-ECD.

The researcher's first step was translating the responses from Swahili to English, transcribing the audio to manuscripts or text, and then ascribing identities to the transcripts, ensuring no identifiable information.²⁴ In the second step, I reviewed the transcripts repeatedly to gain an extensive understanding of the data and decide which qualitative tool to use. Finally, I found it convenient to conduct manual coding with Microsoft Word tools and supplemented it with MAXQDA software. The reasons for choosing these tools were given above under the Methodology chapter, section 3.6. about data analysis.

Philip Adu says, "data preparation goes beyond preparing the data for analysis. It involves making the mind ready for the task."²⁵ Thus, I mentally prepared myself through the *epoché* process, which involves bringing to consciousness my perspectives, preconceptions and expectations and setting them aside.²⁶ I followed three steps suggested by Adu, starting with "brainstorming the researcher's perspective, prejudices and expectations, reflecting on them and preventing them from influencing the code and the theme development process."²⁷ As suggested by Charmaz and Moustakas, to avoid the researcher's background and biases affecting the interpretation when generating underlying meaning from the empirical indicator study, I had to practice *epoché* to

22 Adu, *Step-by-Step Guide*, 335.

23 Adu, *Step-by-Step Guide*, 335–75.

24 William Karata, Interview, 17th January 2021.

25 Adu, *Step-by-Step Guide*, 337.

26 Clark Moustakas, *Phenomenological Research Methods* (Thousand Oaks: Sage, 1994); Michael Quinn Patton, *Essentials of Utilization-Focused Evaluation* (Minnesota: Sage, 2011).

27 Adu, *Step-by-Step Guide*, 337.

bracket my perspectives and preconceptions.²⁸ As a result, I did *epoché* whenever I returned to the data analysis process after a break period. The following section uses the grounded theory methodology to analyse the qualitative data and construct codes, which became clusters and later were developed into themes.

4.4.1 *Grounded Theory Initial Coding Strategies*

The following are the steps I undertook during the data coding process. I began by selecting a convenient coding strategy to identify relevant information referred to by Philip Adu as *empirical indicators*²⁹ and labelling them with code labels.³⁰ Then, after a deep examination of the research approach, purpose, and questions addressed in this study, I used multiple coding strategies based on the nature of each interview question, provided that the code addresses the research questions.

I adopted the DIP coding strategy model, as Philip Adu suggested. DIP is an acronym for the three central coding strategies: Description-focused coding, Interpretation-focused coding, and Presumption-focused coding.³¹ These coding strategies helped me generate codes, categories, and themes that reflect the data collected and address the objectives of this study. At the initial stage of using the DIP coding strategy, I began with a basic level of coding: Description-focused coding, which is like descriptive coding. It “summarises in a word or short phrase—most often a noun, the basic topic of the passage of qualitative data.”³² Then, I moved to an advanced level of coding, known as Presumptions-focused coding. Philip Adu says this strategy “involves identifying significant information in the data and developing a code representing our understanding of the information.”³³ However, Saldana suggests more than three vital coding strategies.³⁴

That being the case, Philip Adu indicates that one can use more than DIP as a method for coding during qualitative data analysis. However, the most important is to ensure that the selected strategies relate to and address the

28 Charmaz, *Constructing Grounded Theory*; Moustakas, *Phenomenological Research*.

29 Adu, *Step-by-Step Guide*, 27; Charmaz, *Constructing Grounded Theory*, 252; Anselm L. Strauss, *Qualitative Analysis for Social Scientists* (Cambridge: Cambridge University Press, 1989).

30 Strauss, *Qualitative Analysis*.

31 Adu, *Step-by-Step Guide*, 27–54.

32 John Saldana, *The Coding Manual for Qualitative Researchers* (Los Angeles: CA: Sage, 2016), 102.

33 Adu, *Step-by-Step Guide*, 32.

34 Saldana, *The Coding Manual*.

research questions and the purpose of the study.³⁵ Therefore, based on the nature of this study, I used, in addition to DIP, the following strategies that fit grounded theory methodology: in-vivo coding.³⁶ This coding strategy uses participants' own words to generate codes or labels. For example. The first research question's anchor code, RQ1- What factors led the ELCT-ECD to practice charismatic Christianity, mainly prosperity gospel, in its Liturgy? The code ascribed to RQ1 is "Factors."

I often used the gerund form³⁷ or the "-ing" form added to a verb, turning it into a noun to create a label or code that is particularly "for interpreting a situation, process or participant's behaviour."³⁸ For example, in RQ3, whose anchor code is "Effects", the code formed using gerund was "acknowledging the effects of the prosperity gospel." Charmaz, in grounded theory data analysis, refers to this process as *abductive inference*.³⁹ Adu argues in the same vein that this process "involves making conclusions about what you have initially observed in your data matching the claims against new data to refine or reject the claims."⁴⁰ I made conclusions and assertions based on the empirical indicators through focused coding.

4.4.2 *Clusters Developed from In-depth Interview in ELCT-ECD*

The clusters developed from the data collected from interview questions addressing RQ1 about the "*Factors for practising prosperity gospel;*" and RQ2- on "*Description of the prosperity gospel in the ELCT-ECD*" were generated by constantly comparing the initial codes and their empirical evidence. I created a table with five clusters and classified the dominant codes based on their number of counts and frequencies under the first cluster. RQ3-on "*Effects of practising prosperity gospel.*" For example, the dominant code with high counts under the anchor code *factors* was *Demand from the Lutherans*.⁴¹

The remaining codes related to the dominant were classified under the same cluster. Then, the clusters were labelled based on the relationship between the dominant code and other non-dominant codes under the same cluster. These additional codes were the evidence supporting the prevailing principles.⁴² After summing up the frequencies of the dominant codes and their supporting

35 Adu, *Step-by-Step Guide*, 27.

36 Saldana, *The Coding Manual*, 67.

37 Charmaz, *Constructing Grounded Theory*, 120.

38 Adu, *Step-by-Step Guide*, 39.

39 Charmaz, *Constructing Grounded Theory*, 200.

40 Adu, *Step-by-Step Guide*, 44-45.

41 See Appendix 4.

42 See Appendix 2, 3, and 4.

codes, the code with high frequencies was regarded as the cluster or category addressing RQ1.

4.4.2.1 Clusters Developed from Interviews Questions Addressing RQ1

Five clusters were generated after examining the *initial codes*⁴³ and counting their frequencies, addressing RQ1 about the *factors* behind charismatic worship services, mainly the teachings of prosperity gospel in the ELCT-ECD.

Table 6 Development of Cluster 1 under RQ1

<i>Cluster 1 developed through constant comparison of initial codes from in-depth interviews with Lutheran Pastors in ECD as a response to RQ1</i>	Participants	Frequencies
<i>Cluster 1: Responding to the demand from Lutheran members to have a charismatic form of worship</i>	17	44
<i>Demand from Lutherans</i>	16	24
Addressing sociocultural and economic problems	2	
Charismatic worship attracted Lutherans	4	3
Lutheran liturgy not appealing to the African context	2	6
Blessing People	3	2
Charismatic music attracting youth [Afrobeat]	2	3
<i>Socio-cultural context differences</i>	2	2
<i>Being more theologically oriented</i>	2	2

Table 6 shows that the initial code, *Demand from Lutherans*, had much supportive evidence; it had 44 counts of frequencies and was almost mentioned by all the participants. Such a demand is probably because the *Lutherans' spiritual needs were addressed, they were blessed, or enchanted by the Afrobeat genre of praise and worship music*. In addition, the argument was that the Lutheran liturgy does not fit the African context well. After constantly examining the causal relationship between the initial codes in Table 6 above, a cluster that constitutes one of the factors behind the practice of charismatic Christianity in the ELCT-ECD was generated: Response to the demand from Lutheran members to have a charismatic form of worship.

43 See Appendix 2, 3, and 4.

Table 7 Development of Cluster 2 Under RQ1

<i>Clusters 2 developed through constant comparison of initial codes from an in-depth interview with Lutheran Pastors in ECD as a response to RQ1</i>	Participants	Frequencies
<i>Cluster 2: Having a strong and sustainable source of income for self-dependency</i>	6	9
Generating means of increasing Church income	4	7
Focusing on collecting offerings	1	1
Quest for self-dependency	1	1

Table 7 shows that six respondents among seventeen participants stated nine times that Lutheran pastors are interested in collecting offerings to become financially self-dependent. As a result, some Lutheran pastors integrated practices and teachings of charismatic Christianity into the Lutheran services, especially prosperity gospel teachings. Consequently, different charismatic worship service platforms were established, where prosperity gospel's message is often preached. These charismatic worship services enchant many people; thus, the more people gathered, the more offerings were collected, increasing the church's income. Based on the number of frequencies and the constant comparison of the causal relationship between the initial codes in Table 7, the second cluster addressing RQ1 was generated- having a reliable and sustainable source of income for self-dependency. This second cluster stands for the second factor in charismatizing the ELCT-ECD.

Table 8 Development of Cluster 3 under RQ1

<i>Cluster 3 Developed after a constant comparison with in-depth interviews with Lutheran Pastors in the ELCT-ECD as a response to RQ1</i>	Participants	Frequencies
<i>Cluster 3: Preventing the decrease of membership in ECD</i>	12	14
Preventing Lutherans from moving to Pentecostals	4	4
Mission strategies	1	2
Fear of losing Lutheran members	3	3
Geographical location	3	4
Intercultural entanglement	1	1

During the interview, some pastors mentioned that the charismatisation of some Lutheran parishes results from a constant intercultural and inter-religious entanglement between Lutherans and Pentecostals in different religious platforms like the Mwakasege⁴⁴ evangelistic campaigns and the monthly fellowship prayers held in ELCT-ECD. Such encounters were possible because of some Lutheran parishes' geographical location; charismatic or Pentecostal churches in Dar es Salaam surround some. On the other hand, Lutherans in Dar es Salaam have easy access to social media, where many mega-churches diffuse their worship services.

During the interview, some Lutheran pastors claimed that they had to teach prosperity gospel and adopt charismatic Christianity features as a mission strategy to prevent the decrease in Lutheran membership. Why is it that important to have an increase in membership? Is having an increase in membership significant to the growth of the Lutheran Church? In Cluster 3, one of the factors behind the charismatisation of the Lutheran church in Dar es Salaam was generated due to the constant comparison of initial codes in Table 8: Preventing the decrease of Lutheran members.

Table 9 Development of Cluster 4 under RQ1

<i>Developing Cluster 4 through constant comparison of initial codes from an in-depth interview with Lutheran Pastors in ECD as a response to RQ1</i>	Participants	Frequencies
<i>Cluster 4: Having a weak Lutheran Ideology and Pastor's recruiting system</i>	8	11
Church leaders are silence	4	4
Lack of a solid Lutheran theological Foundation	2	3
The system of recruiting Lutheran pastors was weak	1	2
Charismatic background of Lutheran pastors	1	2

Based on the initial codes in Table 9, the *silence of the ELCT-ECD leaders* regarding the charismatisation of some Lutheran parishes has contributed to spreading the teachings of prosperity gospel within the ELCT-ECD. Another factor

44 Christopher Mwakasege is a well-known Tanzanian preacher and teacher of the Christian faith. He is widely recognised for his seminars and teachings on various aspects of spirituality and personal development. Mwakasege, along with his wife Diana, runs the "Mana Ministry," which is based in Arusha, Tanzania.

identified from the interviews was the lack of a solid Lutheran ideology and theological foundation. Many Lutherans are ignorant of the doctrines of the Lutheran church. It is fascinating that the system of recruiting Lutheran pastors is accused of being weak and that most of the young Lutherans selected to join the theological institutions already have a charismatic background. It might be because most were active members of the students' Christian Fellowships in secondary schools, and others were active members of the University Student's Christian Fellowship—USCF.

In addition, most secondary school students attend interdenominational Easter conferences, meeting different people and preachers from diverse religious backgrounds. Thus, they became charismatic before joining Lutheran theological institutions. I synthesised the initial codes in Table 9 under one category, which constitutes another factor behind the charismatic of the ELCT-ECD: Having a weak Lutheran Ideology and Pastor's recruiting system.

Table 10 Development of Cluster 5 under RQ1

<i>Development of Cluster 5 through constant comparison of initial codes from an in-depth interview with Lutheran Pastors in ECD as a response to RQ1</i>	Participants	Frequencies
<i>Cluster 5: Coping with the trend of the wave of Pentecostalism and Global changes</i>	6	9
<i>Serving an unchangeable God in a changing context</i>	1	3
Embarrassing changes	1	2
Change is inevitable	1	1
<i>The paradigm shift from Lutheranism to charismatic</i>	1	1
Process of adjusting to the new charismatic wave	1	1
It is a matter of "Kairos."	1	1

The initial codes in Table 10 indicate that it is the *Kairos* for the Lutheran Church in Tanzania to initiate mission strategies that will permit the church to be relevant to serve an unchangeable God in a changing context. That being the case, ELCT-ECD could first acknowledge changes because these changes are inevitable. Then, the Lutheran pastors could think of adopting some charismatic practices that could facilitate the charismatizing of the ELCT-ECD. Hence, the ELCT-ECD could cope with the wave of Pentecostalism and Global changes without affecting the Lutheran identity. After a constant comparison of the initial codes under RQ1, cluster 5 was generated. This cluster 5 speaks of coping with the wave of Pentecostalism and Global changes. Because of the



Fig. 5 Visualized Word Frequencies: Factors of Practising PG in ELCT-ECD

paradigm shift from Lutheranism to charismatic Christianity. This cluster constitutes the fifth factor of the charismatisation of the ELCT-ECD.

4.4.2.2 Clusters Developed from Interviews Addressing RQ2

After examining the Initial codes under RQ2, which investigates the description of prosperity gospel within ELCT-ECD, five clusters were generated as described below. The anchor code that addressed RQ3 is: “Descriptions”.

Table 11 Development of Cluster 1 under RQ2

<i>Developing Cluster 1 through constant comparison of initial codes from in-depth interviews with Lutheran pastors as a response to RQ2</i>	Frequencies	Participants
<i>Cluster 1 Trusting in God and his Kingdom, as well as hardworking enhances prosperity</i>	34	15/19
<i>Emphasizing trust in God and hardworking</i>	11	6
Emphasizing the Kingdom of God	4	2
Blessing is holistic	1	1
Seeking the Kingdom of God does not substitute for blessings	2	1

In Table 11, the phrase *trusting God and hardworking* was repeated thirty-four times in the respondent’s narration. Many respondents described the prosperity gospel as a biblical message that teaches people to trust in God by seeking His Kingdom and to work hard in order to prosper in all aspects of their lives. The argument was that people should learn to trust God and work hard to succeed. However, according to the codes in Table 11, it could be argued that prosperity gospel is understood differently within the ELCT-ECD.

Table 12 Development of Cluster 2 under RQ2

<i>Cluster 2 Developing Cluster 2 through constant comparison of initial codes from in-depth interviews with Lutheran pastors as a response to RQ2</i>	Frequencies	Participants
<i>Cluster 2 Having multiple effects on people's lives when understood beyond material blessings</i>	21	16
<i>Having multiple effects on people's lives</i>	4	2
Addressing the sociocultural and economic problems	3	2
Alleviating poverty	2	1
Supporting people financially	1	1
Anti-depression	1	1
Desire for success and material blessings	1	1
Obedience, submission and enjoying the gift of life	1	1
<i>Understanding prosperity beyond material blessings</i>	2	2
Not economically oriented	1	1
Emphasizing on Deliverance	2	2
Relating to miracles, signs, and healing	1	1
Relevant to people's context	1	1
Misused yet fruitful	1	1

Table 12 demonstrates how prosperity gospel within the mainline context has multiple effects on people's lives, mainly when analysed beyond the "wealth and health" or material blessings lens. First prosperity gospel has a healing effect on people, for example, some respondents testified to have experienced healing from their depression. Second, prosperity gospel has become a means to alleviate poverty by addressing their socio-cultural and economic problems. In fact, poverty alleviation is seen as resulting from the transformative effects of the teachings of prosperity gospel in people's lives. The transformative impact starts with the spiritual transformation that affects social life, positively impacting people's health and economic situation. In chapter seven, more about the transformative effects of prosperity gospel will be discussed.

Table 13 Development of Cluster 3 under RQ2

<i>Cluster 3 Developing Cluster 3 through constant comparison of initial codes from in-depth interviews with Lutheran pastors as a response to RQ2</i>	Frequencies	Participants
<i>Cluster 3 Emphasizing on the modality of giving to and receiving from God</i>	29	17
<i>Emphasizing giving to and receiving from God</i>	8	5
Motivate donating and offering	2	2
Giving and receiving as a personal commitment to God	2	2
“Giving as a counter gift for God’s mercy.”	2	2
Giving a biblical comment	3	1
Giving expecting something in return	2	1
Giving precondition to be blessed	3	2
Giving as an expression of gratitude	1	1
Giving and receiving as a result of faith in God	1	1
Giving and receiving are not about trading	1	1
<i>Modality of giving and receiving criticized -1-1</i>	1	1
<i>Motivational aspects -2-3</i>	3	2

Referring to the data in Table 13, the prosperity gospel taught within the ELCT-ECD has its modality of giving to and receiving from God shaped by the context. The argument is that the Lutheran pastors in Dar es Salaam understand generous giving or donating to God or the church as their expression of personal commitment to God. They described “giving” as a counter-gift for God’s mercy and goodness in people’s lives and an expression of their gratitude as they presented their offerings to God. However, the Lutheran pastors’ response left me thinking of what Lutheran members would say about giving to God and expecting to receive blessings from God.

The question above led me to seek more answers from Lutheran members in the ELCT-ECD, asking them how they felt whenever they donated to the church. Though most of them belong to the middle and poor classes, the question is, why do Lutheran members give generously to their Pastors and the church? Although the prosperity gospel teachings on giving and receiving within the Lutheran church in Dar es Salaam are motivating, the modality of giving and receiving behind this practice is still controversial and sometimes misunderstood within the ELCT-ECD. In chapter 7, a detailed description of the modality of giving and receiving will be provided.

Table 14 Development of Cluster 4 under RQ2

<i>Developing Cluster 4 through constant comparison of initial codes from in-depth interviews with Lutheran pastors as a response to RQ2</i>	Frequencies	Participants
<i>Cluster 4 Prosperity gospel as “Injili ya mafanikiyo” vs “Injili ya Utajirisho.”</i>	29	17
<i>“Injili ya mafanikio”, not “Injili ya Utajirisho”</i>	1	1
Teaching success holistically	3	3
Emphasizing <i>Mafanikiyo</i> as a success	8	2
Term prosperity is very Pentecostal	1	1
Need for success	2	1
Planting and expecting to reap in God's time	1	1
Promoting “Harambee”	1	1
<i>Emphasizing on Religious economy</i>	5	1
Teaching people how to prosper	3	2
Proving spiritual principles for success	1	1
Promoting religious economy rather than prosperity	1	1
Emphasizing investment skills	1	1
Prosperity is not for free but for earned	1	1

Referring to Table 14, the theme *injili ya mafanikio, not injili ya utajirisho*, fits the description of the prosperity gospel within the context of the ELCT-ECD. Therefore, I found it convenient to classify the following codes under cluster 4: *Teaching success holistically*, *need for success*, and *emphasising Mafanikio as a success* because these codes support the theme of *mafanikio gospel as a contextual form of prosperity gospel within ELCT-ECD*. During the interview, Pastor Donald Mugogo argued that:

The only problem is that there will be no difference if we, Lutherans, describe the gospel we preach as *prosperity gospel* or the gospel of wealth and health as it is commonly known. So, I suggest we find a different terminology to describe the kind of prosperity gospel taught in the Lutheran Church in Dar es Salaam. Therefore, I think it is better to call it maybe “the gospel of success in Christ.” For me, success is more than prosperity. I believe there is a sense of achievement in a person's life because of satisfaction. For this reason, when people have many accomplishments, they often claim to have achieved a successful life [...]. Thus, for me, the Swahili word for prosperity gospel would be *Injili ya mafanikio* rather than *Injili ya utajirisho*. In Swahili, it sounds very well.⁴⁵

45 Donald Mugogo, Interview, 8th February 2021.

The quotation above highlights how the term *mafanikio gospel* was coined. When asked about the alternative terminologies that could describe the version of prosperity gospel taught in the ELCT-ECD, Pastor Mugogo and many other respondents found it convenient to use the term *injili ya mafanikio*, not *injili ya utajirisho*,⁴⁶ to express the type of prosperity message taught by Lutheran pastors in Dar es Salaam. Therefore, prosperity gospel within the ELCT-ECD is understood as a biblical message that motivates people to succeed in all areas of their lives. *Mafanikio gospel* is not to be understood only as material prosperity or financial blessings; it is a biblical, contextual and holistic version of the prosperity gospel.⁴⁷

Table 15 Development of Cluster 5 under RQ2

<i>Cluster 5 developed through constant comparison of initial codes with in-depth interviews as a response to RQ2</i>	Frequencies	Participants
<i>Cluster 5</i> Very prominent, misused, yet fruitful and attractive	27	17
Misleading teachings about prosperity	3	3
Misleading concepts on “giving and receiving.”	3	3
Misusing the gospel	3	3
Not generous people reflect a curse	1	1
Promoting greediness	1	1
Wealth and blessings believers’ inheritance	1	1
Proper teachings needed	1	1
Contested teachings	3	2
Celebrating and elevating prosperity preachers	3	2
Promoting personality cult	1	1
Prosperity preachers misjudged as scammers	2	1
Very prominent	1	1

In Table 15, all the initial codes addressing the misleading and attractiveness of the prosperity gospel were classified under cluster 5. These initial codes support the assertion that the prosperity gospel is a misleading message and contested but still attractive and prominent within the ELCT-ECD. Therefore, after examining the complementary relationship between initial codes in Table 15, initial codes such as *very prominent*, *overemphasising wealth*,

46 Mugogo, Interview, 8th February 2021.

47 More discussion on these terminologies, *Injili ya mafanikio* as opposed to *Injili ya utajirisho*, is given in chapter seven of this study.

Table 19 Development of Cluster 4 under RQ3 and RQ2

<i>Cluster 4 developed through constant comparison of initial codes from an in-depth interview with Lutheran Pastors in ELCT-ECD under RQ3</i>	Frequencies	Participants
<i>Cluster 4: Having both positive and negative transformative effects on ELCT-ECD</i>	101	17/19
<i>Increase in membership, income and project implementations</i>	26	12
Means of increasing church income	6	3
Having self-reliant financial parishes	2	1
Investing in income-generating projects	2	1
Financing different projects	2	1
Building schools	2	1
<i>Acknowledging positive transformative power</i>	12	10
Having committed, fearing and generous Christians	8	4
Promoting Lutheran ecumenical spirit	7	3
Having positive impacts on ELCT-ECD	7	2
Providing a platform for interdenominational encounter	2	2
<i>Not having any transformative power</i>	5	3
<i>Negative effects on ELCT-ECD</i>	6	5
Producing uncommitted Christians	5	4
Having more followers than disciples of Christ	1	1
People becoming dependent	1	1
People are becoming lazy to work for success	1	1
Forcing people to be submissive to prosperity preachers	1	1
Creating classes among Lutheran pastors	5	3

When asked about the effects of prosperity gospel on the ELCT-ECD, 12 out of 19 participants claimed to have experienced or seen an increase in membership, church income, and the number of projects implemented. Table 19 highlights how the message of prosperity gospel has positively transformed the Lutheran Church and its members. For example, charismatic worship services have motivated Lutheran members to commit to church activities and programs, even during the weekdays. As a result, Lutherans' participation in weekly activities is higher than before the charismatisation of some parishes in the ELCT-ECD.

Prosperity gospel message has deepened the congregants' reverence for God. In charismatic services, people are often taught the significance of becoming

4.4.3 *Clusters Developed from Questionnaire to Lutherans in ELCT-ECD*

The following section presents different Tables that describe results from qualitative questionnaires from various Lutheran members in different Lutheran parishes other than the sample parishes in the ELCT-ECD. During the constant comparison process of the initial codes developed from the data, some clusters needed more clarifications; thus, I went back to the field and questioned some Lutheran members from non-charismatic Lutheran parishes in the ELCT-ECD. Their responses to the query helped me attend saturation as in *theoretical saturation* by Charmaz.⁴⁹

4.4.3.1 Clusters Developed from Questionnaires Under RQ1

The following clusters, developed from the constant comparison of initial codes, serve to provide a comprehensive understanding of the factors influencing the practice of charismatic worship services among the Lutheran members in ELCT-ECD. These codes were generated from interview questions addressing RQ1 (on “*Factors*”).

Table 20 Cluster 1 and 2 Development from Questionnaires Under RQ1

IQ3: What do you think are the reasons that led Pastors in the ELCT-ECD to practice Pentecostal/charismatic worship and teach the prosperity gospel?		
Developing cluster 1 through constantly comparing initial codes from questionnaire 3, addressing RQ1	Participants	Frequencies
<i>Cluster 1 Response to the demand from Lutherans</i>	12	12 /15
Building personality cult	1	1
Response to the demand from Lutherans	6	6
Addressing the sociocultural problems	4	4
Lutheran members are blessed	1	1
<i>Cluster 2 Having a solid and sustainable source of income for self-dependency</i>	6	4
<i>Having a solid and sustainable source of income for self-dependency</i>	3	3
– Increasing church income	2	2
– Preventing Lutherans from moving to Pentecostals	1	1
<i>Restoring the fear and love of God among Christians</i>	2	2

49 Charmaz, *Constructing Grounded Theory*.

In Table 20, the initial codes constructing the theme under cluster 1- *A response to the Lutheran's demand for charismatic worship services*- were developed from questionnaires addressing RQ1 about the factors of practising charismatic worship in ELCT-ECD. The initial codes under this cluster are in a complementary relationship with each other. To construct this cluster, I assigned more initial codes to the dominant codes, and after a constant comparison of the codes, a complementary relationship was identified among them. These codes affirm that Lutherans demand such charismatic worship services because the teachings of the prosperity gospel and the worship rituals are relevant to addressing their socio-cultural problems. As a result, most Lutheran members claim to be attracted to the liturgy of the charismatic worship services within the ELCT-ECD.

Cluster 2, "*having a reliable and sustainable source of income for self-dependency*," had high frequencies because it was supplemented by the counts of the initial codes, "*increasing church income and preventing Lutherans from moving to Pentecostals*." These initial codes constitute the reasons or motivational factors that led Lutheran pastors to practice charismatic worship services. Although not intended, the charismatic Lutheran parishes have achieved their goal of having a sustainable source of income and thus become financially self-dependent. Moreover, cluster 2 justifies why Lutheran pastors adopted some charismatic Christianity features, mainly the prosperity gospel and charismatic worship services, to prevent the decrease in membership and thus increase their source of income due to the Lutherans' financial management that promotes communal stewardship of God's blessing.

Table 21 Cluster 3 Developed from Questionnaires under RQ1

IQ4: What do you think is why Lutheran members are attracted by charismatic worship and the teachings about prosperity?

Developing cluster 3 through constantly comparing initial codes from questionnaire 6, addressing RQ2	Participants	Frequencies
<i>Cluster 3 Being relevant to the socio-cultural context of the adherents</i>	15	15
<i>Addressing socio-cultural, economic and spiritual problems</i>	9	9
Transformative effects of Charismatic worship	2	2
Testimonies shared through socio-media	1	1
People are being Blessed	2	2
Desire to build a solid and personal relationship with God	1	1

In Table 21, the initial codes related to cluster 3 about the relevancy of prosperity gospel to the socio-cultural context of the adherent imply that Lutherans demand charismatic worship services because of the testimonies they heard on socio-media. These testimonies highlighted the transformative effects of the prosperity gospel in people's lives. Based on the number of frequencies cluster 3 had, the data reveal how these testimonies have awakened the desire in many Lutherans' hearts to seek a deep and personal relationship with God. Therefore, the assertion that Lutherans demand charismatic worship services and teachings because of *the relevancy of such gospel to people's socio-cultural context within ELCT-ECD becomes* another factor behind the practice of charismatic Christianity in the ELCT-ECD:

4.4.3.2 Clusters Developed from Questionnaires Under RQ2

Table 22 Clusters 1 and 2 Developed from Questionnaires Under RQ2

IQ5: How do you feel, as an African Tanzanian Lutheran member, when your Pastor asks you to give money to support church projects or evangelistic activities or care for the Pastor's needs? Why?

Developing cluster 3 through constantly comparing initial codes from questionnaire 6, addressing RQ2	Participants	Frequencies
<i>Cluster 1 Feeling good, blessed and satisfied to donate money to the church and spiritual leaders</i>	17	24
Feeling good, blessed and satisfied to donate money to the church and spiritual leaders	13	13
Giving to the church and spiritual leader as a biblical command	1	1
Giving as an act of appreciation for God's blessings and for spiritual leaders' good services	3	1
Giving as Christians' responsibility	4	1
Giving or donating to the church or spiritual leaders is a profitable way of serving God.	3	1
<i>Cluster 2 People become hesitant and critical when giving or donating becomes a routine in the church, and that money is collected to satisfy the pastors' greediness</i>	5	5
Hesitating to donate because of pastors' greediness	3	5

When asked about how Lutherans feel whenever their Pastors ask them to give or donate money to the church, based on the results in Table 22 eventually 13 respondents out of 17 participants replied that they *feel good, blessed, and satisfied to donate money to the church and spiritual leaders*. Cluster 1 in Table 22 scored the highest frequency count, which means it was mentioned 13 times by all 13 respondents out of 17 participants.

The initial codes generating the clusters in Table 22 address RQ3 are in a supplementary relationship. They support the assertion that prosperity gospel, which is popular in ELCT-ECD as *Injili ya mafanikio*, is a biblical message that promotes the belief that giving to the church and spiritual leader is a biblical command and that giving is an act of appreciation for God's blessings, an act of expressing gratitude to their spiritual leaders for their spiritual care and good services. Drawing from the conversation during the interviews with Lutheran members in the ELCT-ECD, the modalities of giving to the church or spiritual leaders are an effective way of serving God. In addition, they highlighted that giving to the Church and to their spiritual leaders is every Christian's responsibility. However, cluster 2 in Table 22 critiques the above assumption that people become hesitant and sceptical about donating their money to the church when giving or donating becomes a routine or an obligation in the church. Furthermore, the modality of giving to the church is questioned when the money donated is misallocated or collected to satisfy the pastor's greed.

Table 23 Cluster 2 Developed from Questionnaires under RQ2

IQ6: What is your understanding, as an African Tanzanian Lutheran member, about the concept that "If you give generously to the church, God must bless you back"?

Developing cluster 3 through constantly comparing initial codes from questionnaire 6, addressing RQ2	Participants	Frequencies
Cluster 3: "Giving attracts blessings."	17	19
Generosity always pays even outside the church and to non-Christians	6	6
Generous givers are often blessed depending on the spiritual power of the receiver or giver	8	8
"Giving attracts blessings" is biblical, or an act of faith	2	4
Being blessed is more than acquiring wealth in abundance	1	1

While comparing the initial codes, I discovered a shared complementary relationship between the initial codes, as indicated in Table 23. These codes assert that generosity always pays even outside the church, even to non-Christians. Furthermore, Table 23 supports the assertion that generous givers are often blessed depending on the receiver's attitude or reaction toward that act of generosity; this implies that the attitude or intention of both the receiver and giver matters the most. Out of 19 participants, 17 affirmed that *giving attracts blessings*. They argued that this is a biblical principle or an act of faith; thus, being blessed is more than acquiring abundant wealth.

4.4.3.3 Clusters Developed from Questionnaires Addressing RQ3

Table 24 Cluster 1 from Questionnaires under RQ3

<i>IQ2: Give me your opinion about the practice of Pentecostal/charismatic worship, especially the teachings of the prosperity gospel, within the Lutheran Sunday service: a. Does it positively or negatively impact the church and people's life? b. How? Why?</i>		
<i>Development of cluster 1 through constant comparison of initial codes from questionnaire 2, addressing RQ3</i>	Participants	Frequencies
Cluster 1 Having a positive impact	14	14
<i>Both negative and positive impact</i>	3	3
<i>Negative impact</i>	2	2
<i>Positive impact</i>	7	7
<i>This means increasing church income</i>	1	1
<i>Preventing Lutherans from moving to Pentecostals</i>	1	1

Interview question 2 (IQ2), as in Table 24, was originally meant for Lutheran pastors during the in-depth interview. However, since the impact of prosperity gospel teachings primarily affects Lutheran members who are advocates or followers of such a message, it was more appropriate to ask Lutheran members about the effects of this gospel in their lives. It was interesting to find that the responses from Lutheran members differed from those of their pastors.

The first assertion is that all the initial codes in Table 24 support the fact that teaching mafanikio gospel has impacted people's lives. For example, responses in Table 24 from Lutheran members affirmed that there is such a significant

increase in income in the charismatic Lutheran parish. Therefore, it could imply that Lutheran members are blessed with jobs and prosperous business activities due to practising prosperity gospel teachings. Thus, they have money to give to donate to the Church as their expression of gratitude to God or their thanksgiving offerings for God's blessings and protection. The second assertion is that Lutherans from the charismatic parishes have ceased attending Pentecostal worship services; they claim to have gotten what they were looking for within the charismatic Lutheran parishes in the ELCT-ECD. However, a few respondents raised some negative effects of practising prosperity gospel teachings within the ELCT-ECD. Daniel Kamala's argument highlights some of the negative impacts of the prosperity gospel. According to Kamala,

These charismatic worship services are not a problem; however, the problem is when the Lutheran pastors become incredibly charismatic and inconsistent with reality. Second, these worship services are too loud and noisy, people express fake emotions, and the pastors perform unauthentic healing prayers. The effect of these forms of worship might not be significant for this new generation. On the other hand, the traditional Lutherans have lost faith in their spiritual leaders and preachers.⁵⁰

Cluster 1 in Table 24 complements cluster 2, which was generated from in-depth interviews with Lutheran pastors in ELCT-ECD regarding the effects of the prosperity gospel. This unity provides additional evidence for the claim that the prosperity gospel has impacted not only the ELCT-ECD and charismatic Lutheran pastors but also the entire ELCT-ECD, reinforcing a sense of community and belonging.

4.5 Presentation of the Main Findings

Following the stages of the Grounded Theory model in Figure 11, I constructed themes that constitute this study's main findings on the impact of charismatic Christianity in the ELCT-ECD.

⁵⁰ Daniel Kamala, a medical doctor from Kidjichi Lutheran Parish in the ELCT-ECD, Interview, 4th February 2022.

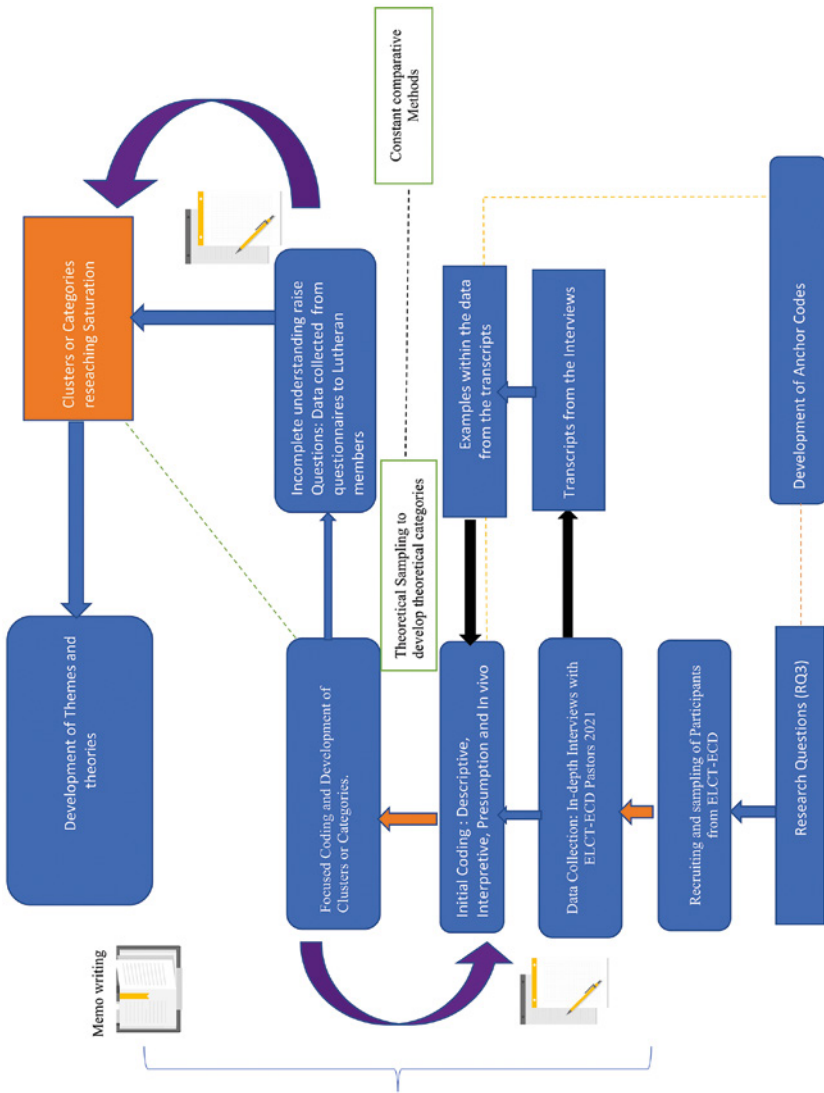


Fig. 11 Grounded Theory Methodology Model by Kathy Charmaz

In Figure 12 are the three themes developed through grounded theory under RQ1:

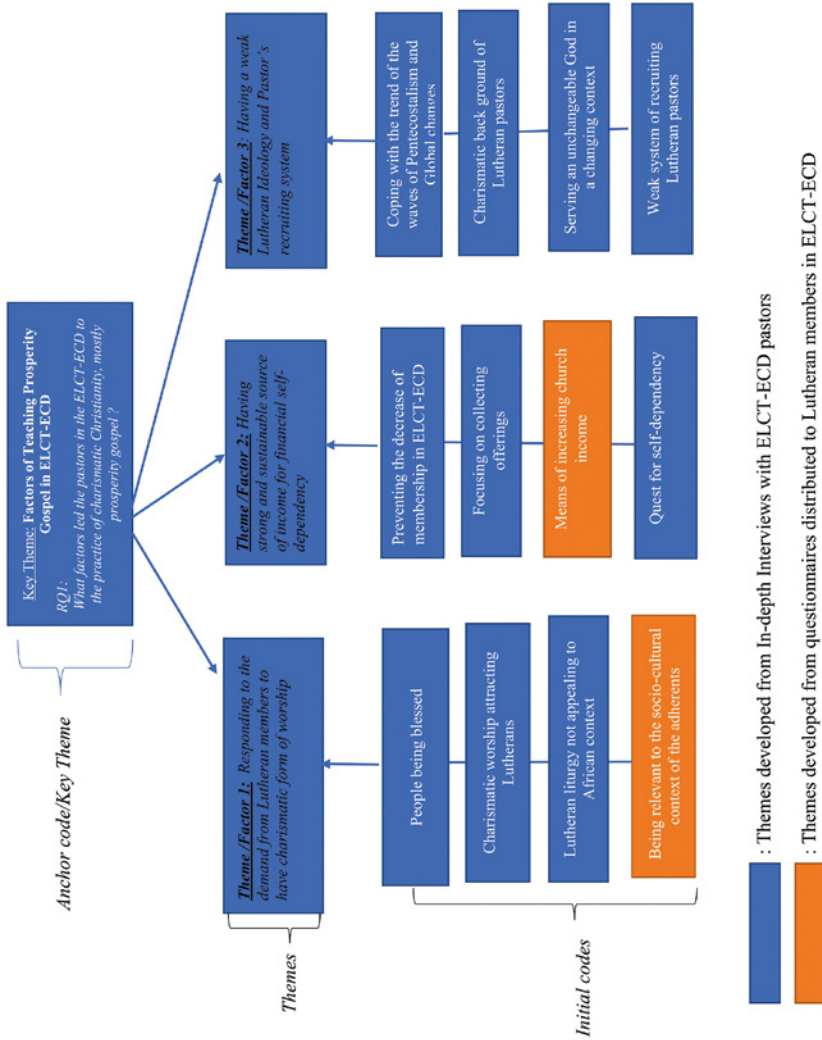


Fig. 12 Themes Addressing RQ1

The first theme, which is also the main factor for adopting charismatic features within the Lutheran Church in Dar es Salaam, indicates that Lutheran members demand charismatic worship services and teachings because these teachings are relevant to their socio-cultural and economic context. Moreover, testimonies on social media about the transformative impacts of prosperity gospel teachings on people's lives have motivated most Lutherans in Dar es Salaam to require charismatic worship services within the ELCT-ECD.

The second theme denotes that the Lutheran pastors adopted charismatic worship services to have a sustainable source of income for financial self-dependency. The mainline churches, including the ELCT-ECD, have been attempting to set goals that lead them to become financially self-dependent. They have long-term plans to have sustainable funds to support their diaconal, developmental, and missional activities. Therefore, having a reliable and sustainable source of income for financial self-dependency is one of the factors that led Pastors in the ELCT-ECD to practice the prosperity gospel. It is reasonable for Lutheran pastors to look for innovative mission strategies to achieve their financial self-sufficiency. Thus, preventing the decrease in Lutheran membership in the ELCT-ECD is a significant concern for Lutheran pastors, as their main source of income relies on Sunday collections from members. Therefore, the more Lutheran members the ELCT-ECD has, the higher its financial income will be, making it more sustainable.

The third theme reveals that the ELCT-ECD has a weak Lutheran Ideology and Pastor's recruiting system. This accusation is due to the fact that most young Lutheran pastors have a charismatic background before joining the Lutheran theological training. Therefore, the charismatisation of the Lutheran Church in Tanzania, particularly in Dar es Salaam, is partly a result of the lack of the relevancy of Lutheran theologies and ideologies. The findings reveal that Lutheran pastors are trained as competent theologians and administrators. However, they are not equipped enough with practical knowledge on how to address the contextual challenges posed by the realities of African spirituality, demons, evil spirits, and witchcraft.

To adequately address the second research question, herein RQ₂, out of 19 transcripts, 86 initial codes were developed through grounded theory methodology and arranged based on frequencies and counts. The most dominant codes with high frequencies were grouped into 5 clusters after constantly examining the dominant initial codes and their supporting codes under the same cluster to generate 5 themes, which are the following: The first theme, *trusting in God and his Kingdom and hardworking enhance prosperity*, had 34 counts; the second, *having multiple effects on people's lives when understood beyond material blessings*, had 26 counts; the third, *the modality of giving to*

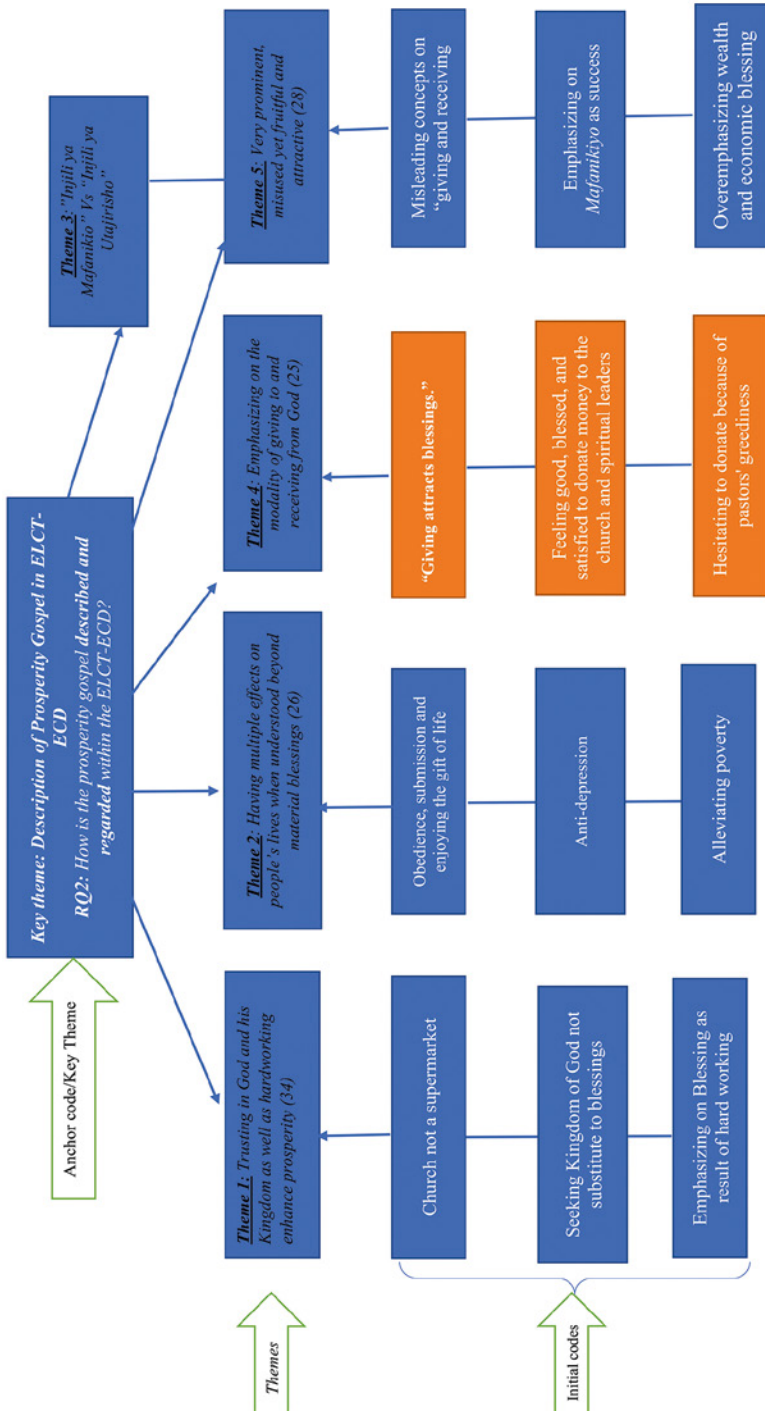


Fig. 13 Themes Addressing RQ2

and receiving from God, had 27 counts; the fourth, *prosperity gospel as gospel of mafanikiyo*, had 31 counts; and the fifth, *very prominent, misused yet fruitful and attractive*, had 28 counts.

The constant comparison of these clusters generated further questions addressed during the second phase of grounded theory to attain saturation. Thus, the findings from grounded theory addressing RQ2 after saturation reveal that the version of the prosperity gospel preached within the ELCT-ECD differs from the American individualistic capitalistic view of prosperity. The capitalistic version describes prosperity gospel as a means for generous Christians to accumulate material and financial blessings. However, the themes developed through grounded theory in this study show the Lutheran version of the prosperity gospel has transformative effects on both the Lutheran Church in Tanzania and the lives of Lutherans is described as *Injili ya mafanikio* rather than *Injili ya utajirisho*.

Figure 14 reveals that from 19 transcripts of in-depth interviews with Pastors in the ELCT-ECD addressing the second research question, RQ3, 184 initial codes were developed. These codes identify the effects of practising charismatic Christianity, mainly the prosperity gospel message in the ELCT-ECD. Based on their frequencies, 4 clusters were grouped as follows: The first, *having both positive and negative impacts on the Lutheran identity and traditions*, had 84 counts; the second, *having a great positive effect on people by addressing the socio-cultural and economic problems*, had 60 counts; the third, *socio-cultural context helping to explore the African spirituality effects on people*, had 54 counts; and the fourth, *experiencing transformative effects on ELCT-ECD*, had 70 counts.

As a result of the constant comparison between the 4 clusters and the codes generated to address RQ3, two evident effects of practising charismatic Christianity, mainly prosperity gospel teachings in the ELCT-ECD, were developed. The two themes or effects were identified: Transformative effects and continuity effects, in other words, the continuity of ATRs beliefs and practices.

4.6 Conclusion

This chapter mainly focused on the presentation of empirical data. It gave a detailed and systematic presentation of the whole data collection and analysis process using the grounded theory methodology of Kathy Charmaz. Using grounded theory methodology to generate themes from the empirical data was an appropriate approach for this study as it informed and addressed the research problem and questions. As analytically explored in this chapter, this

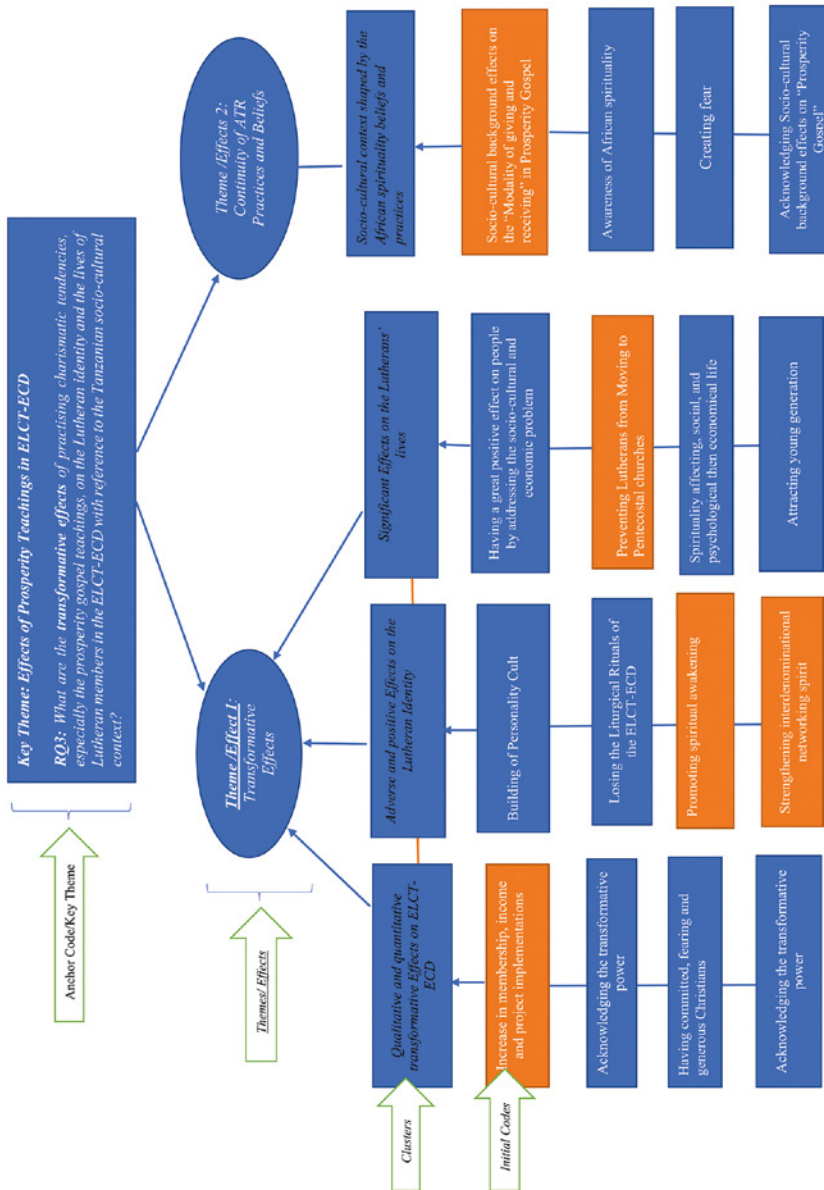


Fig. 14 Themes Addressing RQ3

methodology generated themes and concepts that addressed all 3 research questions (RQ1, RQ2, and RQ3). One of the themes or factors addressing RQ1 that had a high frequency was *Lutherans' demand to have their contextual and spiritual challenges addressed*. The theme that addressed the RQ2 reveals that Lutherans in the ELCT-ECD describe the prosperity gospel as a biblical message that motivates people to achieve success. Lutherans in the ELCT-ECD identified this version of prosperity gospel as "*Injili ya mafanikio*" rather than "*Injili ya utajirisho*." One of the themes addressing the third research question (RQ3) indicates that the adoption of charismatic worship services within the ELCT-ECD has both positive and negative effects on the Lutheran Church in Dar es Salaam and the people's lives.

As presented in this chapter, these themes and many more generated or developed from the data using grounded theory methodology were explored further as chapters in this study. In these chapters, I interpret, discuss, and engage in theological reflection as I seek to address the research questions and achieve the aim of this study.

Prosperity Gospel Redefined in the ELCT-ECD

5.1 Introduction

Defining the prosperity gospel is a controversial discourse in academia. Some scholars define it as a false gospel promoting misleading theologies, while others denominate it as a non-biblical message. Moreover, since multiple versions and varieties of theologies are related to the prosperity gospel, many negativities have been built around it. Nevertheless, a few scholarly works have attempted to redefine this gospel from different perspectives, considering the axiology of the followers of prosperity gospel. Therefore, this chapter explores different understandings of the prosperity gospel from Lutheran members and Pastors from the ELCT-ECD's perspective.

In discussing the prosperity gospel, it is essential to note that it involves a variety of ideas and theologies that may not always align. Therefore, it may help many to understand that we should not scoff at the prosperity gospel at first sight and think it is a theology of evil men and women because it is not so easy to have a standard definition of the prosperity gospel. In this chapter, the concept of the prosperity gospel in the ELCT-ECD context and many other African contexts is redefined as a gospel that addresses contextual social issues related to poverty, which is believed to result from the impact of spiritual realities on people's lives.

During the interviews, many Lutheran members in the ELCT-ECD claimed to have experienced transformative effects because of the teachings of prosperity gospel. As a matter of fact, the questions addressed in this chapter are: Why do Lutherans claim to have experienced a transformative impact from such a controversial gospel? And how do Lutherans define prosperity gospel in their context?

In the following sections, I utilised a pragmatic philosophical approach to analyse various perspectives from Lutherans regarding the prosperity gospel. These perspectives are themes generated from data analysis using grounded theory methodology. Therefore, in this chapter, I provide an in-depth discussion and hermeneutics on the overwhelming perspectives on the prosperity gospel in the context of the ELCT-ECD.

5.2 Trusting in God and Hardworking Promote Prosperity

“*Trusting in God and Hardworking*” was one of the themes developed to describe the prosperity gospel in the ELCT-ECD. During the interviews, the prosperity gospel was redefined as a biblical message that motivates people to trust in God, work hard to achieve success, and be good stewards of God’s divine blessings. Based on the axiology of Lutherans in the ELCT-ECD, their belief in the doctrine of Lutheranism could have influenced their perspectives since the doctrine of justification by faith is one of the main doctrines in Lutheranism and is instilled in the hearts of young Lutherans from their confirmation classes.

Sola Scriptura, Sola Christus, Sola Deo Gloria, Sola Gratia, and Sola Fide of the Protestant Reformation are a foundational set of Christian theological principles held by theologians and clergy to be central to the doctrines of justification and salvation as taught by Calvinism and Lutheranism branches of Protestantism, as well as in some branches of Pentecostalism. These five phrases are frequently used in Lutheran theology to refer to the doctrine that people are rescued from the consequences of their sins based on the Word of God, Christ, Grace, the glory of God and Faith. Pastor William Karata supports the above assertion by arguing that:

We need to consider this question: What is the foundation of a Church? The church is not built on the missionaries’ teachings or the foundation of people’s thoughts. The church is built on purely biblical foundations; therefore, whatever the church is doing, teaching, preaching, or practising should be accommodated, provided they are biblically oriented. Human beings have no right to judge. So, I do not see why it should be problematic for the Lutheran church in Dar es Salaam, for example, Kimara Parish, to preach prosperity gospel. No matter how we argue negatively about the prosperity gospel, the truth remains that the prosperity gospel has a biblical foundation. For me, no matter what you say, I believe it is a biblical message. Moreover, it is a commandment we received from our Lord Jesus Christ, just like the one in Mark 16. He says that those who believe in his name will pray for the sick and be healed; they will pray for the demon-possessed and be delivered. Like Deuteronomy 28:1–18, if God’s people fully obey and carefully follow God’s commands, God will release all kinds of blessings upon them. So, I do not know where the problem is if some people believe in what the Bible commands us to do. I do not know where the problem is, really. Why people should criticise such kinds of teachings and practices in the Lutheran church in Tanzania; [...] most of those people who criticise what is happening in the Lutheran Church in Dar es Salaam regarding the integration of prosperity gospel and the practice of deliverance, their churches are indeed dying because of ignoring the instructions of the Bible. They put too much meaning in the doctrines of their churches, which they believe to be validated by human beings. So, whatever is happening in the Eastern and Coastal Diocese

of the Lutheran Church in Tanzania is biblically founded. Therefore, I do not see why it should be criticised.¹

In the above argument, Pastor Karata highlights how the teachings of the prosperity gospel in the ELCT-ECD context are biblically grounded. Most biblical verses about prosperity, like Deuteronomy 28: 1–14, are given as a command that believers must follow to be blessed by God and achieve success honestly. Redefining the prosperity gospel within the context of ELCT-ECD as a biblical message rooted in the scriptures inspires belief and trust in God's supernatural power through the Holy Spirit, leading to breakthrough experiences.

The findings reveal that defining the prosperity gospel as a biblical message whose teachings and doctrines are grounded from the scripture motivates people to believe that God's supernatural power through the Holy Spirit makes people experience breakthroughs. The supernatural power of God delivers their souls from demonic power and witchcraft, giving them the ability to be wealthy and healthy. As in Deuteronomy 8:17–18, God is the one who provides us with the power to acquire wealth and everything that we have come from him. Therefore, being prosperous or wealthy is the fulfilment of God's covenant he made to Abraham, Isaac, and Jacob to us as the offspring of our fathers in faith through Jesus Christ if these offspring will trust in God and work hard.

5.2.1 *Lutherans' Perspective on Prosperity Gospel in the ELCT-ECD and Weber's Protestant Work Ethic and the Spirit of Capitalism*

The redefinition of the prosperity gospel by Lutheran members in the ELCT-ECD mirrors Max Weber's concept of the spirit of capitalism and the Protestant work ethic.² According to Weber, the work ethic and ascetic life of Puritans and other Protestant groups are the two pillars of accumulating capital and reinvesting it.³ The Protestant Work Ethic influenced the spirit of capitalism in the 16th century from the Puritan churches, mainly the Calvinists, Methodists, and Quakers. These churches prioritised work over material success, with nothing else taking priority, not their families, leisure, or hobbies.

¹ Karata, Interview, 17th January 2021.

² Max Weber, (born April 21, 1864, Erfurt, Prussia (now Germany—died June 14, 1920, Munich, Germany, German sociologist and political economist best known for his thesis on the "Protestant ethic," relating Protestantism to capitalism, and for his ideas on bureaucracy. He was raised as a Calvinist. https://en.wikipedia.org/wiki/Max_Weber.

³ See Gorski, Philip S. "The Protestant Ethic and the Spirit of Capitalism, and: The Protestant Ethic and the Spirit of Capitalism and Other Writings (review)." *Social Forces* 82, no. 2 (December 2003): 833–839.

Hard work is the first step, and a modest lifestyle is the second step towards accumulating wealth.⁴

In the same vein, Pastor Alfred Mbamba argues that,

[...] One of the principal teachings on prosperity within the Lutheran church in Dar es Salaam is: Seek first the kingdom of God; the rest will be added unto you. It does not imply that you seek the kingdom of God so that you can have everything or all the richness and blessings miraculously. You seek the kingdom of God because the kingdom of God is more valuable than all other things. Having God's kingdom is more important than anything you can receive as material blessings. [...] So, one must desire to prosper to support the mission of preaching the gospel. [...] Moreover, God helps us through mercy and grace once we do that. One of the essential things we must understand is that once you seek God's kingdom, you seek God's presence. Therefore, God empowers you to continue building His kingdom. [...] That is why when we seek the kingdom of God, all other things, including wealth, health, and spiritual blessings, shall be added unto us to support the mission of God here on earth.⁵

Weber's claim that the spirit of capitalism, influenced by the Protestant Work Ethic, motivates people to prioritise God's interests over human greed relates to Pastor Karata and Pastor Mbamba's arguments. He further argues that God is the source of the supernatural power behind people's achievement of success and wealth accumulation. Thus, placing wealth before God could endanger the soul, which is against God's kingdom since nothing must come before the kingdom of God.⁶

When asked about the fundamental teachings on prosperity in the context of the ELCT-ECD, the respondents emphasised that prosperity is simply the outcome of hard work and divine healing (not a substitute for medical treatment; God can also use doctors to heal a person). In the same line of argument, Weber argues that since a consistent capacity and motivation to work hard is associated with an individual's religious indoctrination, one's desire to work hard is assumed to be a favour from God. The point here is that supernatural power alone is not the only causal factor of success but requires more than supernatural powers, a work ethic, and an ascetic life. Therefore, when people trust in God, they seek God's supernatural power to motivate them and grant them wisdom, favour, and the ability to work hard and achieve success. Weber's protestant work ethic, reflected in the definition of prosperity gospel within

4 Gorski, "The Protestant Ethic." 833–839.

5 Alfred Mbamba, a Pastor in the ELCT-ECD, 09 February 2021, telephone in-depth interview with the researcher, Bochum.

6 Roxbury, "The Protestant Ethic and the Spirit of Capitalism," 2011, accessed 14/11/2022.

the ELCT-ECD context, emphasises that trusting in God, working hard, having a consistent work ethic, and living an ascetic life are key factors for success.

In Deuteronomy 8:18, it is emphasised that the opportunities to create wealth are not random occurrences but provisions from God. Weber's argument is supported by Deuteronomy 8:10–18, suggesting that opportunities are not chance but rather God's favour upon his people.

And you shall eat and be full, and you shall bless the Lord your God for the good land he has given you. "Take care lest you forget the Lord your God by not keeping his commandments and his rules and his statutes, which I command you today, lest, when you have eaten and are full and have built good houses and live in them, and when your herds and flocks multiply, and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted, and you forget the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, who fed you in the wilderness with manna that your fathers did not know that he might humble you and test you, to do you good in the end. Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' *You shall remember the Lord your God, for it is he who gives you the power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day* (Deut.8:10–18).

The spirit of capitalism is often animated by the sense of selfishness that one accumulates wealth and desires to place oneself at the core of life. However, Weber was against the spirit of capitalism that motivated people to get wealth for greed since he believed that the urge to acquire riches for the sake of living well and luxuriously was a sin that was condemned.

Although Weber understood people's opportunities for business as God's favour, he underlined that hardworking, business-oriented individuals should not take pride in their wealth or profit because they are just being favoured by God. They should embrace an ascetic lifestyle, connecting their success to religious significance and salvation.⁷ Hence, he favoured the idea that accumulated wealth must be kept and re-invested in a worthy enterprise for communal purposes.⁸ Weber's argument could be illustrated through Pastor Karata's narrative during the interview,

[...] We, prosperity gospel teachers in the ELCT-ECD, teach people how to work hard so they can prosper and come out of poverty. It is important to note that

7 Max Weber, *The Protestant Ethic and The Spirit of Capitalism* (London: Unwin University 1968), 8.

8 Gorski, "The Protestant Ethic." 833–839.

we are not falsifying the gospel. However, there are instances of fake pastors and others who misuse and abuse this kind of gospel. Many people are taught false prosperity teachings and are promised healing and blessings if given generously. Unfortunately, some so-called 'men of God' take advantage of this and collect offerings, wealth, and money from their followers without being transparent about how these funds are used.⁹

He further argues highlighting that,

It's important to note that within the Lutheran charismatic parishes in Dar es Salaam, money collected from members has a different meaning and purpose than outside the church. In the Lutheran Church, the money collected from members is not used for individual enrichment of pastors. We have a strong financial and administrative system in place. All collections go towards supporting the Ministry of God rather than personal gain. As Lutheran prosperity preachers, we use these collections for the betterment of the church, such as supporting mission work, building schools and hospitals, and conducting Diakonia work [...].¹⁰

From the narrative above, Pastor Karata demonstrates that the spirit of capitalism, as promoted within the ELCT-ECD through the teachings of the prosperity gospel, motivates people to trust in God and work hard to achieve success and material blessings and be good stewards of their blessings, not to serve their greed but to share them willingly and mutually for the sustainability of *missio Dei* and building of the body of Christ in a Koinonia spirit.

Moreover, the statement above reveals that Lutherans in the ELCT-ECD are aware of the false versions of the prosperity gospel propagated through social media. Due to a transparent finance management system within the ELCT-ECD, charismatic Lutheran pastors are free from accusations of promoting misleading doctrines about prosperity and protecting them from allegations of money scams.

5.2.2 *Lutherans' Perspectives and Theologies of Prosperity Gospel within the ELCT-ECD*

In my conversation with the Lutheran pastors in Dar es Salaam, we discussed the redefinition of the prosperity gospel, focusing on passages from the Bible and labelling it as a biblical message. During the discussion, Lutheran pastors expressed varied theological perspectives on prosperity. To mention a few for instance, the charismatic Lutheran Pastor Erve Kitowelo believed that the

⁹ Karata, Interview, 17th February 2021.

¹⁰ Karata, Interview, 17th February 2021.

theology of success resonates with the prosperity gospel's teachings.¹¹ On the other hand, Pastor Christopher Makala provided a different perspective on prosperity. He emphasised that it is not just about accumulating wealth and abundance, but rather about *being satisfied* and having enough for each day. He referred to a phrase from the Lord's Prayer in Swahili: *Utupe leo riziki yetu*, meaning *give us today our daily bread*. Makala highlighted in his words that,

For people to be prosperous, they must trust in God because He is the source of prosperity, and it is in God's time that God will bless them. For example, in the gospel, according to Matthew 6: 11 in our Lord's prayer, *utupe leo riziki yetu*, meaning *give us today our daily bread* [...] for me, the *daily bread* or *riziki yetu* is true the prosperity that we are asking God in this prayer. *Riziki* in Swahili means *everyday needs*, so being prosperous is not only being materially blessed but being prosperous is all about having *sufficient* and being satisfied with our daily bread [...] In my opinion, there is more danger in having a lot of material blessings. Being materially prosperous leads many people to perish. Therefore, I would like to teach people sufficiency as the central theme of prosperity [...] emphasising that they should be satisfied with what God gives them as *riziki* rather than teaching them how to get more wealth, which leads them to perish and destruction of their souls.¹²

Hence, Pastor Makala's perspective of redefining prosperity as satisfaction and Pastor Kitowelo's perspective of prosperity as the theology of success reveal how Lutherans in the ELCT-ECD have different understandings of the prosperity gospel from its common association with promising generous Christians a life of abundance, wealth, and health as a sign of God's blessings for their generosity.

5.3 Divine Blessings or Material Blessings?

Both charismatic and traditional Lutheran pastors in the ELCT-ECD acknowledged the prosperity gospel as a biblical message that holistically impacts the lives of its follower in various ways, including socially, spiritually, psychologically, and economically. They emphasise that the prosperity gospel encompasses aspects of divine blessings, both spiritual and material, rather than solely focusing on material blessings.

Therefore, in this section, I analyse the biblical meaning of divine blessings, whether spiritual or material, and address the question of the source of

¹¹ Erve Kitowelo, Interview, 8th February 2021.

¹² Makala, Interview, 20th February 2021.

blessings in people's lives. In both biblical languages, different words describe the term *blessing*. In the Old Testament, the Hebrew word *berakah* [ברכה]¹³ is used 53 times to describe blessing as *a wish of good fortune upon someone*, while in the New Testament, the Greek word *Makarios* [μακάριος]¹⁴ is used 14 times to describe blessings as a declaration of blessedness upon someone.¹⁵

The term blessing can have different meanings depending on the context. For instance, during the interviews, I identified three definitions used by the Lutheran pastors in Dar es Salaam which align with Nicodeme Alagbada's: First, it means a special grace bestowed by God; second, a human wish that God would act favourably towards someone else; and third, the expression of the joy of one who sees the success or happiness of others or the pleasure or satisfaction that one has after achieving success.¹⁶ Drawing from the conversation with the Lutheran pastors during the interviews, the phrase *God bless you* or *be blessed* was referred to as a pneumatological phenomenon. Pastor Kitowelo argued that,

This phrase means 'May God release His supernatural power over your situation and life and set you free from bondages that hinder you from prospering. May this supernatural power be on you and enable you to prosper, succeed, flourish, and be favoured'. Since blessing is a Pneumatological phenomenon, presenting sacrifices and donations to God attracts such blessings and releases God's supernatural power over the giver, enabling them to experience a breakthrough and prosperity.¹⁷

The followers of the Prosperity gospel within the ELCT-ECD claim to have received divine blessings because of their obedience to God's word. They describe these blessings as physical and spiritual prosperity. The redefinition of the prosperity gospel goes beyond material blessings. It illustrates why it is preached within the ELCT-ECD as a biblical message that motivates people to receive divine blessings. This redefinition has led to profound and diverse transformative effects, as seen in chapter four, where the statistics show that

13 S. R. Driver Briggs Francis Brown, and Charles A. Briggs, "ברכה," in *The Brown-Driver-Briggs Hebrew and English Lexicon*, ed. S. R. Driver Briggs Francis Brown, and Charles A. Briggs (8th, USA: Hendrickson, 2018), 138.

14 Joseph H. Thayer, "μακάριος," in *Thayer's Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*, ed. J. H. Thayer (20th, Edinburg: Hendrickson, 2015), 386.

15 Thayer, "Thayer's Greek-English Lexicon of the New Testament," 386.

16 Nicodeme Alagbada, "Divine Blessing in Deuteronomy 28:15," in *Complexities of Theologies of Wealth and Prosperity: Africa in Focus*, ed. Bosela E. Eale and Njoroge J. Ngige (Oxford: Regnum 2022).

17 Kitowelo, Interview, 8th February 2021.

98% of the participants from the three sample churches confirmed to have experienced spiritual, psychological, social, and economic transformations.

As a matter of fact, who is the source of blessings in people's lives? Who is eligible to pronounce blessings on others? Is it from God to humans, from humans to humans, or from humans to God? Drawing from the book of Genesis 12, especially the story of Abraham, God is the source of all blessings; both God and humans can bless a person. Although, divine blessings are believed to be from God to humans and it can also be transmitted from human to human, generation to generation, just like the patriarchs in the Old Testament. God blessed Abraham, who became favoured, successful, and prosperous, and Abraham blessed Isaac, his son, and Isaac also blessed his son Jacob.

According to Julie and Wonsuk Ma, the charismatics believe that God is the source of all blessing, He blesses them spiritually, materially, and socially in all dimensions of life.¹⁸ The charismatic understanding of God's divine blessings relates to the Old Testament's concept of *Shalom* [שלום];¹⁹ This concept is derived from the root word Shalam, used in the Torah, particularly in Exodus 21 and 22. It is often translated as "make it good, shall surely pay, make full restitution, or to restore."²⁰

The Hebrew word Shalam [שלם] translates to "making something whole," encompassing not only the recovery of lost or stolen possessions but also feeling complete and fulfilled in mind, body, and spirit. Charismatics believe that God intervenes in response to their specific requests for blessings. One of the defining characteristics and beliefs of charismatics is their anticipatory approach to their relationship with God.

The biblical prosperity message focuses on the description of God's character, including His faithfulness (Lamentation 3:22), mercies, dependability (Deuteronomy 32:4, Psalm 89:8, and 1 Thessalonians 5:23–24), goodness, and love (Psalm 100:5). God also lavishly displays His love by providing rest and protection for His people (Deuteronomy 33:12). The prosperity gospel, as a message about God's character, encourages His people to anticipate His blessings. Drawing from these biblical verses, one would assert that charismatic Lutherans in the ELCT-ECD share the belief that they will receive divine blessings if they trust God. Because of this, people seek God's divine intervention to meet their needs through prayers, setting aside specific days for it.

18 Ma and Ma, *Mission in the Spirit*, 5.

19 Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs. *The Brown-Briver-Briggs Hebrew and English Lexicon*. (Peabody, MA: Hendrickson Publishers, 2018), 1022.

20 Ma and Ma, *Mission in the Spirit*, 5.

Julie and Wonsuk Ma illustrate the above assertion through a story about a woman who had been longing to have a baby and decided to devote herself to dawn prayer for three months:

She woke up early every morning and prayed. Then, on the last day of her three months of prayer, she went to a doctor for a check-up. She was pregnant. Some may say this was a shamanistic way of believing in God. On the surface, yes, it looked like she expected what she wanted, but there was a fundamental difference on a deeper level. This woman truly believed in God, not based on her devotion, but on who God is. The God who ‘can do in his goodness and faithfulness was part of her belief.’²¹

Based on this story, especially the argument on *God's blessing* in charismatic settings, some charismatic Lutheran members had a similar understanding as Julie and Wonsuk Ma. Charismatics do not hesitate to seek divine blessings by trusting in God's character, expressed through how God relates with his people. They believe that God's blessing is to be experienced by his people, not only transcendent but also imminent, tangible, and empirical. For this reason, they seek God's blessings and share testimonies of their life experiences, drawing closer to God and deepening their faith.

5.4 The Concept of Healing in Prosperity Gospel within the ELCT-ECD

Since this chapter aims to redefine the prosperity gospel and its implications in the ELCT-ECD, particularly, this section on the concept of healing through prosperity, I did not engage in a detailed exegetical analysis of the word healing or health. Therefore, I used Thayer's Greek-English Lexicon of the New Testament to extract a definition I am using in this study or working definitions. This Lexicon has three verbs used in the New Testament to refer to healing. Defining healing is a complex and challenging task to achieve and get an entire perspective about healing in the New Testament by studying just these three verbs: First is the verb *Θεραπεύω*²² [therapeuo], a Greek verb from which the modern word therapy derived, meaning to heal, to cure, to restore to health, it also means to cure one from any diseases.

²¹ Ma and Ma, *Mission in the Spirit*, 256–58.

²² Joseph H. Thayer, “*θεραπεύω*,” in *Thayer's Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*, ed. J. H. Thayer (Edinburg: Hendrickson, 2015), 288.

Second is the verb *σώζω*²³ [sozo] means *to protect from harm or destruction, to maintain safety and sound, and to save a suffering one from perishing*. The concept of spiritual healing is included in this definition; for example, in Luke 4:31–43- Jesus casts out an unclean spirit by commanding it to leave, heals Simon’s mother-in-law of her fever by standing above her and rebuking it, and letting her go. He then lays hands upon each of a multitude of sick people and heals them, and many demons were cast out of people.

Third is the verb *ἰαομαι*²⁴ [Iaomai] to heal, to cure as *to free one from a disease*, for instance in Luke 8: 43–48, A woman had bleeding problem for 12 years and could not be healed, though she spent her whole life around doctors. In Luke 8:43–48. She approaches Jesus from behind and touches his garment, and that caused her bleeding problem to stop. Jesus asks who touched me? Because he realized that power came out from him. The woman admitted and showed herself before Jesus. Commentaries ascribe her healing as an act of faith during that moment she touched him. Then Jesus said her faith and believe in me have saved her. The three verbs used to describe the term “prosperity” in Thayer’s Greek-English Lexicon of the New Testament are related to the meaning attributed to “prosperity” by Lutherans in Dar es Salaam.

Based on observations of YouTube live-streamed charismatic Lutheran worship services in the ELCT-ECD, the spirit-moved music and free-style worship movements seem to have a therapeutic effect, similar to physical workouts used in therapy sessions. For instance, at Kimara Lutheran Parish, during the charismatic praise and worship sessions, the atmosphere changes as the spirit of God moves among the congregation. People become more emotional; some are filled with the presence of the Holy Spirit, and they express this through spirit-led dance, shouts of joy, tears, and, in some cases, experiences of demonic manifestations. Singing loudly and moving their bodies seem to reduce stress, anxiety, and other negative emotions. These dynamic, spirit-led praise and worship rituals appear to attract divine healing.

Before starting such worship services, the worship leader or the pastor motivates the member’s faith, teaching them how the spiritual world or realities operate and how to engage in spiritual warfare with them. Afterward, he leads the members into praise and worship, allowing the spirit to move them. Following this session, many members testify about being cured of diseases and freed from spiritual attacks. Therefore, the healing prosperity gospel resembles

23 Joseph H. Thayer, “σώζω” in *Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers*, ed. J. H. Thayer (Edinburg: Hendrickson, 2015), 610.

24 Joseph H. Thayer, “ἰαομαι,” in *Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers*, ed. J. H. Thayer (Edinburg: Hendrickson, 2015), 296.

a therapy session based on people's faith in God. This faith is inspired by hearing the word of God and listening to motivational testimonies of God's deeds in the Bible, as well as the lives of Lutheran members who claim to have been healed through the teachings and deliverance prayers during the Spirit-led music time, known as praise and worship or *Kusifu na Kuabudu* in Swahili.²⁵

In addition, according to the World Health Organization's constitution, health is not simply defined as the absence of sickness or infirmity; instead, it is described as a state of complete well-being in which a person's physical, mental, and social aspects are all operating at optimal levels.²⁶ In the same lines of thought, Lutherans in the ELCT-ECD refer to the gospel of prosperity as a biblical message that addresses people's psychological, physical, and social well-being. For example, in chapter four, in table 4 of the quantitative survey on the transformative effects of the prosperity gospel in the ELCT-ECD revealed that 98.9% of the respondents affirmed they had experienced changes in their lives. More specifically, table 5 states that 70.6% of Lutheran members who participated in the survey claimed to have experienced psychological healing because of the prosperity gospel.

In his interview, Pastor Mugogo explained the healing process through prosperity gospel. He argued that most of the Lutheran members who have experienced this gospel's healing effects were those who put them into practice after listening to the prosperity gospel's teachings. As a result, their faith in God becomes motivated, and they start seeing spiritual transformations. They are empowered to seek a personal encounter with the Holy Spirit. Most of them have testified to have experienced transformative effects that are psychological, physical, and social.²⁷

Habarurema's definition of healing mirrors the argument above. He argues that "healing is a completed work of Christ for everyone, to be received by faith regardless of the evidence or circumstances. Therefore, the use of medicine was inconsistent with faith." However, in Matthew 9:12, Jesus replied, "But when he heard it, he said, "Those who are well do not need a physician, but those who are sick." Jesus recognised that sick people also needed doctors and did not condemn using doctors and earthly remedies. Jesus himself performed many healing miracles while on Earth."²⁸

Habarurema's claim about healing in Pentecostal settings relates the effect of a personal encounter with the Holy Spirit to healing. According to Pastor

25 KKKT-Kimara, "Ibada ya Jumapili 05. Feb. 2023," 5th February 2023.

26 "Constitution," WHO, 2023, accessed 21st February.

27 Mugogo, Interview, 8th February 2021.

28 Habarurema, *Christian Generosity According to 2 Corinthians 8–9*, 224.

Kissafi about the healing effects of prosperity gospel in the context of the ELCT-ECD, that this encounter often takes place through the word of God, proclaimed within charismatic Lutheran parishes in the ELCT-ECD, on different platforms where people encounter at a personal level with the Holy Spirit during prayers.

Pastor Kissafi, the biblical prosperity gospel is preached to motivate people to read the bible, listen to biblical teachings, and live a life of intensive and constant prayers and fasting. As a result, people experience a spirit-filled and transformed life that is spiritually and physically empowered, such as a healthy life. As a result, they are ready to serve God and humanity.²⁹

During the interviews, other charismatic Lutheran pastors corroborated Pastor Kissafi's claim that the word of God had healed their members through the teachings of prosperity gospel. As a result, their minds, bodies, and souls are set free from demonic, witchcraft, and ancestral curses that are believed to have caused the socio-cultural and socio-economic crisis, leaving many Africans with deep inner wounds, fear, and insecurity for a better future. Therefore, a prosperity gospel that motivates people in such a crisis has found fertile soil in their hearts, thus healing them spiritually, psychologically, and physically.³⁰

Asamoah-Gyadu regards this phenomenon as "*pneumatological Christology*", as in John 14: 18. Pentecostal pneumatology is Christological in the sense that the Spirit empowers the believers to serve God and humanity for the glory of Christ.³¹ This concept of understanding the working of the Holy Spirit through the person and work of Christ is what Asamoah-Gyadu calls "*pneumatological Christology*." Thus, Habarurema argues that in this sense, the Pentecostal pneumatology is Christological because the Holy Spirit is at the centre of empowering believers to serve God and Humanity for the glory of Christ. As they serve God, the spiritual manifests "*beyond human ability*"; that is why most Pentecostals see healing as "*good news for the disadvantaged*"; hence, through healing prayers, the believers experience God's immanence in a tangible way.³² In the same lines of thought, Sanneh and Kalu argue that,

Healing prayer is extremely important in a context like Africa, where Christians and non-Christians believe in witchcraft and the view that the universe is

29 Kissafi, Interview, 8th February 2021.

30 Mugogo, Interview, 8th February 2021; Mbamba, Interview, 9th February 2021.

31 Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 13.

32 Habarurema, *Christian Generosity According to 2 Corinthians 8–9*, 225.

inhabited not only by human beings but also by the devil and a host of spirit forces ever attentive to us.³³

Based on Sanneh and Kalu's statement, the healing impact of the prosperity gospel in Africa goes beyond the absence of diseases and infirmity. This healing effect is evident in how the prosperity gospel, as a biblical message, encourages people to have faith in the healing power of the word of God. For instance, in Exodus 15:26, the LORD said:

[...], "If you will diligently listen to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer" (Exodus 15:26).

God uses his word to heal his people, as says Psalm 107: 20: "When God sent His Word, it healed them." One of the motivational phrases charismatic Lutherans often hear from their pastors and fellow members is: "Do not give up" in Swahili *Usikate taama*. This phrase is used to encourage people to continue seeking God's healing and deliverance through His Word.

5.5 The "Modality of Giving to and Receiving from God"

During the interview, both Lutheran pastors and members described the prosperity gospel as a biblical message that teaches different ways of giving to and receiving from God, with reference to both the Old and New Testaments. This section explores the modalities of giving and receiving within charismatic parishes in the ELCT-ECD. Lauterbach's methodology for analysing prosperity gospel teachings from an anthropological perspective suggests that this gospel must be understood beyond its literal interpretation of bringing wealth and health to people. Instead, it should be examined within its broader context.³⁴ Hence, this study's findings support Lauterbach's assertion revealing a hidden reality about the modalities of giving and receiving. These modalities justify why such a contested type of Christianity seems to have attracted and impacted people's lives in the ELCT-ECD.

33 Lamin Sanneh, "The Changing Face of Christianity: The Cultural Impetus of a World Religion," in *The Changing Face of Christianity: Africa, the West, and the World* ed. Lamin Sanneh and Joel A. Carpenter (New York: Oxford University Press, 2005), 7., Ogbu U. Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008), 176–78.

34 Lauterbach, "Fakery and Wealth in African Christianity," 123.

The version of the prosperity gospel taught in the ELCT-ECD has biblical motivational aspects that encourage people to give to God. Most respondents affirmed that giving to God or his ministry or ministers is understood to be a biblical instruction. Pastor Donald Mugogo supports the above argument by giving an example, saying:

[...] In Kijitonyama Lutheran parish, I have never heard the pastor preach about the prosperity gospel that promises false hope or unrealistic guarantees. Instead, he often delivers motivational sermons to help people face their difficulties and live faithful lives. This gospel gives them the strength to continue living in any situation they are going through and shows them how to prosper. Without this kind of gospel motivating people, we may lose many members. Given the critical economic and social situation in Tanzania, our people need to be comforted, as the Bible says in Isaiah 40:1, “Comfort, comfort my people,” says your God. The gospel preached in Kimara, Kijitonyama, and other charismatic Lutheran parishes in the ELCT-ECD encourages people and gives them hope. Rather than promoting reliance only on miracles and ignoring hard work, this gospel emphasizes encouragement and hope. I find the gospel of prosperity positive and relevant to our context.³⁵

Furthermore, the respondents insisted that giving to God expresses a personal commitment to Him; others argued that giving is considered a counter-gift for God’s mercy. Giving also expresses man’s gratitude to God through faith in Him. For instance, Pastor Alfred Mbamba held that:

[...] It is misleading to teach that when *you give, you should not expect anything from God* [...] I think that such instructions are misleading. [...] because, biblically, even when Jesus Christ sacrificed his life for us, we must accept Him as our Savior, which means we expect salvation and eternal life as a reward for giving our life to Jesus. [...] normally, when you repent, you are giving away your everyday life, the sinful life, you become a Christian, a transformed being, and you are expecting something in return, and that is God’s protection, blessings, and eternal life that, He promised to those who shall believe in his Son. As in John 3:16, you constantly think you will get something in return when you give something out. That is natural law.³⁶

Pastor Mbamba believes there is nothing wrong with giving to God and expecting something in return. He clarified that this transaction should not be seen as a trade but rather as a personal commitment. In the same vein, he further argues,

³⁵ Mugogo, Interview, 8th February 2021.

³⁶ Mbamba, Interview, 9th February 2021.

It is a way of showing your communion and commitment to God, strengthening your fellowship with God, and actively participating in God's mission. God often see your act of faith. When Jesus said, you would be my friends if you listened to my teachings and put them into practice. [...] So, you cannot expect God to remain inactive while you have involved yourself in mission activities supporting the church and missionaries. God will bless you with material blessings, grant you peace of mind, and protect your life.³⁷

ELCT-ECD has a fundraising strategy in Swahili called *Harambee* to raise funds for a specific development project in the church. The fund is raised or collected from Lutheran members and friends from other denominations who are invited as guests. Before *Harambee*, the hosting pastor organises a series of teachings on the biblical modality of giving to God, serving God, and sustaining *missio Dei* through donations and offerings. Often, Lutherans are taught that if they give willingly, God will bless them in his time. The *Harambee* worship service is a platform within the Lutheran Church where biblical verses on prosperity are taught within the Lutheran church Dar es Salaam.

During my conversation with Lutherans in the ELCT-ECD, in different interview sessions, I identified various ways these members express their devotion to God and support their church community through giving. The Concept of giving had the following meaning: First, giving is an expression of their dedication to God by donating to the church to help serve people and support mission activities. Second, giving is believed to be the responsibility of members to donate to the church and support the spiritual leaders' needs. Third, giving donations to the church and supporting the spiritual leaders is seen as an expression of gratitude to God for His love and provision and a way to appreciate and celebrate the spiritual leaders for their care. Fourth, giving to God through church donations or supporting mission activities is seen as a way of sowing a seed that will bear fruit in God's time and season. And fifth, giving is believed to attract blessings (Giving time blessing time).

In many traditional African worship rituals, presenting offerings and sacrifices to gods has always been essential to appease them. Africans made blood offerings to show reverence to the gods and spirits. These rituals are like the Old Testament modalities of giving and receiving blessings. No endorsement comes without an offering of sacrifices; there are no sacrifices without prayers and no offerings of gifts. This modality is reflected in African Christianity among many African Christians. In African Traditional Religions, offerings to the gods included money, prayers, material items, and harvests.

37 Mbamba, Interview, 9th February 2021.

However, the concept of giving to God and expecting to receive from Him is often misunderstood. Based on this study's findings on the exploration of the metaphor of "seed-planting," the Lutherans in Dar es Salaam believe that when a person gives a *seed-planting offering*, that person is supposed to be patient because there is a long process to undergo before they can harvest or enjoy the fruits of their seeds. Drawing from the metaphor of *seed planting*, Lutheran prosperity gospel preachers insist on the waiting time after giving; one expects to be spiritually and physically blessed in God's time and season.

In 2022, after holding their second symposium, which explored various theologies of prosperity and wealth, the AACC wrote a book on misleading theologies in Africa. The book describes the prosperity gospel or theology as having multiple versions based on the context. It portrays the prosperity gospel as both a negative and false and discusses its positive aspects.

In the following section, I explore the perspectives of Lutheran members regarding their money donations to the church to support mission activities. I was interested in understanding their beliefs about giving to and receiving from God and their expectations of blessings when they generously donate to the church. Most of the Lutheran members who were asked this question responded similarly. Some of them mentioned,

It is a good thing, it feels good, I have joy in my heart", "I am happy, it is not wrong to give money to the church because [...] giving or donating is an opportunity for me to serve God"; "[...] it is the responsibility of believers to give or donate to the church", "if I do not contribute to support the activities of the church, who will donate?". [...] giving to church promotes the development of the church and helps to spread the word of God in different places within and outside Tanzania"; therefore, it is essential [...] "to see the results of the money collected", "if I give money to support church projects or evangelism activities or to take care of my Pastor's needs, it is one of the ways to serve God."³⁸

In fact, "it is not bad at all to give or give generously to the church, though it becomes bad or worse when becomes an obligation or a must, and if you do not give or donate, it means you are cursed or have sinned,"³⁹ Ishmael Mwakalasa argues. Furthermore, Abel Msigwa says, "I feel satisfied when I donate or contribute to church projects and evangelistic activities."⁴⁰ Similarly, Monica

38 Johanitha Sinyati, a Teacher from KKKT-Kigogo parish in the ELCT-ECD, 4th February 2022, Response to the questionnaire on the Impact of PG on the ELCT-ECD, JK Meshak Moshi, a Teacher from KKKT-Kigogo parish in the ELCT-ECD, 4th February 2022, Response to the questionnaire on the Impact of PG on the ELCT-ECD.

39 Mwakalasa, Interview, 8th February 2021.

40 Msigwa, Interview, 8th February 2021.

Kabwe, a branch secretary and member of Kigogo Lutheran Parish, argues that she has mainly witnessed the growth of the church and missionary activities and the conversion of many people to Christ, all thanks to her donations to the church.⁴¹ In the same vein, Lea Katinda, a clerk and member of Tabata Lutheran parish, gives her opinion in the same line of argument:

I am delighted! Because serving God by giving or donating is always beneficial, we must know that one of our duties to the church is to give generously so that the church can become economically stable and financially dependent. This way, the church can reach more people through seminars, preaching, charity events, etc. We serve a Christ who cares about our lives and makes the impossible possible. I support the idea that we need to take care of our spiritual leaders, like our Pastors, by buying them houses, cars etc. It will facilitate their Pastoral work and evangelism. I believe it is our responsibility to take care of the Pastors so that they can focus on preparing the Word of God to feed us and take care of our spiritual needs, especially praying for us.⁴²

From the narrative above, the members believe that caring for the spiritual leaders' needs is a blessing because these leaders are praying for them and doing God's work. Hence, most Lutheran members feel responsible for their spiritual leaders' financial needs. For instance, Faraja Mwakalinga, a banker and member of Kidjichi Lutheran parish, argues that:

I feel good because that is part of my blessing! When my spiritual leaders are concerned about fighting my spiritual battle, they pray for me, which is why I must take care of their needs; these spiritual leaders are God's servants; God uses them to heal us. God reveals himself to them. God cannot just come to us and reveal Himself physically without giving us the comfort we need. We meet and see God through his servants. That is why it is my job to help the Pastors.⁴³

In a similar line of argument, Mwakasonga mentioned during the interview, "I feel blessed to donate because it is part of the service." This implies that she is happy to donate money to the church, feeling she has fulfilled God's command and her responsibility as a good Christian. Along the same lines, Teacher Emanuel Msangi added:

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- 41 Monica Kabwe, a branch secretary, member of Kigogo Lutheran parish in the ELCT-ECD, 4th February 2022, Response to the questionnaire on the Impact of PG on the ELCT-ECD, 1st February 2022.
- 42 Lea Katinda, a clerk, and member of Tabata Lutheran parish in the ELCT-ECD, 7th February 2022, Response to the questionnaire on the Impact of PG on the ELCT-ECD.
- 43 Faraja Mwakalinga, a banker, and member of Kidjichi Lutheran parish in the ELCT-ECD, 01st February 2022, Response to the questionnaire on the Impact of PG on the ELCT-ECD.

I feel responsible for caring for my Pastor. Because it is my responsibility to contribute to the development of the church, I feel comfortable and blessed when I perform this task. The problem is that many Lutheran pastors do not have the engagement and burden to pray for their members. They do not think of having a powerful and charismatic prayer even once a month, as in spirit-oriented churches. Therefore, Pastors who pray for their members are often cared for by their members, who, in return, as appreciation, do all they can to provide for the needs of their members.⁴⁴

Nevertheless, some respondents criticised their pastors for being greedy. They made them give monetary donations to the church. For instance, a medical doctor, Daniel Kamala, argued that:

Some pastors do not want to live like their congregants; Pastors have a simple life. They want to be praised [...]. Sometimes the Pastors' greed makes me hesitate to donate or give money to the church because some Pastors ask for money for things that do not contribute to the gospel's spread.⁴⁵

The prosperity gospel in ELCT-ECD teaches how to donate to God willingly to recognise or show gratitude for the transformative effects they have experienced. In the African context, people donate not to impress God for blessings but to express their generosity and appreciation for the positive impact, transformation, or spiritual support they have received. They give generously to God in response to the transformative effects they have experienced after listening to His word, often in the form of the gospel of prosperity.

Through the African lens, people donate not because they want to impress God to bless them. They donate because they want to show their generosity and appreciation to God for transforming their lives, impacting their lives or fighting their spiritual battles. They give generously to God as a response to the transformative effects experienced after listening to the word of God, most often the gospel of prosperity.

This gospel is defined within the ELCT-ECD as a biblical message that teaches people biblical modalities of giving, receiving, and serving God with their properties and wealth. They do not give because they want to be blessed. They give because they want to show their generosity for the transformative effect God has released in their lives through the word of God, the prosperity gospel.

44 Emanuel Msangi, a teacher and member of Kihesa Parish in the ELCT, 9th February 2022, Response to the questionnaire on the Impact of PG on the ELCT-ECD.

45 Kamala, Interview, 4th February 2022.

5.6 Prosperity Gospel as *Injili ya mafanikio*, not *Injili ya utajirisho*

Defining the prosperity gospel remains controversial among Lutheran pastors in the ELCT-ECD. However, during the interviews, it was fascinating to hear how the respondents described the prosperity gospel using Swahili terminologies to explain their understanding within their context. Most participants suggested using the Swahili terminology *Injili ya mafanikio* to describe the version of the prosperity gospel within the Lutheran context. This terminology addresses the clash of worldviews between African spiritualistic communalism and Western humanistic, individualistic capitalism.

They argued that the term prosperity sounds very Pentecostal and has been negatively described. As an alternative, they suggested using the term *Injili ya mafanikio*, which means the gospel of success or achievement. They believe this term better reflects the Lutheran context of the prosperity gospel rather than defining it as *Injili ya utajirisho*, which means the gospel that makes people rich or accumulates wealth and money.

Meaning the gospel of success or achievement, because it fits better the Lutheran context of prosperity gospel, rather than defining it as *Injili ya utajirisho*,⁴⁶ meaning the gospel that makes people rich and accumulates wealth and money. Through Lutheran's lens, the prosperity gospel is a motivational message that offers hope to those with life insecurities and uncertainties about the future. It encourages them to have faith in God and trust that He will transform their lives through the power of his gospel, which they refer to as the prosperity gospel in Swahili as *Injili ya mafanikio* or the gospel of success.

The gospel of *mafanikio* is more relevant, contextual, and appealing to the Tanzanian context and thus has transformative effects on people's lives. During the interview, Pastor Donald Mugogo argued that:

As a Lutheran, I believe prosperity gospel is better defined as *Injili ya mafanikio* than *Injili ya utajirisho*. My definition is based on the epistle of 3 John 1:2, which says, "Beloved, I wish above all that you prosper and be in health as your soul prospers". Therefore, [...] using *Injili ya mafanikio* refers to a gospel that promotes success in the totality of life rather than *Injili ya utajirisho*, which is a gospel promoting wealthiness [...].⁴⁷

As *Injili ya mafanikio* or gospel of success, prosperity gospel fits to be defined as a biblical message whose teachings motivate people to achieve success in

46 Utajirisho is a Swahili word for Wealth, becoming wealthy. It derives from the noun Utajiri meaning richness, abundance.

47 Mugogo, Interview, 8th February 2022.

all aspects of life, in other words, to live a satisfying and healthy life. In the ELCT-ECD, *Harambee* is a modality to raise funds. Most biblical texts used during the preparation period before the Harambee day are the same as those used by Prosperity gospel preachers. To mention a few 1Corinthians 9: 6, Deuteronomy 8:18, and Job 22:21. According to Erve Kitowelo,

[...] *Harambee* in the Lutheran Church is a fundraising program. This Harambee has the same perspective as the one in the Old Testament during the temple's construction. We, Lutherans, donate to support the construction of church buildings. We donate because we must finance a project in the church. But there is a difference between giving or donating, as taught in prosperity gospel and the concept of *Harambee* or fundraising. The *Harambee* is for a specific purpose. You give because you want to construct something for the benefit of the whole church. But prosperity gospel is a motivational gospel for people to donate, give, or offer, expecting to receive a promise of blessing from God through their Pastors. Believing that God will bless them and make their business successful.⁴⁸

Pastor Kitowelo's argument suggests that the giving modality during Harambee events differs from that emphasised in the prosperity gospel despite both being biblically grounded. *Harambee's* message motivates voluntary donations to increase the church's income and support mission activities, Diakonia, and development projects.

At the same time, the prosperity gospel preached as a biblical message and not as a script to make people rich motivates people to acknowledge God's love and mercy. Therefore, they give special offerings regarding money or gifts to appreciate God's spiritual intervention by setting them free from demonic influence and witchcraft that is believed to hinder their success. Hence, in this perspective, the prosperity gospel, as a biblical message, promotes *mafanyakio* rather than *utajirisho*. The version of the prosperity gospel taught in ELCT-ECD, whether during Harambee or in any other charismatic platform, has transformative effects on the church and its members' lives.

5.7 Misleading Concepts on the Modality of Giving and Receiving Divine Blessings

Traditional Lutheran pastors described the prosperity gospel as a channel of propagating misleading teachings, mostly its teachings about giving to and receiving divine blessings from God. There are many misleading concepts on

48 Kitowelo, Interview, 8th February 2021.

the modality of giving and receiving, which promotes the celebrity and personality cult of the prosperity preachers, who have accumulated wealth and money from their members. However, Pastor Alfred Mbamba had the following perspective about the prosperity gospel:

[...] Prosperity gospel has been misinterpreted, mostly the teachings on giving, receiving, and seed planting metaphor. [...] it has been misunderstood by the ones who call themselves *men of God*. However, not all are misleading their followers; some of these *men of God* also have a unique interpretation of this gospel [...]. Some of these *men of God* I have heard insist that when someone donates, they must not expect to receive anything in return because they have given. They do not need to expect any blessings from God. God has done it for them and blessed them. If the person must give, it should be to show appreciation and gratitude to God. So, people do not need to have false promises and hope that God will bless them. Giving here is a kind of *Shukurani* in Swahili, which means *thanksgiving*.⁴⁹

From that argument of Pastor Mbamba, the so-called *men of God* or *Yahoo.com pastors* are manipulative. They propagate a misinterpreted concept about giving to and receiving from God to satisfy their ambitions. They often say: *Give in order to receive blessings; generosity persuades divine favour upon you*. As a matter of fact, is there no truth behind this declaration of faith or so-called prophetic declarations?

However, these concepts make sense from a traditional African perspective. John Mbiti argues that the African concept of giving or sacrificing to the gods, praying, and receiving blessings are essential for worship rituals. He further claims that is why some African languages have no specific word for worship. Instead, Africans look for verbs like “*to pray, to sacrifice, to perform the rituals, and to make an offering*.”⁵⁰ John Mbiti’s analysis of African spirituality emphasises the deep connection between prayer, sacrifices, and blessings. This interconnectedness reflects a broader understanding of the divine as an omnipresent force in nature and everyday life, with rituals serving as a means of maintaining harmony and receiving divine favor.⁵¹ In his works, he elucidated how African religious beliefs and practices are deeply intertwined with the community’s daily life and worldview.

In addition, Mbiti argues that the words and actions directed toward God and Spiritual Beings are fundamental expressions of the African religious experience. In many African cultures, including those in Tanzania, prayer and

49 Mbamba, Interview, 9th February 2021.

50 John. S. Mbiti, *Introduction to African Religion* (London: Waveland Press, 1992), 54.

51 Mbiti, *Introduction to African Religion*, 54.

sacrifices are integral to spiritual practice. These acts are not isolated rituals but are part of a holistic system where blessings, sacrifices, and prayers are interconnected.

Africans, including most Africans, including Tanzanians, hold a profound belief in an omnipresent, omnipotent Supreme Being manifested in nature and natural phenomena. This Supreme Being, often referred to by different names in various African languages, is central to the spiritual and religious life of the community. The natural world, with its mountains, rivers, trees, and animals, reflects the divine presence and power of God or the Supreme Being. In the African spiritual system, the concepts of prayer, sacrifices, and blessings are inseparable. When individuals or communities seek blessings, they do so through a combination of prayer and sacrifices. Sacrifices, which can include offerings of animals, food, or other valuable items, are seen as a way to honour and appease the divine. These offerings are believed to open the channels through which blessings can flow from the spiritual realm to the material world.

Prayers in this context are more than just requests or supplications; they are a form of communication with the divine, a dialogue. Therefore, through prayer, individuals express their gratitude, seek guidance, and request blessings, and they expect a response from the Supreme Being. The act of praying is often accompanied by physical gestures and rituals that reinforce the sincerity and depth of the supplicant's intentions.

This reciprocal relationship or transaction between *giving and receiving* is a foundational aspect of many African religious traditions and rituals. It underscores a worldview where humans and the divine are in constant interaction, each influencing and sustaining the other. The material or physical offerings made to God and other Spiritual Beings through prayers are a tangible expression of faith and devotion, and in return, the divine bestows blessings upon the giver. Mbiti's observations highlight that this modality of giving and receiving is pervasive across Africa. It is a practice that transcends individual ethnic groups and is found in various forms throughout the continent. This shared understanding of the relationship between humans and the divine fosters a sense of unity and continuity in African spirituality.⁵²

Mbiti lists different situations that call for sacrifices and prayers: *Drought, Epidemics, War, Raids, Calamity, Insects, and destructive floods*. He explains the reason behind the practice of praying alongside making offerings and sacrifices. The purpose is to declare the intention behind the offering and to ensure

52 Mbiti, *Introduction to African Religion*, 57.

that people do not approach God empty-handed when seeking essential needs. It implies that offerings and sacrifices are made to draw God's attention to people's needs.

However, Mbiti said, "I do not give the gifts directly because it is believed that God does not need such things, and sacrifice and offerings made to lesser spiritual beings."⁵³ Before their conversion to Christianity, many Africans had a tradition of believing in a Supreme Being. This study shows that this belief strongly influences how many charismatic Lutherans in Dar es Salaam understand and interpret the concept of giving to and receiving from God. Pastor Nshomile Lutangile argued from an African point of view: "*I feel good because I offer sacrifices to the Lord. In Africa, visiting the king empty-handed is not a typical tradition. Instead, the subjects or village members must bring the king a gift or an offering to show respect and appreciation.*"⁵⁴

Despite the terminology of *Injili ya mafanikio* used in the ELCT-ECD, the prosperity gospel is contested due to its tendency to overemphasise divine blessings and promote a culture of greed.⁵⁵ Furthermore, during the interview with the Lutheran members in Dar es Salaam, some respondents had a different perspective on the prosperity gospel. They argued that the gospel of prosperity is misused and misinterpreted by greedy and selfish preachers driven by an individualistic capitalistic mindset, preaching this gospel as a non-biblical message. Therefore, the term *prosperity* needs to be redefined and understood within its context.

5.8 Conclusion

In this research, as stated in the introduction, I aim to reflect beyond the script/idea that the prosperity gospel mainly focuses on giving as a means of financial prosperity and well-being. Chapter five explores some principles of the prosperity gospel within the context of the ELCT-ECD. The redefinitions of the prosperity gospel by Lutherans in the ELCT-ECD described the prosperity gospel as a biblical message emphasising that trusting God's supernatural power and hard work are key to a prosperous and successful life. Additionally, giving or seed sowing are viewed as expressions of gratitude for God's divine blessings,

53 Mbiti, *Introduction to African Religion*, 60.

54 Nshomile Lutangile, Planning Officer, member of Azania Front, 1st March, 2022, WhatsApp call Interview with the researcher, Bochum.

55 Mashau and Kgatle, "Prosperity gospel and the Culture of Greed in Post-Colonial Africa: Constructing an Alternative African Christian Theology of Ubuntu," 8.

encompassing material and spiritual blessings, success, and health. However, the concept of health in the prosperity gospel is complex and requires further theological exploration in future research.

Contesting the teachings of the prosperity gospel is a paradox that requires an understanding of people's values or the axiology of the term prosperity. This study revealed that Lutherans in Dar es Salaam often associate spiritual challenges with poverty, illness, and misfortune. Meanwhile, within the ELCT-ECD, the prosperity gospel is considered to address crucial local issues.

Thus, there is a need to have well-thought-out cultural, contextual, and biblical alternatives to understand the prosperity gospel. As suggested by Lauterbach in her article *Fakery and Wealth in African Charismatic Christianity*,

there is a need to have a critical reading of the literature on prosperity gospel[because]in approaching prosperity gospel as a bounded and unified system of religious thought, there is a risk of ignoring how some of its basic mechanisms reflect similar mechanisms within other religious traditions or in society more widely. One way of avoiding this is to focus on modalities of exchange, which, from an analytical perspective, offers a broader reading of the moralities around wealth in religious fields.⁵⁶

Mafanikio gospel, also known as "*Injili ya mafanikio*," has its roots in the East African Revival Movement of the 1930s. The Walokole movement brought about holistic transformative effects on a person in all aspects of life: spiritual, social, physical, and economic. This movement emerged as a result of the transcultural entanglement of Lutheranism, African Traditional Religion, and Charismatic Christianity through ecumenical gatherings. It is a contextualized expression of the "contextualized Prosperity gospel." From the 1980s until the 2000s, it has become a prominent theology within the charismatized Lutheran church in Dar es Salaam.

Mafanikio gospel is not a replacement for the prosperity gospel but rather a version tailored to fit the Tanzanian context within the Lutheran mainline denomination. It represents a form of prosperity gospel specific to the Lutheran context in Tanzania. Mafanikio gospel draws from both biblical and cultural practices of giving and receiving within a particular context. Since each culture has its own customs related to giving and receiving, mafanikio gospel cannot be a universal substitute for the prosperity gospel but rather a contextual theology applicable to a specific context.

⁵⁶ Lauterbach, "Fakery and Wealth in African Christianity," 114.

Charismatisation of ELCT-ECD as a Contextual Phenomenon

6.1 Introduction

This chapter explores the factors contributing to the charismatisation of the Evangelical Lutheran Church in Tanzania. It focuses on one of its prominent features—the prosperity gospel. As a central theme in missiology, the concept of contextualisation is fundamental to African Christianity. It has been a persisting challenge since the establishment of the Church, arising whenever the gospel migrated and crossed languages and cultures.¹

The arguments in this chapter are based on the definition of contextualisation given by Darrell Whiteman, a cultural anthropologist, who made a good case for the functions of contextualisation in his article, “Contextualisation: The Theory, the Gap, the Challenge.” In this article, Whiteman captured the method and challenge of relating the gospel to culture across localities. According to him, one of the essential functions of contextualisation is to address people’s deepest needs in their context. Contextualisation aims to communicate the Gospel in word and deed and establish the church in ways that make sense to people within the context of their local cultural context—presenting Christianity in such a way that it satisfies people’s deepest needs and penetrates their worldview, enabling them to follow Christ while continuing to live within their own culture.²

Based on Whiteman’s description of contextualisation, the following sections of this chapter unfold how the factors contributing to the charismatisation of the Lutheran Church in Tanzania are part of contextualising the Lutheran mission in ELCT-ECD. Most of the factors identified in this chapter were generated as themes from grounded theory methodology, and they reflect the socio-cultural needs of the people.

1 Laurenti Magesa, *Anatomy of Inculturation: Transforming the Church in Africa* (Maryknoll: Orbis Books, 2004), 87.

2 Darrell L. Whiteman, “Contextualisation: The Theory, the Gap, the Challenge,” *International Bulletin of Missionary Research* 21, no. 1 (1997): 2–4.

6.2 Factor 1: Demand of Lutherans to Practise Charismatic Christianity

During the interviews, charismatic and traditional pastors of the ELCT-ECD explained that they practice worship services and teach the prosperity gospel in response to Lutherans' demands. Lutheran members seek a charismatic form of worship, especially the prosperity gospel teachings, as they believe this form of Christianity addresses their significant socio-cultural and economic challenges.

Pastor Alfred Mbamba corroborates this claim that,

[...] Lutherans demand charismatic worship services because they want God to reveal his supernatural powers as they pray to Him [...]. Many socio-economic problems challenge our people, especially in big cities like Dar es Salaam. So, people come to church looking for God's presence. They want to experience God's power in their lives. [...] So, they attend a church where they feel that their needs are taken care of [...] Lutherans need a message that will transform their lives. They are tired of the Lutheran worship services' routine, the same liturgy, and the same written prayers. That is why I believe that the demand of the people has led us, Lutheran pastors and evangelists.³

In the same vein, Pastor William Karata, unfolding how the charismatisation of the ELCT-ECD is a contextual phenomenon, argues that:

The Lutheran Church in Tanzania is called to address contextual realities. I mean here that our problems in the ELCT-ECD are not those of the whole Evangelical Lutheran Church in Tanzania. So, what happens in one of the dioceses should not apply to other dioceses. It is because we have different sociocultural contexts and different problems to solve. Therefore, the needs or demands of our members are not the same; they are contextual. For example, suppose there is a need to integrate charismatic worship in the ELCT-ECD. In that case, it should be regarded as a contextual issue particular to the context of the ELCT-ECD, and Pastors in ECD are to address it contextually. It should not be a must for the whole ELCT. Each situation requires specific worship rituals. For example, the geographical location of the Lutheran Church in the Eastern and Coastal Diocese provides a context that involves the inclusion of charismatic worship because such a form of prayer meets a particular need of the people of Dar es Salaam who are faced with situations that require us to teach prosperity gospel and adopt certain services from the charismatic form of worship.⁴

One of the contextual challenges Lutheran pastors in Dar es Salaam face is the demand from Lutheran members to play Afro-Gospel songs and spiritual

³ Mbamba, Interview, 9th February 2021.

⁴ Karata, Interview, 17th February 2021.

hymns in Swahili, *mapambiyo* or *Tenzi za Rohoni*,⁵ within the Lutheran Sunday services. This demand for Afro-Gospel music stems from a disinterest in the songs found in the Lutheran book, especially among the younger generation of Lutherans. As a result, many young Lutherans often felt excluded from the Lutheran worship service. Consequently, Lutheran congregations in Dar es Salaam that have rejected integrating Afro-Gospel music continue to lose young people to megachurches because these churches offer worship relevant to their context.

Afro-gospel music has some peculiarities. Okuchukwu Akope states, “Afro-gospel is a piece of gospel music that [...] incorporates orthodox traditions and biblical texts into the expression of worship, thus preserving the traditional heritage and presenting the gospel unadulterated.”⁶ Many people think that gospel music originated explicitly in South America, while Africa has its unique story about the origins and development of African gospel music, commonly known as Afro-gospel music.

The historiography of gospel music in Africa, as narrated in *Gospel Chops*,⁷ highlights that Christian music was introduced to Nigeria in the 16th century by Portuguese Catholic missionaries who brought their liturgical music with them. As a result, it had the style of Western choirs that did not involve the congregation singing and dancing while expressing their feelings. However, the natives were unwilling to give up their traditions and style for more Westernized worship. Therefore, they thought of bringing African rhythms and melodies into the service, and this is how Afro-gospel music was born in African Christianity from a West African perspective.

This genre of music spread with the development of charismatic Pentecostal churches and the coming of modern mass media. In the 20th century, gospel music transitioned from mimicking American gospel music to a unique hybrid form driven by the audience’s preferences, giving it a distinctive personality. Essentially, Afro-gospel is a contextualised version of American folk music. Today, we have variations such as East African gospel music, West African gospel music, South African gospel music, and Central African gospel music.⁸

Adopting Afro-gospel music as part of mainline churches’ liturgical music genre is not only charismatising mainline church music but also contextualising

5 Tanzania Kanisa la Mennonite, *Tenzi za Rohoni* (Musoma Press, 2004). <https://books.google.de/books?id=MN3OYgEACAAJ>.

6 Okuchukwu Akpe, “The Emergence of Afro-Gospel and Its Implications Christian Theology in Music,” *Moya Chronicles* 3, no. 5 (2022).

7 “The Rich History of Gospel Music in Africa,” *GospelChops*, 2004, accessed 29-09-2022, 2022, <https://gospelchops.com/the-history-of-gospel-music/>.

8 Akpe, “The Emergence of Afro-Gospel.”

it. Afro-Gospel music is where most of the aesthetic qualities overlooked by the classic or orthodox music genre are found. This genre of gospel music brings the Classic Orthodox music genre a kind of *aesthetic of persuasion*, as referred to by Birgit Meyer.⁹ As a matter of fact, it is possible that, with time, this musical style will continue to change and adapt to fit the requirements of the people of Africa.¹⁰ Pastor Donald Mugogo, in his interview, also advocates the integration of Afro-Gospel music into the ELCT-ECD, saying that:

The Lutheran worship songs in the ELCT-ECD are much more European in style; I prefer Lutheran songs with African beats and melodies, like the Nyakyusa or the Chagga melodies. Contextualised songs give people the feeling of worshipping God with traditional songs and beats. Unfortunately, the missionaries did not fully contextualise the African form of worship. Thus, the Lutheran worship songs have remained irrelevant to most Tanzanian tribes because it is still Westernized. For example, here in Germany, I work as a missionary. Many things have changed in the Lutheran Church here. If you are looking for traditional Lutheran songs, visit the African churches. The Lutheran classical melodies and beats are still available and often played as they were given to us by the missionaries.¹¹

Pastor Mugogo's narrative mirrors Akpe's assertion that "African Christianity is still struggling with its identity."¹² The charismatisation of African Christianity as a contextual phenomenon is an apologetic way for Africans to think of ways to remain faithful to the authentic teachings of the Scriptures in their relevant context. It is a way of being Christian and African at the same time.

6.3 Factor 2: Having a Sustainable Source of Income for Financial Independence

One of the significant challenges faced by most African countries is poverty, which remains one of the most critical issues that needs to be addressed. There is a common concept of spiritualising poverty in Africa and looking for supernatural powers to engage in spiritual warfare against witchcraft and evil spirits that are believed to cause poverty. In the 1990s, the ELCT-ECD faced the

9 Birgit Meyer, *Aesthetic Formations: Media, Religion, and the Senses*, 1st ed., Religion/Culture/Critique, (New York: Palgrave Macmillan, 2009).

10 Forrest, "The Rich History of Gospel Music in Africa."

11 Mugogo, Interview 8th February 2021.

12 Akpe, "The Emergence of Afro-Gospel."

challenge of losing Lutheran members who either moved or sought out charismatic Pentecostal churches for prayers and teachings that met their daily challenges.

Based on the interviews with the Pastors in the ELCT-ECD, it is clear that the primary goal of the Charismatic Lutheran pastors is not to practice charismatic Christianity, preach the prosperity gospel to accumulate money or collect money from the poor Lutheran members for church income. Instead, the sustainable income stream in the charismatic Lutheran parishes in the ELCT-ECD results from the transformative impact of the prosperity gospel on people's lives and the church. Furthermore, when people hear about the transformative effects of the prosperity gospel through the testimonies of others within the ELCT-ECD, they are more likely to return to their Lutheran church communities, bringing new members.

The return of Lutherans to their original congregations, from which they had previously departed due to Western worship rituals and practices, has led to an increase in the membership of Lutherans in the ECD. *The more members we have, the more income is collected*, was a phrase repeated by most Pastors during the interview. I understand the fear because human resources have been crucial for the financial sustainability of the ELC-ECD since the church allowed lay participation in the mission. Therefore, the core mission of the Lutheran Church is to evangelise and lead people to Christ. Thus, they encourage lay people to participate in the mission by using their talents, spiritual gifts, and money to support *missio Dei*. Anything threatening the growth of Lutheran membership affects the whole church as an institution. The church intends to finance its missionary, administrative, and diaconal activities from the collections and donations of its parishioners.

During the survey with Lutheran members, most confirmed their pastor's statement that practising charismatic Christianity to increase church income has never been, and will never be, the primary motivation for Lutheran pastors in Dar es Salaam to practice or adopt charismatic tendencies. However, the charismatic Lutheran pastors who have adopted charismatic services have a clear intention, as stated in Love Kimaro and Lea Philemon Katinda's argument. They aim to help their members grow spiritually and experience the transformative power of the prosperity gospel, enabling them to live successful lives physically, socially, and economically while providing income for the church and Lutheran members.

Lutheran members in the ELCT-ECD see the prosperity gospel or the gospel of success as a motivating gospel that teaches people to use their talents in the service of God. By sacrificing their time to serve God or donating money to

support church activities, they become a strong source of economic income in Christ. In the words of Lea Philemon Katinda:

Although, [...] the worship services in the ELCT-ECD have teachings that can uplift or improve Christianity in Africa. I believe that if the Lutherans decide to teach the prosperity gospel or the gospel of success. It motivates Lutheran members to use their talents or God-given gifts in the service of Christ while working hard to provide for their families, society, and the church because the sustainability of the church requires members willing to participate in the mission by financially supporting the mission activities.¹³

The message of the prosperity gospel as a motivational gospel stimulates members' economic growth. The followers of the prosperity gospel or mafanikio gospel funding giving as an individual way to express their gratitude to God, provers of everything, Jehovah Jireh, for releasing them from a family curse. Prosperity gospel teachings have positively impacted their income and well-being. The findings of this study reveal how the income collected during the charismatic Lutheran worship services supports the church's mission activities. Prosperity gospel, as taught within the ELCT-ECD, has led the church to financial self-dependency.

6.4 Factor 3: Moving with the Waves of Charismatic Christianity

Charismatic Christianity's waves keep bobbing back and forth across Christian denominations, "it has transformed Christianity's character in the world, especially in Africa, Asia, and Latin America."¹⁴ For example, in "Africa, all mainline denominations have had to 'Pentecostalism' [charismatise] to various extents to cope with the threat of losing their members to Pentecostal churches."¹⁵ Some religious observers may have predicted that this 20th century charismatic wave has peaked and is now becoming a ripple. However, most African Christians and non-Christians share the same spirituality and some cultural beliefs. Kwiyani, in his article *Pentecostal Theology*, mirrors the above assertion that "cultures of sub-Sahara Africa religion are then about the relation between humans and spirits [no religion without such connection],"¹⁶ while

13 Katinda, Interview, 4th February 2022.

14 Kwiyani, "Pentecostal Theology," 287.

15 Kwiyani, "Pentecostal Theology," 287.

16 Kwiyani, "Pentecostal Theology," 284.

the waves of charismatic Christianity “offers [...] [to such] cultures a way for a continuity with their religious practices within the context of Christianity.”¹⁷

The Lutheran Church in Tanzania had to incorporate charismatic practices to align with charismatic movements and address the challenges of losing members. The ELCT-ECD has effectively responded to the spiritual challenges faced by its members by integrating charismatic features.

During the interview, Pastor Harvis Makaka stressed that it is the time for change—*Karios for Change*—in the mainline churches since “we are serving an unchanging God in a changing context.”¹⁸ In the same line of argument, Pastor Makaka states further how embracing charismatic practices as a strategy for doing mission in context is a trend that needs not to be ignored; then he argues that,

[...] it is a new trend. It is a movement, [...] and that people want to experience. As you can see, the Lutheran Church has been involved in evangelical work for a long time. There was a time when the Lutheran Church made evangelism its central task. Many mission activities, such as door-to-door evangelism and converting people to Christianity. But now the interest or focus of the mission is no longer on that [...].¹⁹

Pastor Makaka’s statement refers to the fact that the charismatisation of the African church is a reality. As a matter of fact, charismatic Christianity spread in Tanzania through the East African Revival Movement in the 1930s.²⁰ Through interdenominational crusades in Dar es Salaam, especially the Great November Crusade, the charismatic fire to the East African Revival Movement spread across many mainline denominations in Tanzania. These crusades led to the emergence of various Christian associations in Tanzania.

6.5 Factor 4: Addressing the Socio-cultural Needs of Lutherans in ELCT-ECD

Drawing from the empirical data, it became clearer to me to understand how to situate Lutheran Christianity in its context. Lutherans in Dar es Salaam are

17 Kwiyani, “Pentecostal Theology,” 284.

18 Harvis Makaka, Pastor in the ELCT-ECD, 10th February 2021, a Transcribed WhatsApp in-depth interview with the researcher in Bochum.

19 Makaka, Interview, 10th February 2021.

20 Anneth Munga, *Uamsho: A Theological Study of the Proclamation of the Revival Movement within the Evangelical Lutheran Church in Tanzania* (Malmö: Lund University Press, 1998).

challenged by the spiritual realities, which require spiritual mission strategies to effectively engage with them. African spiritual beliefs and practices such as witchcraft, family curses, demonic influences, poverty, and misfortunes have a significant impact on people's lives and are believed to be the result of malevolent spiritual forces attacks on people. People in Dar es Salaam have built their faith around these African Traditional Religious practices and beliefs, hoping to find answers in the Bible, prayers, deliverance, and exorcism. They, therefore, seek to experience or encounter God's power to heal and deliver them from the evil spirits' influence on their lives.

A certain number of Tanzanian Lutherans, like any other Africans, believe that there is a spiritual world that influences their lives in various ways: Spiritually, economically, socially, politically, physically, and financially. This belief constitutes a socio-cultural crisis, which is the focus of this study. Therefore, Lutherans demanded their pastors to adopt features or worship rituals from charismatic Christianity that addressed their spiritual and cultural problems.

One of the objectives of mission contextualisation is to carry out the mission within a specific context, addressing the contextual problems of the people through preaching the Gospel. During the interview, most Lutheran members argued that they wished their Pastors could incorporate charismatic features within the Lutheran Church. The charismatic style of worship is one of the pull factors that attracted Lutherans to Pentecostal and charismatic churches. As stated in the previous section, Lutheran pastors have incorporated charismatic features into their worship services to prevent their members from seeking spiritual assistance outside of the Lutheran Church. The charismatic features they adopted include teaching the prosperity gospel and performing deliverance during Sunday Lutheran worship services in the ELCT-ECD.

The results of the quantitative survey show that 80.3% of the members from the three sample congregations in the ELCT-ECD believe that having the prosperity gospel taught within the Lutheran Church would serve as a pull factor to bring them back to the Lutheran Church. Since the charismatisation of the ELCT-ECD, these teachings have become a significant factor in drawing Lutherans back to and keeping them in the Lutheran Church.

Emanuel Msangi argues that such teachings stop Lutherans from going to Pentecostal churches in search of deliverance prayers. These teachings have also prevented Lutherans from consulting traditionalists. In his words, Msangi said,

I believe the teachings about prosperity and success are needed because many people go to traditional healers and witch doctors; unfortunately, even Christians consult them for success and prosperity. So, I believe it is better to get

such teachings taught in the church because the God we believe in is the only one who strengthens us to prosper. He has promised to bless us. So, charismatic Lutheran pastors are right and are doing the right thing because their goal is for God to be glorified in the lives of their members.²¹

Nevertheless, charismatic Lutheran pastors are criticised by some of their members, who are still sceptical of this form of Christianity. Their criticism is based on the belief that their pastors' practice of prosperity gospel is extremely dramatic; they simply mimic the Pentecostal style of worship. "These Lutheran pastors want to be recognised as prominent charismatic figures in the Lutheran church; consequently, they build a cult of personality that makes them famous and authoritative father figures for their congregation,"²² says Mugogo. In the same vein, Daniel Kamala argues that:

I often see that [charismatic Lutheran pastors in the ELCT-ECD] do not put Christ first; instead, they strive for their greatness. They put personal interests first. Many of these Pastors do not know that their believers are struggling with many life challenges. They keep motivating them to offer and donate money to God. They are good at giving false expectations to their members of being blessed by God as a reward for their generosity.²³

The statement above criticizes Lutheran pastors for being very eager to build their identities based on greed. As a result, they become more arrogant than humble servants, as described in the Gospel of Luke 17:10: "[...] when you have done all that you were commanded, you shall say, we are unworthy servants; we have only done our duty."

In contrast, Abel Msigwa and Faraja Mwakalinga argue against the critics raised by Karama that their Pastors in the Lutheran Church in Dar es Salaam practice charismatic Christianity in Lutheran services to satisfy their greediness. However, their argument mirrors Msigwa's assertion that "the Charismatic Lutheran pastors are right because their intention is for God to be glorified in the lives of their members."²⁴

Abel Msigwa and Faraja Mwakalinga believe that the Lutheran pastors in Dar es Salaam are adapting the Lutheran worship services to meet the specific needs of Lutheran members, including their sociocultural and economic conditions. Msigwa suggests that Lutherans started to demand teachings similar to what their Pentecostal friends shared about the power of God

21 Msangi, Interview, 9th February 2022.

22 Mugogo, Interview, 8th February 2021.

23 Kamala, Interview, 4th February 2022.

24 Msangi, Interview, 9th February 2022.

and breakthroughs in their lives through social media. This led them to seek similar experiences within the Lutheran Church. Msigwa's claim implies that Lutherans may have wanted to encounter God's power through their own pastors and within the Lutheran Church in Dar es Salaam. They believe that God's mission involves diversity rather than uniformity and that God can work through anyone, anywhere, and in any way He deems best.²⁵

Mwakalinga believes that Lutheran pastors' conviction that their members need charismatic worship is based on their awareness that their Lutheran population has many sociocultural, economic, and spiritual problems. Unfortunately, these problems cannot be solved by Lutheran Christianity alone, which was why Lutherans became waving Christians, some of whom were exposed to syncretism, searching for doctrines that would solve their problems.

Mwakalinga's perspective suggests that Lutheran teachings and liturgical routines are seen as irrelevant. Instead, Lutheran pastors have embraced a charismatic form of worship to respond to Lutherans' demands and prevent them from migrating to Pentecostal churches. This change has resulted in many Lutherans returning to their churches, impacting churches' income.

6.6 Conclusion

This chapter describes various contextual factors that were identified through grounded theory methodology. These factors are behind the practice of charismatic Christianity, especially the teaching of the prosperity gospel by Lutheran pastors in the East and Coast Diocese of the Evangelical Lutheran Church in Dar es Salaam. One of the significant factors identified was the need to address the Lutheran members' request to incorporate charismatic elements within the Lutheran Church in Dar es Salaam. Additionally, the demand from Lutheran members for charismatic Christianity provides scholars and Lutheran church leadership with food for thought, suggesting that our understanding of mission must evolve with changes in the world.

Mainline churches in Tanzania need to redefine their mission strategies. However, the Evangelical Lutheran Church in Tanzania cannot ignore this transitional phase in the mission history of the church in Africa, especially if it wants to preserve its identity as an evangelical church and yet cope with the waves of the charismatic movement in this new era, where charismatic

25 Harvey Kwiyani, "What is Missiology?," *Missiology*, July 22nd 2019.

Christianity has become the symbol of the Christian story of the 21st century. Therefore, embracing diversity and recognising *missio Dei* as a polycentric phenomenon is not just a response to the current situation but a powerful and effective mission tool that holds the potential to guide the church through the waves of charismatic Christianity washing over the African mainline churches. The following chapter explores the charismatisation of ELCT-ECD as a mission strategy.

Charismatisation of ELCT-ECD as a Mission Strategy

7.1 Introduction

In their book *Mission in the Spirit: Toward Pentecostal Missiology*¹ Julie C. and Wonsuk Ma discuss how charismatic Christianity is the fastest-growing religious movement globally in its missionary dimension despite the various “[...] theological, missiological, ethical, liturgical and ecclesiological challenges that the growth of charismatic-Pentecostalism has brought.”² This chapter brings empirical evidence on how Lutherans are addressing the challenges of the waves of charismatic Christianity, contributing to the ongoing discussion about the Pentecostal charismatic missiology.

In this chapter, I explore the phenomenon of charismatisation as a strategic response by Lutherans to bring back members who have left the church to seek spiritual help from the Pentecostal movement, known as *the stolen sheep*, according to Brighton Kataro. I also discuss how charismatisation acts as a mission approach to counter the misleading teachings of “prosperity preachers” on social media, suggesting charismatisation as an antidote.

Moreover, in this chapter, I explore the concept of giving to God and receiving blessings from Him as a form of generosity towards the church and its ministers, *the men of God*. Lastly, I present empirical data collected from interviews with Lutheran pastors in the ELCT-ECD from a missiological perspective.

7.2 Charismatisation as a Mission Strategy to Address Missiological Challenges

7.2.1 *As a Mission Strategy Against Proselytisation*

The charismatics are often criticised for their mission strategies. For instance, according to Kataro, the accusation of charismatic Pentecostals, “*fishing or harvesting from Lutheran fields*” or “*stealing sheep*”, is not a new concept.³ In

1 Ma and Ma, *Mission in the Spirit*, 5.

2 Kataro, “Who Challenges Whom?” 3.

3 Brighton Kataro, “Who Challenges Whom? Exploring and Responding to Theological Diversities between the Pentecostal-Charismatic Churches and the Lutheran Church” (2011), 7.

his article “Who Challenges Whom?”, he mentioned that “in many ecumenical dialogues, the Pentecostals-charismatics are blamed and viewed as engaging in proselytism or sheep-stealing.”⁴ Reinhard Veller, cited by Katabaro, suggests that charismatic Pentecostals are more focused on attracting members of other churches than on connecting with non-Christians.⁵ Despite this criticism, Julie and Wonsuk Ma describe Pentecostal-Charismatic missiology as primarily centred on “soul winning” through their missionary preaching. They emphasise that “mission is the very reason for Pentecostal-Charismatic existence [...] For Pentecostals, how mission is understood is better seen in their mission practices. The mission is predominantly perceived as ‘soul winning’. Two major influences have shaped this.”⁶

Based on my observant participatory role in the ELCT-ECD, the above accusation carries some truth. I have observed a few charismatic Pentecostal preachers who, under the guise of non-denominational evangelistic campaigns and promises of healing, success, or prosperity, have persuaded members of historical churches to join the charismatic Pentecostal churches.⁷ example, the Evangelical Lutheran Church in Tanzania and other mainline denominations in the region faced the challenge of losing their members to Pentecostal-Charismatic churches. This indicates the concern and possibly the fear of some Lutheran pastors and other leaders that the growth of the Charismatic-Pentecostal congregations means a decline for the Lutheran congregations.⁸

Allan Anderson, cited by Katabaro, states that a charismatic Pentecostal pastor responding to the above accusation: “*We don’t steal sheep; we plant greener grass for the sheep!*”⁹ Relating to Katabaro’s assumption, this response demonstrates that the sheep are satisfied and remain where they are whenever they find the greener pastures they were looking for. Therefore, “instead of blaming the charismatic Pentecostal Churches, the Lutheran Church should strive to plant better grass so that the sheep can eat and enjoy themselves within the Lutheran Church.”¹⁰ Furthermore, Katabaro’s suggestion concurs with Kwiyani’s statement that:

4 Katabaro, “Who Challenges Whom?”, 8.

5 Katabaro, “Who Challenges Whom?”, 8.

6 Julie C Ma, and Wonsuk Ma, *Mission in the Spirit: Towards a Pentecostal Charismatic Missiology* (Oxford: Regnum, 2010), 31.

7 Katabaro, “Who Challenges Whom?”, 7–8.

8 Katabaro, “Who Challenges Whom?”, 7–8.

9 Katabaro, “Who Challenges Whom?”, 8.

10 Katabaro, “Who Challenges Whom?”, 8.

With a quarter of the Christians in the world identifying as Pentecostals, that percentage is rising each year. The Pentecostal movement has transformed Christianity's character worldwide, especially in Africa, Asia, and Latin America. For Africa, all mainline denominations have had to 'pentecostalise' to various extents to cope with the threat of losing their members to Pentecostal churches.¹¹

Kwiyani's statement implies that the mainline Churches in Africa, including the Evangelical Lutheran Church in Tanzania, must consider embracing some charismatic features or practices that could serve as mission strategies to prevent the membership from declining. In other words, Kwiyani affirms that the charismatisation of mainline Christianity is a contextual mission approach to respond to the challenges brought by the spread of Pentecostalism. Pastor Elisha Kissafi, in his interview, echoes the statements made by Katabaro and Kwiyani above. He argues that,

[...] I think the integration of the prosperity gospel and the other practices of the charismatic movement within the Lutheran Church has significantly contributed to contextualising the Lutheran traditions, practices, and identity to address the context. So, in short, I can say that integrating charismatic practices within the Lutheran Church in Tanzania, especially in Dar es Salaam, is a relevant mission strategy to counteract or stand against the false and misleading teachings about the prosperity gospel.¹²

Embracing charismatic features, especially the teaching of prosperity gospel within the Lutheran Church in Tanzania, particularly in Dar es Salaam, has been viewed as a counter-mission strategy to bringing back the "stolen sheep" to prevent Lutherans from moving to charismatic- Pentecostal Churches. As I engaged with Pastor Andreas Mokola in a deep conversation on charismatisation as a mission strategy, He supported Pastor Kissafi's argument, with excitement in his voice, he said,

Yes, there is a good response from people who left the Lutheran Church searching for charismatic worship services, but now, they are returning to the Lutheran Church. They are glad that a contextual gospel is now being taught within the Lutheran Church, and they can even compare these teachings with those they received outside of the ELCT-ECD. Most of them say that charismatic teachings are relevant. They are happy and glad that the things that drove them to go outside the Lutheran Church are now available within the Lutheran church in Dar es Salaam. Hence, they have received this new form of worship with an open heart.¹³

11 Kwiyani, "Pentecostal Theology," 287.

12 Kissafi, Interview, 21st February 2021.

13 Mokola, Interview, 8th February 2021.

The findings reveal that the Lutheran church in Dar es Salaam not only managed to keep their members from moving to Pentecostal churches, but the charismatic Lutheran parishes in Dar es Salaam have been receiving an increased number of *new Christian members* from other denominations joining or ‘converting’ to Lutheranism or just attending regularly the charismatic Lutheran worship services in the ELCT-ECD. In the same line of thought, Pastor Kissafi argues that,

The impact of these charismatic worship services within the Lutheran Church in Dar es Salaam is positive. After all, it has increased the number of Lutheran members attending the charismatic worship services, although some belong to other denominations in and out of Dar es Salaam. So, because of [...] the charismatic Lutheran worship services, this year at Kijitonyama parish received many converting from Pentecostalism to Lutheranism and sometimes from Islam to Lutheranism.¹⁴

Drawing from Pastor Kissafi’s statement, one could see, on the one hand, how Lutherans in Dar es Salaam have successfully brought back their stolen sheep and other sheep from different denominations. On the other hand, the same statement highlights the fact that adopting charismatic features and practices is a relevant and contextual mission approach to bringing back ‘*stolen sheep*.’ It has been an effective mission strategy to keep the Lutherans in ELCT-ECD from waving.

As mentioned in the introduction, charismatic Pentecostal mission strategies are often criticised for *Proselytisation*.¹⁵ Charismatic Pentecostals are often accused of being less concerned with non-Christians’ mission. In most instances, they have campaigns that induce members of historical churches or mainline churches to join charismatic Christianity. Pastor Kissafi argues that the fact that ELCT-ECD regards charismatisation as a mission strategy to prevent Lutherans from joining Pentecostal churches in Dar es Salaam is a factor why the Lutheran Church is driving away from the great commission mentioned in Matthew 28:19ff. Charismatic Lutheran parishes are accused of tending to focus on *proselytisation* rather than genuine conversion, whether knowingly or unknowingly. They promote *transfer growth* rather than *conversion growth* of the Lutheran Church in Tanzania, especially in Dar es Salaam.

14 Kissafi, Interview, 21st February 2021.

15 *Proselytisation* derives from the verb to proselytise. It means trying to persuade someone to change their religious beliefs, political party, etc., to your own. For example, Missionaries were sent to proselytise in rural areas of the country. The definition of proselytising was taken from the Cambridge Advanced Learner’s Dictionary & Thesaurus © Cambridge University Press.

7.2.2 *Antidote to Misleading Teachings and Practices*

At the first All African Conference of Churches (AACC) symposium in 2021, Fohle Lygunda, a missiologist and dean of the School of Theology and Missiology, and the author of *Transforming Missiology*, presented on the topic of misleading theologies in Africa. He argued that the concept of misleading theologies can have various meanings. Lygunda described misleading theologies as,

[...] False and misleading discourses lead to moral decay and social disintegration. [There] are also verbal teachings and everyday practices that promote an unsavoury way of life. However, in the African context, as in other contexts for that matter, it is not only teachings that can carry a message. Every day, we preach a gospel message that determines a person's true epistemological, religious, and spiritual convictions or worldview.¹⁶

Lygunda primarily discusses misleading theologies in his presentation and discourse, focusing on their prevalence within the religious landscape in Africa, particularly within Christian churches.¹⁷ He points out various areas where misleading theologies manifest, including preaching and teaching, healing and deliverance, pastoral care and counselling, and the use of power and authority.¹⁸ According to Lygunda, such theologies are primarily expressed in what is said and done from outside the Christian churches, other religious movements, and within the churches themselves. Based on the resurgence of African Traditional Religions (ATR) and other New Religious Movements (NRM), three religious groups are most likely promoting misleading teachings and practices in most African countries.¹⁹

First, the *heretical groups* are “groups that establish their doctrines based on a false biblical exegesis ..., [promoting] false teachings and practices within Christian movements that abuse the interpretation of Scripture.”²⁰ For example, in Tanzania and many other African countries, there has been a rise in the number of Pastors who claim they can perform miracle cures and eradicate poverty in Africa in recent years. Preachers who spread what they call prosperity gospel have been involved in financial scams and money laundering

16 Fohle Lygunda, “Essential Sources of Misleading Theologies as a Challenge for Theological Institutions in the Context of Francophone Africa,” in *Addressing Contextual Misleading Theologies in Africa Today*, ed. Bosela E. Eale and Njoroge J. Ngige (Oxford: Regnum, 2021), 50.

17 Lygunda, “Essential Sources of Misleading Theologies,” 50.

18 Lygunda, “Essential Sources of Misleading Theologies,” 52.

19 Lygunda, “Essential Sources of Misleading Theologies,” 52.

20 Lygunda, “Essential Sources of Misleading Theologies,” 51–52.

schemes. In the year 2020, thousands of people crammed into a sports stadium for the service on Saturday evening in the town of Moshi near Mount Kilimanjaro, many getting crushed after the pastor or *man of God* or *Servant of God*, Pastor Boniface Mwamposa, famous by the name of *Bulldozer*, called them to be anointed with “blessed oil”, and 20 people were killed in the process and over a dozen were hurt in a stampede as they rushed to be anointed during the worship service by Bulldozer. This event took place at a football ground in Arusha in the northern of Tanzania.²¹

Second, the *syncretic groups* are known for mixing biblical teachings with traditional beliefs and practices. Most of these appropriate practices are essentially done with the help of mediums, invoking and involving dead ancestors who come to the aid of living beings. For example, the DRC has *Kimbanguism*, *Tata Wonda*, and *Nsasa Nlangu* in the Western Congo. Among the syncretic practices is the Kingunza phenomenon, often within the churches of the Holy Spirit. The *Kingunza* emphasises the manifestation of supernatural power through esoteric initiations.²²

Third, the *revival groups* are “revivalist or neo-charismatic churches that use the messages and practices of esoteric religious movements.” According to Lygunda, they are “reminiscent of Eastern mystic, namely, spirituality where one can travel in spirit; one can metamorphose, and so on.”²³ Pastor Elisha Kissafi gives an example to support the above assertion that, in Dar es Salaam, “[...] the mega-churches or independent ministries are the ones spreading misleading theologies on social media.”²⁴ In the three groups, the spiritual practices and authority centre [is attributed] to powerful man or woman of God, (Swahili: *mtumishi wa Mungu*), often used in the context of those “who promote misleading teachings and practices to gain popularity, power and a powerful ministry for financial benefit,[...] openly distil heresies in their teachings, syncretism in their practices, and mysticism in their miracle performances.”²⁵ According to Lygunda, a *faithful servant of God* is not the *Master*. Despite the leadership role, he is called to be a servant of the highest God, the Master of masters and his people of God.

In conclusion, Lygunda, supported by the participants at the AACC symposium, believes that “we will never be able to ‘dismantle’ misleading theologies

21 Filbert Rweyemamu, “Crush During Rush,” *The Guardian* (Arusha) 2020.

22 Lygunda, “Essential Sources of Misleading Theologies,” 52.

23 Lygunda, “Essential Sources of Misleading Theologies,” 52.

24 Kissafi, Interview, 21st February 2021.

25 Lygunda, “Essential Sources of Misleading Theologies,” 53.

[teachings] or practices, [...] we must stop being silent in the face of the excesses of our times, and we must continue to preach the truth.”²⁶ In the same line of argument, the empirical evidence of this study leads me to believe and assert that promoting charismatisation within mainline Christianity in Africa would serve as an antidote for misleading theologies, teachings, and practices.

Lygunda’s thorough analysis reveals that misleading theologies in Africa originate from the practices and beliefs of African Traditional Religion. According to him, these theologies spring from different spiritual worldviews or spiritual realities that challenge African communities daily, causing most calamities to people. Unfortunately, most of these spiritual realities cannot be addressed through Western missional strategies. In the same vein, Kwiyani argues that “Western theology is not enough to address all theological issues challenging people in different contexts.”²⁷ In other words, Western mission strategies alone are insufficient to address all theological, contextual, and mis-siological challenges in the Global South.

Therefore, in Africa, people experience attacks of witchcraft regularly and thus engage in spiritual warfare. To help address these challenges, a *spirit-oriented* form of Christianity or *Missio Spiritus* is needed to meet people’s deepest needs and counteract the spread of misleading theologies. Mission contextualisation is the antidote; because contextualising mission strategies could help share a contextual gospel that resonates with the African context. One of the tools to contextualise mission strategies within mainline churches is charismatisation; by incorporating charismatic aspects into mainline Christianity in Africa, misleading theologies can be dispelled, and ways to teach and preach the gospel within the local context will be paved. As a contextual mission strategy, the charismatisation of Christianity is an antidote to *misleading teachings* and *practices* in Africa. Moreover, the charismatisation of mainline Christianity in Africa not only dismantles misleading theologies but also provides platforms to continue teaching and preaching the biblical truth in context. In this perspective, the charismatisation of mainline Christianity as a contextual mission strategy provides an antidote to misleading theologies.

Pastor Elisha Kissafi supports the assertion that the charismatisation of mainline Christianity in Tanzania, especially within the Lutheran Church in Dar es Salaam, is a mission strategy, an antidote to misleading theologies springing from the African spiritual worldview and propagated by a radical version of the prosperity gospel and some charismatic practices on social

26 Lygunda, “Essential Sources of Misleading Theologies,” 58.

27 Harvey C. Kwiyani, “The Holy Spirit in African Theology” *Transformed* 1, no. 1 (2011).

media. The extreme prosperity gospel teachings about material blessing or wealth accumulation as a reward for being generous are destructive and poisonous to people's spiritual growth. He argues that:

[...] I think that the charismatic worship services within the Lutheran Church in Dar es Salaam [...] are an antidote against the poisonous false teachings that the so-called man of God has fed people. For example, people who attend charismatic Lutheran services come from different denominations and have been taught different theologies. As they arrive at the Lutheran Church and participate in charismatic worship, they experience a similar worship atmosphere as in Pentecostal churches where they come from. Most develop the feeling of becoming officially registered, faithful, and committed members of the Lutheran Church. [...] This is how the integration of charismatic practices within the Lutheran Church would help as an antidote, counteracting or responding to the wave of false teachings or misleading practices in the community of Dar es Salaam, which has now highly affected much Christian faith with the misleading teachings, practices and beliefs of the prosperity gospel, as a script to accumulating wealth [...].²⁸

Therefore, it is advantageous that mainline churches in Dar es Salaam could use the same platform to preach the true gospel of our Lord Jesus Christ, especially since the Lutheran Church in Dar es Salaam has both analogue and digital platforms. The charismatic Lutheran worship services are available on YouTube, Facebook, and Twitter.

The practices of the prosperity gospel as *mafanikio gospel* and the other features of the charismatic movement within the Lutheran Church in Dar es Salaam have significantly contributed to the contextualisation of Lutheran traditions, practices, and identity. In short, my assertion is that integrating charismatic practices within the Lutheran Church in Dar es Salaam is a relevant mission strategy to counteract or stand against the false, misleading practices in the community of Dar es Salaam. This could be a way of participating or engaging actively in the fight against misleading practices and teachings for the Lutheran Church in Dar es Salaam.

28 Kissafi, Interview, 21st February 2021.

7.3 Charismatisation as a Mission Strategy to Promote the Growth of the Church

According to Gary L. McIntosh,²⁹ from a biblical perspective, church growth is everything related to bringing people who do not know Jesus Christ personally into fellowship with Him and encouraging responsible church membership.³⁰ There are different types of church growth, but in this study, particularly under this section, I will focus on two types of growth based on the empirical evidence collected through grounded theory methodology. During the interviews, Lutheran pastors and their members frequently mentioned two types of church growth identified as part of the quantitative effects of the charismatisation of ELCT-ECD as a mission strategy to promote increased membership. The two types of church growth were numerical and spiritual (organic).

7.3.1 *Numerical Growth*

Frank Damazio argues that numerical growth occurs when a congregation experiences an arithmetic or geometric expansion of people “by all means of people growth: biological, transfer, and conversion.”³¹ For instance, in 2011, Kimara Lutheran Parish in the ELCT-ECD had 850 members, and currently, after adopting charismatic features, it has more than 5000. With such a numerical increase, it is possible to identify or speak of church growth based on the aspects of growth encapsulated by McIntosh’s definition. Thus, one could say that the numerical growth of Kimara Lutheran Parish has both aspects, as highlighted by Damazio and McIntosh: arithmetic and spiritual growth.

Damazio’s definition of the church’s numerical growth includes three dimensions: *biological growth*, *conversion growth*, and *transfer growth*. Biological growth is the dimension of numerical growth experienced by a congregation when current members persuade their relatives to join the faith community.³² However, the children from these families must be old enough to become believers in Christ before being considered biological additions to the church’s growth. For example, within the ELCT-ECD, such children belong to the

29 Gary L. McIntosh is the President of the Church Growth Network and a Professor of Christian Ministry and Leadership at Biola University’s Talbot School of Theology.

30 Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids, MI: Baker Books, 2003).

31 Frank Damazio, *Strategic Church: A Life-Changing Church in an Ever-Changing Culture* (Grand Rapids, MI: Baker Publishing Group, 2015), 65.

32 Damazio, *Strategic Church*, 65.

confirmation class. After studying the small catechism for two years, they became biologically added as Lutheran members.

Conversion growth refers to the numerical growth dimension that involves mission outreach to the unsaved and establishing them as church members. This is a biblical and traditional mission approach to becoming a church member. Such dimension of numerical growth explains the expansion of a congregation due to the addition of new members through baptism after confessing Jesus as their Lord and Savior. The increase in new enrollments or new church converts determines this growth.³³

Transfer growth is a dimension of numerical growth characterised by the movement of Christians from one congregation to another for different reasons. It is worth noting that the congregation they join may not necessarily align with the traditions of the former one.³⁴ The implications of transfer growth are evident when one church increases its numerical strength to the detriment of another.³⁵ For example, the movement of Lutherans to Pentecostal churches contributes to the numerical growth of charismatic Pentecostal churches while causing the decline in membership of Lutheran Churches in Tanzania.³⁶ However, transfer growth can sometimes be synonymous with *proselytisation* or what Katabaro calls *sheep stealing*.³⁷

In contrast, Pastor Harvis Makaka disagrees that transfer growth could be a dimension of the numerical growth of a church. He criticised this assertion, saying that,

[...] You cannot attribute the increase in membership solely based on the transfer of members from one congregation to another. For instance, if these two congregations belong to the same diocese, one parish's membership may decrease while another increases due to members moving between parishes. Therefore, I believe that true numerical growth is reflected in the increase in new converts. Referring to the current situation in the ELCT-ECD because of charismatisation, the numerical growth of the charismatic Lutheran parishes is just a transfer of members from non-charismatic Lutheran congregations moving to charismatic Lutheran congregations, resulting in a decrease of membership of the former and an increase in the latter. Therefore, it appears that there is no reliable numerical growth due to integrating charismatic worship and prosperity gospel

33 Stefan Paas, "A Case Study of Church Growth by Church Planting in Germany: Are They Connected?" *International Bulletin of Mission Research* 42, no. 1 (2017).

34 Samuel A. Olaleye, *Strategies for Church Growth* (Lagos, Nigeria: Spirit and Life Equipping Ministries, 2012), 135.

35 Damazio, *Strategic Church*, 65.

36 Katabaro, "Who Challenges Whom?"

37 Katabaro, "Who Challenges Whom?"

teachings in the ELCT-ECD, but rather a transfer of members from one congregation to another.³⁸

In the above statement, Pastor Makaka denies that numerical growth through transfers of members from one parish to another could be a reliable tool to measure the growth of the ELCT-ECD, especially since it does not essentially account for any new addition in membership but a rotation of existing believers among different congregations within the same diocese, the ELCT-ECD.

Drawing from Pastor Makaka's assertion, the assumption is if mainline denominations in Tanzania continue to oppose the charismatisation of their worship services, the waves of charismatic Christianity will continue to be a push and pull factor for members of historical or mainline churches to constantly be moving from one denomination to another in search for teachings and worship services that address their most profound spiritual and contextual needs.

7.3.2 *Organic or Spiritual Growth*

According to Elmer Towns, according to Elmer Towns, the church's organic growth, internal growth, or spiritual growth refers to nurturing the church members.³⁹ In other words, organic growth involves nurturing a congregation, leading to its members' spiritual development and maturity. This is reflected in the gradual transformation of individuals into "maturity, transformation, and discipleship."⁴⁰

In the same line of argument, Samuel Olaleye, Theologian and rector of Baptist College of Theology Igede-Ekiti, Nigeria, asserts that without this type of growth, a church misses the *taproot for enduring growth*, for it reflects "the level and extent of growth of other segments of the church."⁴¹ While Olaleye described it as the "maturity dimension" of growth, Jim Mankin, a scholar and preacher, notes that organic, internal, and spiritual growth describe the spiritual formation and development of a congregation.⁴²

38 Makaka, Interview, 10th February 2021.

39 Elmer L. Towns and "The Relationship of Church Growth and Systematic Theology.," *Evangelical Theological Society* 29, no. 1 (1986), https://digitalcommons.liberty.edu/towns_articles/3/?utm_source=digitalcommons.liberty.edu%2Ftowns_articles%2F3&utm_medium=PDF&utm_campaign=PDFCoverPages.

40 Damazio, *Strategic Church*, 66.

41 Olaleye, *Strategies for Church Growth*, 122.

42 Jim Mankin, *The Four Dimensions of Church Growth*, podcast audio, Podcast audio, 00:23:36, accessed 03.10.2022, 1993, https://digitalcommons.acu.edu/prentice_meador_papers_audio/285/.

During my observation, I noticed that the members of the Lutheran parishes in the ELCT-ECD have experienced visible spiritual growth due to charismatic worship services. These services have created platforms such as Morning and Evening Glory, Lunch hour prayers, overnight prayers, praise and worship youth services, deliverance services, and seminars focused on prosperity, blessing, spiritual warfare, giving, and blessing. Additionally, more Lutherans are participating in personal fasting prayers, with some fasting for three, seven, 21, or 40 days. This practice has become common since the charismatization of some Lutheran parishes in Dar es Salaam. Pastor Alfred Mbamba, a charismatic Lutheran Pastor in the ELCT-ECD, affirms the impact of these activities on the church's spiritual growth, saying:

[...] In January, this year, 2021, the head office of the ELCT-ECD postponed many of our district office and the diocese's activities because many Pastors had planned fasting and prayer programs at the beginning of the year. Some planned 21 days of fasting, while others had 40 days of fasting and praying. So, the leadership of the Lutheran church in Dar es Salaam suspended their joint activities to allow the charismatic Lutheran parishes to carry on with their fasting program with their members. It has become a routine for many parishes in the Eastern and Coastal Diocese to have a fasting and praying program for 21 or 40 days. I think it is a sign that beginning the new year with fasting prayers is a way to ask for protection from God for the whole year. So [...]it looks like this charismatic worship has been formally allowed in the ELCT-ECD, although it is not officially declared or authorised.⁴³

From Pastor Mbamba's comments, it is clear that the leadership still does not allow the integration of charismatic practices and teachings. As a matter of fact, there is widespread influence of Pentecostal and charismatic revivals among Lutheran members in ELCT-ECD due to the extensive use of social media and individual testimonies.

"[Indeed], it is quite hard [...] to find [a Lutheran member in ELCT-ECD] that has not been influenced, even remotely, by the Pentecostal and charismatic revivals that have been going on in parts of the continent for decades."⁴⁴ Pastor Helena Macha shares the same opinion as the above assertion:

[...] people have increased their fear of God; they are more committed than before and are now awakened. They are not only Sunday Christians. They are spiritually sensitive and ready to hear God's Word and put it into practice, and they have become attentive. Before, the charismatic worship services were part of the Lutheran Sunday worship services when people could not even remember

43 Kissafi, Interview, 21st February 2021.

44 Kwiyani, "Pentecostal Theology," 287.

the day's sermon. They went to church just as a tradition inherited from their Lutheran parents. But now I think they have grown spiritually; they have this inner motivation to hear God's word and are interested to know more about the supernatural power of God, especially the works of the Holy Spirit.⁴⁵

Organic, internal or spiritual growth, as previously defined, reflects the gradual metamorphosis of a person into maturity, transformation, and discipleship. The practice of charismatic features, particularly the prosperity gospel within the ELCT-ECD, has impacted the spiritual growth of Lutheran members in the ELCT-ECD, according to the perspectives of Mbamba and Macha. It is important to note that the number of individuals saved at a meeting is unknown because the evidence of salvation is not displayed through weeping, praying, or reciting a creed. Instead, it is revealed through a life transformed by the power of the Holy Spirit.

7-4 Conclusion

This chapter highlights that the rise of charismatic Christianity in Africa is gradually influencing and reshaping Western missiology. According to the arguments and evidence presented, adopting charismatic practices within the ELCT-ECD is seen as a contextual mission strategy that promotes the Church's numerical and spiritual growth without perpetuating colonialism. Unlike the missionaries of the colonial period who imposed Western Christian doctrines and civilisation on African converts, charismatic mission strategies focus on proclaiming Christ and His power without imposing specific Western beliefs, leading to spiritual and numerical church growth. These strategies often involve spiritual practices such as fasting prayers, deliverance prayers, spiritual warfare, and using spiritual tools like the Bible, anointed oil, and water to help individuals overcome spiritual battles and ancestral curses and lead victorious lives. Consequently, many Lutherans have been drawn to Pentecostal churches, which has led to accusations of "sheep stealing" or members being taken from the mainline churches.

Practising charismatic Christianity in its missionary dimension in the ELCT-ECD has served as a mission strategy to address different missiological challenges, such as *proselytism* or *stealing of sheep* from historical churches by *Servant of God* or *mtumishi wa Mungu*, who is known for propagating misleading teachings and practices, through social media. Therefore, the

45 Macha, Interview, 20th February 2021.

charismatisation of the ELCT-ECD is none other than a mission strategy to bring back the stolen sheep and counteract misleading teachings and practices because this wave of false theologies in Africa cannot be dismantled.

In its missionary dimension, charismatic Christianity is the antidote to misleading theologies in Africa. Moreover, embracing and practising charismatic features and teachings in the ELCT-ECD has promoted the church's growth numerically and spiritually. However, the numerical change of the church through the transfer of members from one denomination to another or from a non-charismatic to a charismatic mainline parish within the same dioceses is inevitable for as long as charismatic Christianity remains the expression of African Christianity.

Charismatisation as a Transcultural Phenomenon

8.1 Introduction

The phenomenon of charismatisation as a transcultural encounter has implications for ecumenical relations. The blending of charismatic practices with traditional Lutheran worship has paved the way for fostering greater ecumenical learning and cooperation, as these practices often resonate with charismatic and Pentecostal communities outside the Lutheran tradition. Creating a bridge between diverse Christian expressions, the ELCT-ECD serve as a model for transcultural dialogue and mutual enrichment in the global ecumenical movement.¹

This chapter explores the charismatisation of the Eastern and Coastal Dioceses of the Evangelical Lutheran Church in Tanzania as a phenomenon that has resulted from different transcultural encounters. The arguments discussed here are based on various theories of transculturality, supplemented by empirical evidence from Lutheran pastors and members. These data were collected through interviews and analysed through grounded theory methodology. Since much of the historical background of the origins and spread of charismatic movements within the ELCT-ECD has been discussed in Chapter One, this chapter will explore transculturality from a different dimension and explain how the charismatisation of the Lutheran Church in Tanzania is a result of the transcultural encounter.

8.2 Charismatisation of the ELCT-ECD and Transculturality

Transculturality, according to Wolfgang Welsch, is a theory that explores cultural encounters, in which culture is something that does not separate but rather something that connects.² Without neglecting the fact that there may be some initial discrepancies at the melting point of the cultures. The implication

1 Biniel Eliufoo Mallyo, "The Growing Interest in Charismatic Experience as a Challenge to the Lutheran Doctrine of Justification in Tanzania, Northern diocese-Hai District" (MA thesis, Tumaini Makumira University, 2012), 5–11.

2 Welsch Wolfgang, "Transculturality-The Puzzling Form of Cultures Today," in *Spaces of Culture: City, Nation, World*, ed. Mike Featherstone and Scott Lash (London: Sage, 1999), 163.

is that when different cultures encounter, meet, or entangle, there is always a point of meeting or contact. As a result, the cultural boundaries between these cultures become weak and eventually disappear. In a similar argument, Edward Said made the same observation that: "All cultures are hybrid; none of them is pure; none of them is identical to a 'pure folk'; none of them consists of a homogenous fabric."³ This study uses this theory to explore the dynamic structure of human cultures to reveal internally differentiated and complex hybrid entities with unclear borders, which frequently exchange cultural material.⁴

The idea of transculturality was developed mainly by Wolfgang Welsch, who discussed the necessity of regarding culture as more than a combination of the familiar and the foreign.⁵ During such encounters, there is often a mutual exchange of cultural elements and beliefs, as a process of learning from each other mutually and thus embracing mutually the product of diversity. For example, this study on the impact of integrating charismatic practices within the Lutheran Church from a transcultural lens denotes that when the charismatic practices mix with the Lutheran traditions and practices, these two religious cultures meet. They entangle and become inseparable. Thus, the differences between the Lutherans, the Pentecostals, and the charismatics become very weak, often to the point of disappearing. As a result of this entanglement, a hybrid form of worship emerges within the Lutheran Church, which is neither Lutheran nor Pentecostal.

To better understand transculturality, it would be wise to contrast it with other sister terminologies, such as multiculturalism and interculturality. The terms *multiculturalism* and *interculturality* proceed from a traditional model that portrays cultures as self-contained, homogenous entities. According to this model, contact between cultures is analogous to two spheres bumping into or bouncing off each other. At the same time, the boundaries of these cultures remain rigid, and although information can be exchanged, no changes occur.⁶

Nevertheless, the idea of transculturality considers the internal complexities and constant variations of any culture and recognises the level at which cultures become inseparably linked. During transculturation, *subjects' lifestyles*

3 Edward W. Said, "Kultur und Identität Europas Selbstfindung aus der Einverleibung der Welt," *Lettre Internationale* 34 (1996): 24.

4 Welsch, "Transculturality," 193–95.

5 Welsch, "Transculturality," 205.

6 Welsch, "Transculturality," 196–97.

are no longer limited or defined by nationally based cultures.⁷ When transculturation occurs, categories, boundaries, and concrete distinctions such as *foreign* and *familiar* become frequently inaccurate, mainly due to the Globalisation of economic and communication systems. Hence, transculturality recognises both horizontal—valuing equality—and vertical—emphasising hierarchy—cultural differences within each society. It accounts for the dissolution and the strengthening of nationally and culturally based groupings and identities.⁸

Furthermore, “transculturality is found at the individual micro-level too, [for example], most of us [humans] are culturally hybrid.”⁹ Thus, “transcultural processes are not to be understood as planned, controlled, or supervised processes initiated”¹⁰ by a group of transcultural agents. Instead, they happen “rhizomatically.”¹¹ Criss-crosswise, local agents take over elements from other cultures and transform them, thereby creating something new.¹²

In fact, throughout human history, transculturality often occurred to varying degrees.¹³ It is a strong phenomenon which can positively and negatively affect cultures. In the past few centuries, different cultures have become so intertwined with each other, both politically and economically. Transculturality often occurs due to Globalisation, an interaction between societies and populations. It can either include the loss of cultural elements, the acquisition of cultural practices and evidence of another culture, or even the creation of new

7 Welsch, “Transculturality,” 67–68.

8 Welsch, “Transculturality,” 199.

9 Welsch, “Transculturality,” 199–200.

10 Welsch, “Transculturality,” 205.

11 The term “rhizome” originates from botany and describes a usually underground horizontal stem of a plant that sends out roots and shoots from its nodes. Deleuze and Guattari transferred the term into a frequently absorbed socio-political philosophical theory. See Gilles Deleuze and Felix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*. Minneapolis: University of Minnesota Press, 1987. According to Deleuze and Guattari, a rhizome is characterised by connection, heterogeneity, and multiplicity: Any point of a rhizome system can be connected to any other point. No point must come before another; thus, a rhizome is anti-hierarchical in structure. Further, a rhizome may be “shattered at a given spot but will start up again on one of its old lines or on new lines.” Summarised: “The rhizome is an accented, non-hierarchical, nonsignifying system without a General and an organising memory of automaton, defined solely by a circulation of states”.

12 “Criss-crosswise” means the fact of going across a place and back again many times, taking a different path each time. https://www.macmillandictionary.com/dictionary/british/criss-cross_3. Jahnel, “Global Learning Form the Perspective of Intercultural Theology/Ecumenical Learning from Mission, Contextual, and Inculturation Theology to Intercultural Theology (IKT),” 6.

13 Welsch, “Transculturality,” 196.

cultural material by combining different cultural aspects. According to Hock, it is not only reciprocal assimilation in the sense of including the cultural elements of “others” but rather a process that includes deculturation or loss, such as the recreation-neoculturation of cultural phenomena.¹⁴

The above arguments attest that the theory of transculturality adequately explains the impact of the practice of charismatic worship services within the ELCT-ECD rather than multiculturalism and interculturalism. As a transcultural encounter, cultural hegemony does not exist between transcultural subjects; this implies that during the charismatisation process of ELCT-ECD, there is no pure Lutheran culture or identity and no pure charismatic culture or practices. Charismatic Lutheran worship services result from various contextual and cultural entanglements. For example, on the one hand, Lutheranism has since the time of Martin Luther—500 years ago—experienced countless transformations. It has acquired different identities and adapted to fit into various socio-cultural contexts in Europe and Africa, for example, the charismatic Lutheran worship services in the ELCT-ECD. These are neither 100% Lutheran worship services nor 100% charismatic; rather, they are *hybrid charismatic Lutheran worship services*.

On the other hand, current charismatic movements in Tanzania do not originate from the 1906 Pentecostal events that manifested themselves in Acts 2:4–9 during the Azusa Street Revival in the early 1900s. Rather, they originate from the East African Revival Movement in the 1930s. Different African and Tanzanian cultural and traditional beliefs have shaped and reshaped African and Tanzanian Pentecostals, making them more appealing to Tanzanians, especially in the current context of postmodernity. The encounter between Lutheranism and Pentecostalism reflects an entanglement of two transcultural religious beliefs. Therefore, from a transcultural perspective, their mutual exchange of doctrines and practices has given birth to a hybrid Lutheran form of worship, bringing qualitative and quantitative impact to the ELCT-ECD. Moreover, applying the transcultural paradigm to explore a religious phenomenon can reveal an unknown cosmology.

For example, in the paper, “Religious Studies and Transcultural Studies,”¹⁵ Berg and Rakow explored the relationship between an emerging transcultural paradigm and the academic study of religion by discussing what a transcultural perspective can reveal, suggesting that this perspective unveils an unknown cosmology for those studying religions. As an illustration, they used the transcultural theory to re-read the history of the birth of Pentecostalism

14 Hock, “Religion als Transkulturelles Phänomen,” 71.

15 Berg and Rakow, “Religious Studies and Transcultural Studies,” 180–203.

from the Azusa Street movement. In other words, they used transcultural theory to investigate whether the emergence of the Azusa Street Revival movement was an American event or a transcultural episode. Their findings show the following:

Based on this transcultural way of re-reading the Azusa event, [...] we argue that from its very beginning, the Azusa revival was embedded in and facilitated by various translocal and transnational circuits of exchange, which had been established during the late nineteenth and early twentieth century by various evangelical missionary organisations.¹⁶

Berg's and Rakow's discoveries imply that the revival at Azusa Street was less of an American event than an inherently transcultural and translocal moment. Thus, it is evident that Pentecostalism as a global phenomenon results from the transcultural phenomenon during the encounter of different people with different cultural backgrounds. In the same vein, the author explored the history of the charismatisation of the ELCT-ECD by reconstructing it from a transcultural perspective to decenter the Western hegemony over Lutheran theology.

Henceforward, transculturality is regarded throughout this study as a mixture of different cultural beliefs that occurred during the encounter of more than one religion or denomination. Various scholars in this field support this study's perception and agree that transculturality is a theory that describes transformation processes during a multicultural or intercultural encounter. This process involves adaptation, assimilation, inculturation, enculturation, hybridisation, indigenisation, mutual exchange and flexibility of the practice of the new cultural elements.¹⁷ Therefore, this study uses the theory of transculturality, as described above in this section, to clarify the nature of the theologies and messages delivered through prosperity gospel teachings in the ELCT-ECD as one consequence of the three-fold encounter between Lutheranism, Pentecostalism, and African elements of spirituality in Tanzania.

8.3 Charismatisation as a Transcultural Phenomenon in the ELCT-ECD

The findings from the interviews with different Lutheran pastors within ELCT-ECD reveal different perspectives on the idea of integrating charismatic practices within the Lutheran church as the outcome of the learning process

¹⁶ Berg and Rakow, "Religious Studies and Transcultural Studies," 195.

¹⁷ Hock, "Religion als transkulturelles Phänomen," 71.

during transcultural encounters with Pentecostal and charismatic members on various interdenominational platforms. Based on the grounded theory methodology, I identified three effects: Fear of losing the Lutheran identity, building ecumenical networks with charismatic Pentecostals, and hybridising Lutheran worship services.

8.3.1 *Losing the Lutheran Identity: Practices and Traditions*

The phenomenon of charismatisation within the Eastern Coastal Diocese of the Evangelical Lutheran Church in Tanzania has brought about significant transformations in the church's practices and traditions, leading to concerns about the erosion of traditional Lutheran identity. One of the primary challenges faced by the ELCT-ECD is maintaining its doctrinal and liturgical purity amidst the burgeoning influence of charismatic practices.

Historically, the Lutheran Church has held steadfast to certain theological doctrines, most notably the doctrine of justification by faith alone (*sola fide*), which remains a cornerstone of Lutheran theology.¹⁸ However, with the influx of charismatic practices, there appears to be a shift in focus from traditional Lutheran teachings to more experience-based worship, which emphasises personal spiritual encounters and manifestations of the Holy Spirit. This shift is seen as a challenge to the traditional doctrine and liturgical practices, altering the very fabric of Lutheran worship.¹⁹

Several practices emblematic of the charismatic movement, such as speaking in tongues, healing services, and prophecy, are being increasingly incorporated into Lutheran worship services. These practices, while promoting a more vibrant and emotionally engaging worship experience, may overshadow traditional Lutheran rituals such as the Eucharist, liturgical readings, and hymns that have long been integral to Lutheran worship.²⁰ The inclusion of charismatic elements has been perceived by some members of the ELCT-ECD as a divergence from the conventional Lutheran liturgy, raising concerns about the dilution of its doctrinal purity.

Furthermore, the adaptation of indigenous Tanzanian musical traditions into Lutheran worship, which aligns with the transcultural nature of charismatisation, has had a profound impact on the church's identity.²¹ While this

18 Mallyo, "The Growing Interest in Charismatic Experience as a Challenge," 21.

19 Mallyo, "The Growing Interest in Charismatic Experience as a Challenge," 33.

20 Mallyo, "The Growing Interest in Charismatic Experience as a Challenge," 11.

21 Kassomo Athanas Mkallyah, "Indigenous Tanzanian Music Traditions in Roman Catholic Church and Changing Social Context," *Umma: The Journal of Contemporary Literature and Creative Art* (2022): 2.

integration fosters a sense of cultural relevance and inclusivity, it sometimes necessitates modifications in liturgical content to suit local musical styles and rhythms. The blending of traditional Tanzanian Lutheran music with Lutheran German hymns may result in a hybrid form of worship that diverges significantly from the conventional Lutheran music tradition, thereby contributing to the erosion of traditional Lutheran identity.²²

The influence of the charismatic movement also extends to the structure of worship services. Traditional Lutheran worship services are typically characterised by a structured liturgy and a predetermined order of worship. In contrast, charismatic services tend to be more spontaneous and less rigid, allowing for free-flowing expressions of faith and worship. This flexibility, while attractive to many congregants seeking a more dynamic worship experience, can lead to inconsistencies in worship practices and the gradual loss of the structured elements that define Lutheran worship.²³

Additionally, the emphasis on personal spiritual experiences and testimony in charismatic practices often shifts the focus from communal worship to individual expressions of faith. This individualisation of faith practices can undermine the communal and sacramental aspects of Lutheran worship that emphasise the collective experience of faith through the Word and Sacraments.²⁴ As more congregants gravitate towards charismatic expressions of faith, the traditional Lutheran emphasis on the means of grace as administered through the sacraments may be diminished.

Moreover, the adoption of charismatic practices has sometimes led to the introduction of new terminologies and theological concepts that are foreign to traditional Lutheran doctrine. For example, the charismatic emphasis on *spiritual warfare* and the frequent use of terms such as *deliverance* and *anointing marks* a departure from classical Lutheran language and theological constructs.²⁵ This divergence in language further exacerbates the sense of losing traditional Lutheran identity as the theological underpinnings of worship and practice evolve to accommodate charismatic influences.

It is also important to consider the sociocultural context within which charismatisation is occurring. The transcultural exchange facilitated by global Christian movements has played a pivotal role in introducing charismatic practices to the ELCT-ECD. This exchange not only involves the borrowing of practices but also the blending of theological perspectives, which can create

22 Mkallyah, "Indigenous Tanzanian Music Traditions," 18.

23 Mallyo, "The Growing Interest in Charismatic Experience as a Challenge," 55.

24 Mallyo, "The Growing Interest in Charismatic Experience as a Challenge," 61.

25 Mallyo, "The Growing Interest in Charismatic Experience as a Challenge," 47.

a syncretic form of worship that combines elements from various traditions. The resulting hybridity, while enriching in terms of cultural diversity, poses a challenge to the preservation of a distinct Lutheran identity.²⁶

Pastor Erve Kitowelo supports the assertion that the identity of the Lutheran Church in Tanzania has been affected by the integration of charismatic practices. He argues that:

[...] because of the practice of charismatic worship services within the ELCT-ECD, the identity of the Lutheran Church in Tanzania has been affected. From my understanding, the Lutheran Church's identity is mainly formed by the practices and traditions of what the church does and believes. [...] Each church has its own identity [...] Yes, the Lutheran identity, as I said, refers to the practices or rituals of a particular church. It involves the dressing code or style; all these are part of the Lutheran identity [...] For example, one of the most symbolic identities of the Lutheran Church in Tanzania is the Lutheran liturgical book, the *Tumwabudu Bwana*. This identity has been passed on from generation to generation, country to country, for more than 100 years since the establishment of the Lutheran Church in Tanzania–Dar es Salaam. So, Lutherans in Tanzania are known for their liturgical style of worship. Just like Muslims are also known for how they are used to worship Allah, Catholics also have their liturgical way of conducting their worship services. So, all these practices constitute a specific church's identity.²⁷

Pastor Kitowelo's narrative affirms the effect of charismatic Christianity on Lutheran identity and describes what he means by the identity of the Lutheran Church in Tanzania. According to him, Lutherans' identity relates to the practices, traditions, rituals, and liturgical symbols passed on and preserved from generation to generation since the German missionaries established the Lutheran Church in Tanzania.

Furthermore, in the same line of argument, Pastor Harvis Makaka unfolds in the narrative below the extent to which the identity of the Lutheran church in Tanzania, its practices, and traditions are affected by charismatic Christianity. He states that:

[...] Since the integration of charismatic worship services in the ELCT-ECD [...], the Lutheran Church's identity has practically been affected by the teachings and the integrated charismatic practices. The Lutheran Church in Dar es Salaam is gradually losing its identity. Although the internal and administrative structure of the Lutheran Church, including the doctrinal identity, are still untouched,

26 Alexander Klyashev, and Sadikov, Ranus "Syncretism and Identity: The Integration of Lutheranism among the Mari People of Bashkortostan, Russia," *Journal of Contemporary Rituals and Traditions* (2024): 1–13.

27 Kitowelo, Interview, 08 February 2021.

maintained, and preserved. But most of our practices, liturgy and style of leading the worship services have become too Pentecostal due to the integration of charismatic worship services.[...]Yeah, it is evident that most of the charismatic Lutheran pastors don't use the pulpit to preach the gospel; they come out of the pulpit and move amid the people all around the church, and sometimes even the Lutheran garments are now like just a kind of any uniform that we dress just for formality; just like a military service uniform. This is how our identity has been practically affected more than doctrinal identity. Moreover, I have observed that our charismatic Lutheran pastors prefer to dress in expensive suits to look more like independent charismatic preachers.²⁸

Furthermore, Pastor Makaka argues on the doctrinal identity and administrative structure:

Practically, the Lutheran Church in Dar es Salaam has been affected by the charismatic practices [...]; however, the doctrines are still preserved; at least, I dare to say that we are doing our best to protect our dogmas. Unfortunately, the charismatic practices and rituals have already overtaken the Lutheran methods in the worship services [...]; you can see for [example]how our liturgy is turning into charismatic worship services; the prayers and songs are all charismatic.²⁹

Against Pastor Makaka and Pastor Kitowelo's assertion, Pastor Helena Macha argues that the charismatisation of Lutheran worship is a transcultural encounter. She says,

[...] The integration of charismatic worship services is a threat to the identity of Lutherans in Dar es Salaam, although people testify that they are blessed to have such worship services. So, I find that to be fine if that is what Lutherans in Dar es Salaam need [...] However, if we decide to accommodate the charismatic practices in our liturgy, let it be part of our fellowship groups' worship services after our regular Sunday services. Though it is a challenge, I know. I wish to keep preserving our Lutheran traditional services [...]. But the truth is what is happening currently in the ELCT-ECD is not our way of handling Pastoral issues. It is not how we are used to; it is like Pastors are being persuaded to respond to their members' demand; the demand of the people now drives [...] the Lutheran pastors' ministry. [...] I can say that is something that ... that it is a wrong approach to doing God's work. Lutheran members now favour charismatic praise, worship, and preaching styles. We no longer use the pulpit, as we were taught at Makumira University. So, this is the problem that I am trying to raise awareness of [...] that there is something wrong since the charismatic worship services have been practised within the ELCT-ECD and that the leadership of the Lutheran church in

²⁸ Makaka, Interview, 10th February 2021.

²⁹ Makaka, Translated WhatsApp call interview, 10th February 2021.

Dar es Salaam needs to address and structure these worship services if we do not want to lose our Lutheran identity in the future.³⁰

Pastor Macha said before concluding the interview, “as you can see, there are mixed feelings about the charismatic way of worship,”³¹ She further argued that “[...] some Lutheran members and pastors do not appreciate this form of worship.”³² In addition, he stated

I can assure you that many people do not accept this integration of charismatic practices because they are not blessed by how Lutheran traditions and practices have changed. I am one of those who are against such worship services. I remember I worked at Kijitonyama before travelling abroad for studies; I was there before the charismatisation of this parish. Now I receive different calls from people asking me about the sudden changes at Kijitonyama, saying, ‘Pastor, what is happening to our Lutheran liturgy?’ [...] some Lutheran members called to complain. Some even decided to move out of Kijitonyama, leaving behind the charismatic Lutheran worship services and moving to traditional Lutheran parishes like Azania Front Lutheran parish, where the Lutheran liturgy and identity are kept and observed.³³

From Pastor Macha’s statement, it is evident that she, like many other Lutheran pastors in ELCT-ECD, is very concerned about the future of the identity of the Lutheran Church in Tanzania. Thus, they criticise the charismatic Lutheran worship services. Pastor Macha further argues that:

I cannot entirely agree with the integration of charismatic practices within Lutheran worship services. I instead wish to preserve the traditions of the Lutheran Church in Tanzania. I remember that the Lutheran church in Tanzania had a better approach to accommodating the charismatic worship services and made it part of the fellowship prayer groups. These prayer groups usually gather after the regular Lutheran worship services on Sundays. So, I think instead of integrating these charismatic worship services, making them part of the Lutheran Sunday services. For me, the Lutheran Sunday services should not be invaded; they should remain purely Lutheran. [...] If we need to accommodate charismatic practices, let them be part of our fellowship prayer groups. However, we still need, as Lutherans, to agree on which practices to be accommodated within the ELCT-ECD [...].³⁴

30 Helena Macha, a Pastor in the ELCT-ECD, 10th February 2021, a transcribed WhatsApp call in-depth interview with the researcher in Bochum.

31 Macha, Translated WhatsApp call interview, 10th February 2021.

32 Macha, Translated WhatsApp call interview, 10th February 2021.

33 Macha, Interview, 10th February 2021.

34 Macha, Interview, 10th February 2021.

Based on the argument above from Pastor Kitowelo, Pastor Macha, and Pastor Makaka, the research argues that it is evident that during the process of the charismatisation of the ELCT-ECD, or the transcultural encounter between Lutheranism, Africanism, and Pentecostalism, some of the elements of the identity of Lutheran traditions, dogmas, doctrines, and practices are de-territorialized and even eliminated while charismatic features like the teachings of prosperity, deliverance, praise and worship, charisma and spirit baptism are re-territorialized.³⁵ Therefore, charismatic Lutherans must restructure their doctrines and traditions to adopt charismatic practices. The same applies to Pentecostals engaged in transcultural networks with Lutherans, who will have to experience de-territorialization and re-territorialization during the mutual exchange.

8.3.2 *Hybridisation of the Lutheran Worship Services*

The phenomenon of hybridisation within the Eastern Coastal Diocese of the Evangelical Lutheran Church in Tanzania is characterised by the integration of diverse cultural and liturgical elements into traditional Lutheran worship practices. This process reflects the transcultural dynamics influencing the church's worship services, significantly reshaping its liturgical identity. The amalgamation of various cultural components into the sacred space plays a crucial role in addressing the spiritual needs of a multicultural congregation.

Hybridisation in the context of ELCT-ECD encompasses the blending of indigenous Tanzanian musical traditions with classical Lutheran hymnal practices. The incorporation of traditional Tanzanian music, instruments, and dance into worship services exemplifies this trend. This research indicates that the inclusion of indigenous Tanzanian music traditions in worship services not only helps congregants feel more connected to their cultural heritage but also fosters a sense of communal worship and engagement.³⁶ This approach contrasts with the historical trend where Indigenous musical forms were often marginalised in favour of Western hymnody.

The process of hybridisation is also evident in the integration of gospel music and contemporary worship songs within the liturgical framework. This development reflects the broader global influence of the Praise and Worship movement, which emphasises an emotive and participatory worship style.³⁷

35 Wolfgang, "Transculturality," 198.

36 Mkallyah, "Indigenous Tanzanian Music Traditions," 1.

37 Gertrud Tönsing, Cas J. Wepener, and Cas Vos, "The 'Cognitive' and the 'Emotive' Component in Christian Songs: Tracing the Shifts in Traditional and Contemporary Songs," *Verbum Et Ecclesia* 36 (2015): 1.

The balance between cognitive theological content and emotive worship experiences is crucial for maintaining the integrity of the Lutheran tradition while accommodating new worship practices.³⁸

The hybridisation of worship services in ELCT-ECD is a dialogical process in which various cultural voices and theological perspectives converge. The inclusion of different Tanzanian ethnic musical traditions, such as those of the Sukuma, Wahehe, and Nyamwezi, alongside Lutheran liturgical elements, illustrates this convergence.³⁹ This blending process not only enriches the worship experience but also serves as a form of cultural preservation and adaptation within the church.

Moreover, the use of indigenous music in worship extends beyond mere performance. It involves the adaptation of traditional songs to fit the liturgical context, where melodies and rhythms remain unchanged, but lyrics are modified to align with Christian themes.⁴⁰ For instance, traditional songs used in birth rituals have been repurposed to celebrate Christian events, demonstrating how cultural symbols are reinterpreted within a new religious framework.

Hybrids have existed throughout history. They are prominent today, especially where religious pluralism coincides with religious freedom, and many hybrids have emerged; for example, Yoga is an example of this phenomenon.⁴¹ A lot has been said about the hybrid theory. For example, the *Open Education Sociology Dictionary* defines cultural hybridisation as a “[...] process by which a cultural element blends into another culture by modifying the element to fit cultural norms.”⁴²

Based on the above working definitions of *hybridisation*, charismatic Lutheran worship services within the ELCT-ECD are the result of the hybridisation of different worship rituals from various religious worship rituals. This hybridisation, as a transcultural phenomenon, resulted from the blending of some Lutheran liturgical practices with charismatic or spirit-filled worship practices and African Traditional religious worship rituals.

Transcultural encounters could also hybridise individuals, cultures, and religious beliefs and practices. For example, this hybridisation within the ELCT-ECD is evident through one of the charismatic Lutheran worship services whereby a Lutheran Pastor invites Pentecostal pastors to teach and lead

38 Tönsing, “The ‘Cognitive’ and the ‘Emotive’ Component in Christian Songs,” 2–3.

39 Mkallyah, “Indigenous Tanzanian Music Traditions,” 4–7.

40 Mkallyah, “Indigenous Tanzanian Music Traditions,” 6.

41 Peter L. Berger, “Religious Hybrids,” *The American Interest* (2016), <https://www.the-american-interest.com/2016/06/01/religious-hybrids/>.

42 Macha, Translated WhatsApp call interview, 10th February 2021.

the worship services together, indicates that there is a transcultural process through a mutual exchange that is happening, especially at the dimension known as social transculturality. The findings reveal that this hybridisation of the Lutheran worship services has affected the Lutheran identity. When asked about the impact of the hybridisation of the Lutheran worship services because of Charismatisation, Lutheran pastors during the interview had different perspectives about the charismatisation of the ELCT-ECD. For example, Pastor Andreas Mwaikula expresses his point of view in the narrative below that:

[...] There are both negative and positive impacts. The first impact I can see, which is positive, is that this integration is enabling us to serve the second generation of Lutherans, a generation born in a very multicultural and intercultural context—a generation born in a time when the church faces the challenge of false teachings. At a time when historical churches are challenged with the loss of their members to charismatic movements and prosperity gospel churches [...], this generation knows little about their Lutheran traditions [...], I think the charismatic worship services could offer platforms to serve this hybrid generation of Lutherans, who are hybrid; in Swahili *Wakristo chotara*, they are neither Lutherans nor charismatics. [...] I believe the charismatic worship services will give Lutheran pastors more platforms to minister to this new generation of Lutherans. For me, the Lutheran hybrid worship services will provide us with platforms to fit into the current society because of the hybrid worship services. So, having this hybrid form of worship will help us contextualise our Lutheran worship services to address the deepest needs of our members. [...] The Eastern and Coastal Diocese is going through a transitional phase of embracing changes, which requires learning and sharing. Thus, adopting the hybridisation of the Lutheran worship services opens space for negotiating, rethinking, and reflecting on our practices and traditions as Lutherans [...].⁴³

Nevertheless, some Lutheran pastors rejected this new form of worship and insisted on maintaining their traditional Lutheran worship. However, the above narrative seems to support the initiative of the charismatisation of Lutheran worship services and thus supports the Lutheran hybrid worship services. The hybrid nature of worship services also facilitates a form of transcultural ecumenical learning. The exchange of liturgical practices and musical traditions among different Christian denominations promotes a shared understanding and mutual enrichment.⁴⁴ However, this process of hybridisation is not without challenges. There is a tension between preserving the core

43 Andrea Mwaikula, a pastor in the ELCT-ECD, 8th February 2021, a transcribed WhatsApp call in-depth interview with the researcher, Bochum.

44 Leena (2023). Lampinen, "Choral Music and Identities in Tanzania," *Trio* (2023): 4–5.

elements of Lutheran identity and accommodating new cultural expressions. The risk of losing traditional Lutheran practices and the fear of diluting theological content are legitimate concerns.⁴⁵

The Lutheran church in Tanzania has demonstrated adaptive capacity, showcasing a dynamic and resilient faith community capable of navigating complex situations. By integrating diverse worship styles, congregations are encouraged to adopt a broader ecumenical perspective, promoting unity within diversity. Pastor Mwaikula, one of the promoters, in contrast to the above argument, argues that,

Hmm ... of course, the negative impact of being in this stage of hybridity is that the hybrid Christians lack a firm position in their faith. They don't know how exactly to express their Christian faith. It is no wonder that the hybrid Lutherans believe in the practice of salt and the use of anointed oil, and at the same time, they also believe in the Creeds and dogmas of the Lutheran faith. As a Lutheran pastor in this young generation, it isn't easy to practice these hybrid worship services. I find it very difficult to maintain our identity honestly now. Worse is that in the struggle to be charismatic and remain Lutheran simultaneously, we are losing some of the Lutheran traditions and practices. For example, in most of our services, I mean our Lutheran worship services, we forget to use the Lutheran hymn book to follow the Lutheran liturgy. Instead, we use charismatic liturgy with rituals that appeal to our members. If we want to accommodate both worship styles, we must accept losing some of our Lutheran practices and traditions; this is the price of maintaining the hybrid form of worship within the Lutheran Church.⁴⁶

It is clear from both arguments of Pastor Mwaikula that the hybridisation of the Lutheran worship services as one of the results of the transcultural encounters during the process of the charismatisation of the ELCT-ECD is, on the one hand, informing well the contextualisation of Lutheranism in Tanzania, especially in Dar es Salaam. Still, on the other hand, this hybridisation of Lutheran worship services threatens the identity of the Lutheran Church in Tanzania, especially in Dar es Salaam. Hence, the hybridisation of the Lutheran worship services is still a contested issue among Pastors within the ELCT-ECD.

8.3.3 *Promoting Transcultural Ecumenical Learning Networks*

Based on Welsch's concise summary, "transculturality promotes not separation, but exchange and interaction."⁴⁷ In the *Multicultural Kingdom*, using the theology of the body, Kwiyani describes the mutual learning process as an

45 Tönsing, "The 'Cognitive' and the 'Emotive' Component in Christian Songs," 2.

46 Mwaikula, Interview, 21st February 2021.

47 Welsch, "Transculturality: The Changing Form," 193.

illustration of the post-colonial global learning process between European and African, European and Asian, and African and Asian as a reciprocal exchange process. He states that:

God has given the body gifts that are scattered around the world. Life is made possible through the mutual exchange of body parts functioning together – interaction between European and African, European and Asian, African and Asian, etc. Every member has something for the whole world, but no member has everything it needs, only a portion. Africa has something, and Europe has something – the parts need to come together so we can be glued into one body.⁴⁸

Kwiyani's argument concurs with the description of a transcultural learning process as a process of mutual learning and exchange that often happens during a multi- and intercultural encounter. Kwiyani, during his interview with *Vista Journal* co-editor, argues that:

All our expressions of Christianity are culturally shaped. We need to understand that. That allows us to recognise and respect other people's cultures and allows us [...] to create a new multicultural context that enables the culture to thrive. It also lets us come together to enjoy what each other has to offer.⁴⁹

Drawing from observation, Pastor Alfred Mbamba supports Kwiyani; during our interview session, he explained how the charismatic Lutheran worship services have provided platforms for a transcultural learning process to take place. He argues that,

[...] It is essential to encourage lay members to participate in evangelism and mission activities. Because their massive participation and willingness to donate their time, professions, and talents to make sure they support God's mission in both analogue and online sessions is essential to church growth. For example, the online services have strengthened our network and promoted the spirit of teamwork with our partners and friends from other denominations in South Africa, Kenya, and Zambia. [...] One of many impacts of the charismatic worship services on the Lutheran church and its members is that they have brought together Pastors and lay members to work as a team. They are working as members of one body of Christ, united. In addition, they all bring together their talents, such as those experts in advertisements and IT services, giving their time to do the advertisements to make it possible to have online digital services.⁵⁰

48 Harvey C. Kwiyani, *Multicultural Kingdom: Ethnic Diversity, Mission and the Church* (London: SCM Press, 2020).

49 Harvey Kwiyani, "Introducing Harvey Kwiyani," *Vista Journal* (2021), <https://evangelicalfocus.com/vista-journal/14081/introducing-harvey-kwiyani>.

50 Mbamba, Interview, 9th February 2021.

Based on the above argument, Katabaro's concept that "there are things that we cannot understand about the charismatic-Pentecostals without experiencing them personally [thus] without an encounter with the charismatic-Pentecostals we will end up with prejudices and misconceptions about them."⁵¹ Therefore, Katabaro suggests that "forums are needed even at the grassroots in congregations if we need a positive ecumenical partnership with charismatic Pentecostals."⁵²

8.4 Conclusion

This chapter explored how the charismatisation of Christianity in Tanzania offers different platforms for African Christianity to address contextual issues, promote transcultural networks and mutual exchange, engage mission in context, embrace and acknowledge diversities, and promote hybridisation. Thus, the hybridisation of the Lutheran worship service is not only a result of mutual exchange but also a blending of different religious worship rituals and practices to create a style of worship that fits into the context of Africans. This style of worship aims to address the most profound need of people, implying that theological hybridity is both a transcultural and contextual phenomenon.

The process of charismatisation within the Lutheran Church in Dar es Salaam represents a salient example of a transcultural phenomenon manifesting through religious transformation and adaptation. This concluding section aims to synthesise the diverse threads explored throughout this chapter, focusing on how the integration of charismatic elements has impacted the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania. It also seeks to encapsulate the broader implications for transcultural engagement within the context of global Christianity.

The integration of charismatic practices into the ELCT-ECD marks a significant departure from traditional Lutheran liturgy and doctrine, illustrating a complex interplay between local cultural contexts and global religious movements. The charismatic movement within the Lutheran Church is not an isolated event but reflects wider trends observed across different Christian communities worldwide, notably within Pentecostalism and other charismatic movements. This integration has led to a gradual loss of traditional Lutheran

51 Katabaro, "Who Challenges Whom?" 8.

52 Katabaro, "Who Challenges Whom?" 2-3.

identity as the church incorporates more ecstatic worship styles, healing services, and exorcisms closely aligned with Pentecostal practices.⁵³

This transformation can be seen as a form of hybridisation where traditional Lutheran worship is increasingly infused with charismatic elements, creating a unique blend that resonates with the local cultural milieu. The concept of hybridisation is crucial for understanding transcultural dynamics in action. This study shows how, in Dar es Salaam, charismatization as a transcultural phenomenon involves adopting practices that were not originally part of the Lutheran tradition but have become important due to the influence of a wider audience. This promotes inclusivity and dynamism in worship.

The ELCT-ECD plays a crucial role in promoting transcultural ecumenical learning networks by embracing charismatic elements. This allows the church to connect traditional denominations with charismatic, more dynamic expressions of faith. These connections help foster mutual learning and growth among different Christian traditions, leading to reciprocal and enriching transcultural exchanges. This reflects a broader trend of convergence within global Christianity.⁵⁴

Furthermore, incorporating charismatic practices within the Lutheran framework reflects Tanzanian society's broader social and economic transformations. The neo-Pentecostal emphasis on spiritual warfare, deliverance, and prosperity resonates with many Tanzanians navigating the challenges of modern economic realities. This alignment is evident in the charismatic Lutheran parishes sampled in this study. These parishes have successfully melded traditional beliefs in witchcraft and spiritual forces with Christian teachings to address socio-economic and spiritual needs.⁵⁵

The transcultural phenomenon of charismatisation in the ELCT-ECD also underscores the importance of understanding local contexts and cultural beliefs. Adapting charismatic elements has provided a framework through which the church can address fears and spiritual concerns, such as witchcraft and ancestral curses, within a Christian theological framework. This effectively

53 Leonard Mbonile, and Ernest, Kayombo "Assessing Acceptability of Parents/Guardians of Adolescents Towards Introduction of Sex and Reproductive Health Education in Schools at Kinondoni Municipal in Dar es Salaam City," *East African Journal of Public Health* 5, no. 1 (2008).

54 Päivi Hasu, "The Witch, the Zombie and the Power of Jesus: A Trinity of Spiritual Warfare in Tanzanian Pentecostalism," *Suomen Antropologi: Journal of the Finnish Anthropological Society* (2009).

55 Mbonile, "Assessing Acceptability of Parents/Guardians of Adolescents Towards Introduction of Sex Education," 31.

makes the church a relevant institution in addressing both spiritual and physical needs, thereby enhancing its position within the community.⁵⁶

While the process of charismatisation has brought significant changes and growth within the ELCT-ECD, it has also sparked discussions about the balance between retaining traditional Lutheran doctrine and embracing new charismatic influences. This delicate balance reflects the ongoing negotiation between preserving denominational identity and engaging with dynamic, culturally relevant expressions of faith. Such negotiations are crucial in ensuring that the church remains a relevant and influential entity within the constantly evolving landscape of global Christianity.

56 Hasu, "The Witch, the Zombie and the Power of Jesus," 13.

Transformative Effects of Charismatisation of ELCT-ECD

9.1 Introduction

The integration of charismatic practices within the ELCT-ECD signifies a broader religious shift towards a more adaptive, expressive, and culturally entuned Christianity. This chapter delves into the qualitative and quantitative transformative effects on the church, the impact on individual lives within the community, and the continuity of ATR beliefs and practices. By carefully examining these aspects, we aim to gain a comprehensive understanding of the transformative impact of charismatization within the ELCT-ECD, with the intention of offering valuable insights into the evolving landscape of contemporary African Christianity.

The transformative effects of charismatic Christianity on ELCT-ECD developed in this section are one of the themes generated through grounded theory methodology. Hence, this chapter describes how Lutheran members and pastors have experienced the transformative effects of the prosperity gospel in the church and their lives. During the interviews, participants had exciting questions related to the prosperity gospel, for example they often questioned whether purchasing an extravagant car for their spiritual leaders was morally acceptable. What is wrong with donating money as a way of expressing one's gratitude for what God has done for them? Is not God the one who gives people the power to become wealthy and the ability to achieve success? What is false about the prosperity gospel?

Therefore, to engage with these questions and the research questions of this study, this chapter addresses and discusses some of the above questions from different theological perspectives. It also provides empirical evidence from the interviews to illustrate how Lutherans perceive the transformative effects of the prosperity gospel redefined as *mafanikio gospel*.

9.2 Transformative Effects of Prosperity Gospel in the ELCT-ECD

The findings reveal that the transformative effects of the prosperity gospel experienced within charismatic congregations in the ELCT-ECD begin with

inner transformation and then later impact the other aspects of life, such as social, psychological, and economic. It starts with an individual change and later impacts the whole society around them. Wonsuk Ma argues in the same vein:

[For] megachurches [to be able to] maintain their vitality and distinctiveness as Pentecostal/Charismatic congregations; their message should enable people to transform their lives and society. Such transformation can be accomplished only to the extent that the churches constantly rely upon the work of the Holy Spirit. They also need to be diligent, as they have been, in learning the Word and committing themselves to prayer. The transformation will begin in the members' lives, and their exemplary lives will challenge their community and eventually result in social change.¹

Referring to Wonsuk Ma's argument, it is obvious that the strength and uniqueness of charismatic congregations are grounded in their dependability on the power of the Holy Spirit for guidance and empowerment. What matters is their commitment to learning and practising the Word of God. Fostering the desire to learn the Word of God increases the chance to prepare the hearts of their members to be receptive and allow the prosperity gospel's teachings to address their deepest needs. The result of such an approach to Bible study brings individual transformation and, later, social transformation. The more transformed individuals are in a society, the more their exemplary lives affect that society and result in social transformation, therefore, there is no social transformation without individual transformation. Two dimensions of transformative effects were identified during the interviews with Lutheran members and pastors. In the following section, these dimensions are discussed in detail.

9.2.1 *Qualitative and Quantitative Transformative Effects on the ELCT-ECD*

Charismatic Christianity, as the third wave of spirit-oriented Christianity, has remarkably impacted African Christianity, especially within the mainline denominations in East Africa, particularly Tanzania. This section examines how charismatic Christianity has affected the lives of Lutheran members in Dar es Salaam. It also describes the contribution of charismatisation to the development and growth of the ELCT-ECD as a religious institution.

The findings reveal that the ELCT-ECD has experienced transformative effects at different dimensions. It has undergone qualitative and quantitative

¹ Ma and Ma, *Mission in the Spirit*, 5–7.

transformations in practising charismatic worship services, especially prosperity gospel teachings redefined as *mafanikio gospel*.

9.2.1.1 Quantitative Transformative Effects of *Mafanikio Gospel*

Quantitatively, the proliferation of the *mafanikio gospel* within the ELCT-ECD has led to significant changes in church growth, attendance, and financial contributions. The prosperity gospel, redefined as *mafanikio gospel*, teaches a biblical motivational message that prompt people to trust in God, work hard, live a transformed life, and be good stewards of God's blessings. Building on the empirical evidence, this gospel has proved to be a powerful draw, leading to increased church attendance and membership. This growth is reflected in the expansion of church infrastructure, including constructing larger worship spaces, acquiring modern technological equipment for services, and initiating various developmental projects under the church's auspices.

However, based on the responses from both traditional and charismatic Lutheran pastors during the interview, despite their disagreements, the teachings on prosperity and the practice of charismatic worship services have positive and negative transformative effects on the Lutheran Church in Dar es Salaam.

Empirical data in this study reveal how the increase in membership reflects a quantitative transformation within the ELCT-ECD. This implies that the financial landscape of the Lutheran Church in Dar es Salaam has also seen considerable changes. The emphasis on tithing and offerings, often linked to acts of gratitude and a sense of responsibility or stewardship, has led to an increase in financial contributions from congregants. These contributions have induced the church to undertake various infrastructural and social projects, further enhancing its visibility and appeal.

In other words, the numerical growth of Lutheran members automatically increases the church's income, empowering it to have a sustainable income to fund its mission activities, Diakonia work, and developmental projects. For example, the charismatic parishes in the ELCT-ECD are vital, strong, active, and have a sustainable income to run their parish activities. As a result, the charismatic Lutheran parishes have become more financially self-sufficient. Pastor Alfred Mbamba's statement supports this claim:

[...] the parishes practising charismatic worship services within the ELCT-ECD have experienced a financial increase. There is an increase in the collections of every Sunday service. These parishes also have an overflow of membership. They have economic sustainability; for them, money is not an issue. I believe it is because of the adoption of charismatic worship services. Compared to other parishes within the ELCT-ECD that have decided to remain traditional

and traditional Lutherans that did not embrace the changes, they have financial problems and are decreasing membership. They cannot engage in developmental projects, like investing in commercial buildings, because they are financially limited.²

However, this increase in financial contributions comes with complexities. The heavy focus on financial giving can place undue pressure on congregants, compelling them to contribute beyond their means in the hope of receiving God's divine blessings and experiencing transformative effects. This financial strain can lead to social and economic challenges for individuals and families within the church community. Furthermore, the accumulation and management of these resources necessitate transparent and ethical stewardship to avoid potential abuses and ensure that the funds are used for the intended purposes of communal upliftment and not personal enrichment of church leaders.

Pastor Erve Kitowelo finds it ridiculous and sad that the church must use prosperity gospel to increase church income. Depending too much on membership offerings or donations as the vital source of income of the church does not guarantee financial sustainability in times of crisis like War or pandemic lockdowns, argues Pastor Kitowelo.³ He is against collecting church income in this modality; hence, the ideology of “no church service, no church income, no money” limits the church to exploring other fundraising strategies.

Pastor Kitowelo believes that it was because of fear of losing church income that probably some church leaders in Tanzania requested the late President John Pombe Magufuli to at least allow people to continue going to church so that the church can continue to gather collections from members and sustain their financial income during the COVID-19 pandemic.

In the same line of argument as Pastor Kitowelo, Pastor Harvis Makaka rejects the claim that Charismatisation has quantitative transformative effects on the Lutheran Church in Dar es Salaam. He argues that there is no quantitative transformation in increasing membership but rather a transfer of Lutherans members from a *non-charismatic Lutheran parish* to a *charismatic Lutheran parish* within the same diocese.⁴ In addition, Pastor Makaka argues what charismatic Lutheran pastors see as a quantitative transformative effect is not realistic. According to Pastor Makaka,

[...] You can't really say that the membership increase in ELCT-ECD is because of the prosperity gospel. From what I've seen, one parish in the same diocese is

² Mbamba, Interview, 9th February 2021.

³ Kitowelo, Interview, 8th February 2021.

⁴ Makaka, Interview, 10th February 2021.

losing members, while another one is gaining because of people moving from the first parish. [...] For me, the real quantitative transformation or numerical growth comes from the increase of new converts, not just from people switching between parishes in the same diocese, especially from non-charismatic Lutheran parishes to a charismatic one. That's why the number of non-charismatic parishes is going down while the number of charismatic ones is going up. It seems like there's no significant change due to charismatic worship services and preaching about prosperity. It looks like people are just drawn to certain pastors and their personality cult. So, what is happening is that there is just a shift from one parish to another; people are just attracted because of the personality cult of certain Pastors and their celebrities.⁵

The statement of Pastor Kitowelo supports Pastor Makaka wondering that,

[...] I keep asking myself whether these people, who gather in massive in these charismatic worship services, are in search of salvation or they want to see Jesus performing wonders in their lives. So, these are the things we need to consider when discussing quantitative transformation. It's not a matter of having many followers rather than disciples. It's a matter of what is the motive behind such a gathering. What motivated these people to come into mass?⁶

The discussion on the transformative effects of Charismatisation in the ELCT-ECD is still a bone of contingency. Although Pastor Alfred Mbamba's statement has been contested by Pastor Harvis Makaka and Pastor Erve Kitowelo's arguments, these three pastors disagree on the assertion that the numerical growth of members could reflect quantitative transformation of the church due to *mafankio gospel*. Their perspective supports the argument raised in chapter seven of this study related to different dimensions of the church's growth. Numerical growth through the transfer of members is still questionable to be a reliable tool to measure the church's quantitative transformation or numeric growth.

9.2.1.2 Qualitative Transformative Effects of *Mafankio Gospel*

On the other hand, the conversation on qualitative transformative effects of practising charismatic features within the ELCT-ECD reflects transformation because of acknowledging the good news of salvation through Jesus Christ. It is based upon God's supernatural act that secures eternal life. Such transformative effects happen whenever a sinner becomes a "new creature" in Christ. The sinner who was once 'dead' is made 'alive' like Zacchaeus, once a sinner, a tax-collector became a pure and innocent man after his encounter

⁵ Makaka, Interview, 10th February 2021.

⁶ Kitowelo, Interview, 8th February 2021.

with Christ, who saw the goodness in him and acknowledged him as a son of Abraham, who also deserves salvation. In response to Christ's unconditional love, Zacchaeus expressed his gratitude by becoming a new person in Christ (Romans. 6:13; Ephesians. 2:15; 5:8).

Through the teachings of prosperity gospel in African Christianity, people are taught how 6:13, to defeat the evil world, the demons, the ancestral or inherited or familial curses, sickness caused by demons or evil, witchcraft, magic, sects like the Freemasons, marine spirits, and forest spirits which are believed in the African spirit world to be accurate and to be the cause of misfortunes in people's lives, to mention few: Calamities, plagues, sicknesses, war, conflicts, joblessness, failure in school, in business, lack of direction regarding whom to get married to or and to marry, bareness, and all sorts of rejection.

The data collected through interviews with Lutheran pastors and their members provide more details on how such an abominated gospel has transformed people's lives spiritually rather than economically. The assertion above affirms what Table 5, in chapter four, reveals about the impact of the gospel of prosperity in the lives of Lutheran members. This gospel has positively transformed people's lives in the ELCT-ECD. The statistics indicate that 78.1% of Lutherans have experienced transformative spiritual effects because of prosperity gospel. While 70.6 % acknowledged having experienced positive psychological changes, 43.6 % had experienced economic transformation.

It is evident that since the integration of charismatic types of worship within the ELCT-ECD, different platforms have emerged, giving Lutherans great chances to attend various charismatic worship services daily, even on weekdays. As a result, they have enough time to pray and read the Bible. In addition, they are taught how to understand the invisible world of the spirits, engage in spiritual warfare, and set themselves free from the bondage of the evil spirits that are believed to have affected their lives and hindered them from prospering.

The findings from the interviews show that qualitative transformation happens when people become committed; they come to the church not only because they want to be prayed for but because they want to experience a personal encounter with God. This encounter results in an inner transformation of their lives, starting with their spiritual growth. Therefore, the transformed person becomes spiritually mature and can engage the spiritual warfare. The person meditates and understands the Bible in their context. Reading the Bible in context allows the word of God to address one's contextual needs without the help of a pastor or minister.

Qualitative transformation is measured through the result of an inner or spiritual change. Once a person's life has been transformed spiritually, that

affects their social life. After experiencing social transformation, there is peace and harmony in society, which will have positive psychological effects. People will think of saving their money and accumulating wealth, which automatically affects people's economic lives, which leads to a prosperous life. That is how the prosperity gospel, redefined as the *mafanikio* gospel, affects people's lives in the ELCT-ECD.

Moreover, economic transformation starts with the spiritual transformation of a person; this conception fits the African context where poverty and other life challenges are demonised and thus must be addressed as spiritual issues. Pastor Kitowelo argues in this same line of argument that,

[...] Qualitative transformation is subjective and spiritual, which cannot be measured. Though we can sometimes see it in people's daily life and in the way they live in the community [...] Jesus said many people would call me Jesus, Jesus, but only a few will enter the kingdom of God, those who are the children of God are the ones that put the word of God into practice. So, qualitative transformation results from practising the Word of God in one's life. Thus, the massive participation of people in charismatic worship services should not be a reliable measurement for Church growth. So, what should be our concern? Shouldn't we be concerned about; how many people have given their lives to Christ? How many people are committed to the life of worship? How many people attend Bible study services? How many ...? How many people have repented, and how many people are being baptised?⁷

Pastor Kitowelo argued further, insisting on the fact that though visible, one cannot measure the qualitative transformative effects of prosperity gospel redefined as *mafanikio* gospel. He argued,

In Lutheran worship services, it's important to focus on individuals' spiritual growth and inner transformation rather than getting caught up in the prosperity gospel. [...] It's hard to measure the real changes brought about by the prosperity gospel or *mafanikio* gospel. [...] Within the ELCT-ECD, people seem to unquestioningly follow their prosperity teachers, just like obedient children. It's kind of strange that there aren't any criteria for measuring how people change in charismatic churches, even though there's a bigger focus on seeking the Word of God. [...] Although there are signs of dedication and a growing desire for the Word of God, it's tough to measure the actual transformation.⁸

Drawing from Pastor Kitowelo's argument, qualitative transformation is a subjective and spiritual reality because the Holy Spirit is the only divine power that can transform a sinner into a righteous person through the word of God.

⁷ Kitowelo, Interview, 08 February 2021.

⁸ Kitowelo, Interview, 08 February 2021.

It is visible through the manifestation of the fruits of the Spirit in one's life (Galatians 5: 22–23).

Wonsuk and Julie Ma, in their book *Mission in the Spirit*, describe the spiritual growth of a church as a reliable factor to measure the qualitative transformation of members. According to them, the development of the church is not based on the numerical increase [alone] but rather on different factors. First, developing a strong emphasis on teaching and learning the Word of God. Whenever the church invests much in teaching the word of God, it is a sign that the church is growing spiritually. Studying the word of God is an essential factor for the spiritual growth of the congregants. Bible studies gatherings, at this point, become a platform to learn more about God's word; fellowship for men, women and young are opportunities to learn more about the word of God. The findings of this study affirm that since the ELCT-ECD embraced charismatic Christianity, different platforms where the word of God is taught have been established. For instance, platforms like overnight prayers, fellowships, and morning and evening glory.

Second, developing a strong emphasis on personal and mass prayer indicates the church's spiritual growth and qualitative transformation of the members. One of the characteristics of charismatic Lutheran congregations is their commitment to encouraging everyone to build a personal relationship with God through prayers. This is why they often organise different church programs for various groups of ages, fasting and prayer, prayer, prayers, symposiums, and revival conferences. The main concern is prayer. They encourage their members to PUSH (pray until something happens). Sometimes, they even go to the mountains for retreats for some days in the forest, seeking God's divine intervention in their problems.

For example, in the ELCT-ECD, Kimara Lutheran Parish often organises forty-day fasting prayers for the congregation. Sometimes, overnight prayers are organised in the church to give people enough time in the presence of God and have individuals praying to God. In the Lutheran tradition prayers are read by the pastor on behalf of the members, prayer as a personal and intimate dialogue with God is not the Lutheran way of praying. Therefore, seeing charismatic Lutheran engaging in prayers and praying for hours, even days is really a huge spiritual transformative effect of the charismatisation on people's lives.

Third, allowing the church members to experience the power of God in their daily lives. The members are taught to believe in the word of God and confess their faith and trust in God to take care of their emotional and spiritual problems in times of deepest need. A sign that a church is experiencing qualitative transformative effects is when that church is creating more opportunities or platforms for its members to experience personal divine healing and God's

supernatural intervention under challenging circumstances. The findings in this study demonstrate how the needs of charismatic Lutheran members were addressed not only through prayers but also through their trust in God and hard work.

9.2.2 *Effects on the Identity and Traditions of the Lutheran Church*

9.2.2.1 Losing the Liturgical Rituals of the ELCT-ECD

When asked about their views on the impacts of practising a charismatic form of worship and teaching *mafanikio gospel* in the ELCT-ECD, the interviewees, who happened to be Lutheran pastors from both traditional and charismatic Lutheran congregations, stated that the practice of charismatic worship services in the ELCT-ECD has both positive and negative effects on the Lutheran identity and traditions. This balanced perspective is crucial in understanding the full impact of charismatic worship on the Lutheran Church in Tanzania.

[...] the charismatic worship services have seriously impacted the Lutheran Church's identity in Dar es Salaam. [...] In fact, each church has its own identity. Identity, as I said, refers to specific practices that a particular church does as worship rituals. Sometimes identity is formed through people's dress code or church members [...] speaking of the Lutheran identity is about their practices and traditions. [...] As Peter betrayed Jesus Christ, as he denied him three times, they still identified him as one of the disciples of Jesus, just from the way he was talking, his appearance, his manners, and even the way he was behaving and speaking. So, the way the whole Lutheran worship services are handled, liturgical rituals, doctrines and teachings constitute the identity of a particular church, in this case, the Lutheran Church in Tanzania.⁹

Below are the words of Pastor Harvis Makaka that serve as an example of the adverse effects that the identity of the Lutheran Church in Tanzania in Dar es Salaam has experienced due to the practice of a charismatic form of worship. Pastor Makaka argues that:

[...] most Lutheran pastors don't use any more the pulpit anymore to preach the gospel as it is in our Lutheran tradition; now, the Pastors come down out of the pulpit and move among the people all around the church, and sometimes the Lutheran garments are now like just a kind of any uniform that we dress it for formality. So, you can see that it's just like a military service uniform. This is how our identity is affected more than our doctrinal identity. Moreover, Charismatic Lutheran pastors prefer wearing expensive suits to look like independent charismatic preachers on social media.¹⁰

9 Kitowelo, Interview, 8th February 2021.

10 Makaka, Interview, 10th February 2021.

It is evident from the statement above that the practice of charismatic liturgy is gradually destroying the legacy of the Lutheran Church in Tanzania. The identity of the ELCT-ECD, especially the *liturgical rituals*, is being replaced with charismatic worship rituals. The clerical garments once regarded as sacred Pastoral clothes have lost their theological significance; now, they are not different from military uniforms. For example, one of the Lutherans' unique identities, says Pastor Kitowelo, is the Lutheran Church liturgical book "*Tumwabudu Mungu*." He further argues that:

The Lutheran Church has held onto its identity for almost 500 years. Lutherans are known for their traditional style of worship. Similarly, Muslims and Catholics have different ways of worship that add to their identities. If Lutherans were to give up the liturgy passed down for centuries, it would mean losing a crucial part of their identity due to a lack of confidence and appreciation for their heritage. It would be a shame if the current generation of the Lutheran Church, influenced by charismatic worship styles, fails to pass down the traditions and identity of the Reformation to the next generation. Therefore, it is crucial for the Lutheran Church to maintain its identity and preserve the traditions inherited 500 years ago for the benefit of future generations. The Lutheran Church has upheld its identity for nearly 500 years. Lutherans are known for their traditional liturgical style of worship. Similarly, Muslims and Catholics have distinct ways of worship contributing to their identities. If Lutherans were to abandon the liturgy passed down for centuries, it would mean losing an essential part of their identity due to a lack of confidence and appreciation for their heritage. It would be unfortunate if the current generation of the Lutheran Church, influenced by charismatic worship styles, fails to pass down the traditions and identity of the Reformation to the next generation. Therefore, it is crucial for the Lutheran Church to uphold its identity and preserve the traditions inherited 500 years ago for the benefit of future generations.¹¹

Refereeing to Pastor Kitowelo's argument, he is highlighting a very sensitive concern that the ELCT-ECD is about to lose its key identity—its Book of Liturgy. He sounded disappointed, saying, "It will be a pity to see this generation of the Lutheran Church [...] fail to transmit the traditions and identity to the next generation."¹² One of the traditional Lutherans wished that the Lutheran church must trust and believe in their liturgy book as "there is nothing wrong with it" and continued that "members of the ELCT-ECD have to stand for their identity to preserve what they inherited 500 years ago so we can pass it on to the next generation."¹³

11 Kitowelo, Interview, 8th February 2021.

12 Kitowelo, Interview, 8th February 2021.

13 Kitowelo, Interview, 8th February 2021.

9.2.2.2 Building of Personality Cult

The findings show that one of the practice's adverse effects on the ELCT-ECD is the building of personality cults. Pastor Harvis Makaka, during the interview, states that:

[...] there are no qualitative nor quantitative transformations. But I can say that people are getting much worse. Instead of praising God or worshipping God, they are honoring their Pastors. The central figure of their worship has become their Pastor, who performs miracles and teaches them things they want to hear. So, they tend to love the person then loving the Word of God, if only it were vice versa, that this prosperity gospel could make these people love God more.¹⁴

He further states that:

[...] For example, the owner of Manna Ministry, teacher Christopher Mwakasege, has many people following him. I do not think that they are following the Word of God. If an ordinary Lutheran Pastor organised the same open-air crusade, only a few would come to that seminar because it is not teacher Christopher Mwakasege who is preaching. Yeah, that is what I said, that people are more followers of the prosperity preachers than disciples of Christ and believers of the word of God. If only they were following the Word of God or Christ, I could have, in this case, agreed that the practice of the charismatic form of worship has indeed contributed to the spiritual transformation of the members of the ELCT-ECD. Rather, the prosperity gospel has made people build personality cults of their Pastors instead of following Christ [...].¹⁵

The narratives from Pastor Makaka show that the Lutheran liturgy is at risk of being lost, and the Lutheran pastors neglecting their core Pastoral standards, morals, and ethics. Furthermore, the interviews reveal that because these charismatic worship services attract many people looking for miracles and solutions to their socioeconomic, cultural, and spiritual problems, some Charismatic Lutheran pastors have built personality cults. Because these Pastors are the ones who prayed for them and cast out the demons in them, they see them as their superheroes and saviors. Different narratives from different interviewees supported that the “building of personality cult” is one of the adverse effects the ELCT- ECD is experiencing since the church started to practice charismatic worship services, especially prosperity gospel. In same line of argument Pastor Donald Mugogo argues that,

¹⁴ Makaka, Interview, 20th February 2021.

¹⁵ Makaka, Interview, 20th February 2021.

One of the adverse effects of charismatic worship services in the ELCT-ECD is the development of a personality cult among pastors of charismatic parishes. These pastors have become the centre of everything, a shift that goes against the word of God. [...] The focus should be on God, who is supposed to be the centre of everything in the church and people's lives. Some members now identify themselves by their pastor's name, which implies that the charismatic Lutheran parishes in Dar es Salaam have adopted the hierarchical structures of Pentecostal churches. Members introduce themselves as belonging to a particular pastor's ministry or church, implying that the church is the pastor's private investment. It is not common in the tradition of the ELCT-ECD, as Lutheran members usually identify themselves as belonging to a Lutheran parish, not to a particular pastor. The Lutheran Church in Tanzania is a federal religious institution and does not belong to an individual. Many charismatic Lutheran pastors have become like cult figures to their members, becoming the central focus of worship in charismatic parishes in ELCT-ECD.¹⁶

This quote underlines how Lutheran members have transformed their Pastors into cults. Sometimes, these Lutheran pastors have never wished to identify themselves as cult leaders or be the worship's focus. Still, charismatic worship attracts people to focus on the Pastor or minister and see them as actors in the miracles. It shows how people are ignorant of Lutheran ideology and hierarchical structure. For example, a Lutheran identifying themselves as belonging to a particular pastor's ministry, 'I pray at Mastai's church', meaning I am a Lutheran member at Kimara Lutheran Church parish, translated in Swahili as *mimi nimsharika wa kwa Mastai*. Literally, it implies that Pastor Mastai is the owner and founder of Kimara Lutheran Church. Unfortunately, such identification does not fit the Lutheran hierarchical structure.

Building a personality cult, whether ascribed by congregants or not, destroys the Lutheran unity and the Lutheran identity and traditions. Furthermore, due to this personality cult, members are transferred within the ELCT-ECD congregations. Members of traditional Lutheran communities leave their parishes and follow the charismatic communities because of the celebrity of the charismatic pastors. Pastor Mugogo continued to elaborate more about the adverse effects of personality cults within the ELCT-ECD, saying that:

The classification or categorisation of Lutheran members has also affected the unity of Lutheran pastors. Some regard themselves as being too spiritual than others, whom they think are not spiritual. Because of charismatic worship services, there are classes among Pastors in the ELCT-ECD. There are some parishes in ELCT-ECD where only charismatic Pastors can manage to lead those

16 Mugogo, Interview, 08 February 2021.

parishes. Because these Pastors are founders of the charismatic movement in those parishes or have experience in practising charismatic worship services. For example, I once joked with my fellow pastors that if you want to kill my ministry and make me run out of the Lutheran Church, appoint me to pastor the Kimara parish. I will disappear in a matter of seconds. This parish has a very different level of spirituality that no one else can run this parish, apart from the pastor, who is the founder of the charismatic worship services in those parishes. They understand well the kind of ministry, worship, and theology that must be taught there. Hence, the practice or integration of charismatic worship services and prosperity gospel has killed the spirit of unity and uniformity within the Lutheran Church in Dar es Salaam. It has destroyed the spirit of brotherhood and unity among Lutheran pastors.¹⁷

This narrative from Pastor Mugogo is an alarm call to the leadership that building such personality cults is a free ticket to the schism of the Lutheran church in Dar es Salaam. It will open doors to internal exodus within the ELCT-ECD if not well managed. Lutheran members will move from one Lutheran congregation to another in search of the strongest charismatic Lutheran congregation led by an influential charismatic Lutheran pastor. Automatically, the numerical growth of the Lutheran church will remain static, and the work of Evangelism and Mission will lose its theological and biblical significance.

9.2.3 *Effects on People's Lives in the ELCT-ECD*

The transformative effects of the Prosperity gospel, redefined as *mafanikio gospel*, on people's lives in the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania are profound and multifaceted. These effects span various dimensions of spiritual, economic, social, and psychological aspects of individuals' lives. This section aims to explore these dimensions, highlighting both the positive and negative impacts that the prosperity gospel has had on members of the ELCT-ECD community.

Some charismatic Lutheran pastors, during the interviews, showed how the practice of a charismatic form of worship within the ELCT-ECD, especially the teachings of prosperity gospel redefined as *mafanikio gospel*, has affected and impacted the lives of many Lutherans in Dar es Salaam. Furthermore, these practices have promoted the spiritual awakening of Lutheran members in Dar es Salaam and attracted people from different denominations to Lutheranism. It has also strengthened the interdenominational networking spirit of the ELCT-ECD with other denominations. In the same vein, Pastor

17 Mugogo, Interview, 8th February 2021.

Alfred Mbamba supports the idea of strengthening interdenominational networks. He argues that:

I can see people getting much more involved in church activities as having a positive impact. I have noticed that we have been involved in evangelistic seminars, teaching them the importance of lay members in evangelism and the church's mission activities. We have seen their massive participation and willingness to donate their time, professions, and talents to ensure they support God's mission in both analogue and online sessions. These online services have strengthened our network with our partners and friends in South Africa, Kenya, and Zambia. So, you can see the massive participation of members in church activities.¹⁸

Pastor Mbamba testifies how people's lives have changed since he integrated some charismatic features into the Lutheran worship services at his parish. In the narrative above, he sees how his members are involved in doing the mission of God, sharing their spiritual gifts for edifying the body of Christ, the Lutheran Church. Some preach during different charismatic platforms, like during the morning and evening glory, overnight prayers, fasting prayers, deliverance sessions, etc.

Spiritually, *mafanikio gospel* has reshaped the approach to faith and worship among ELCT-ECD congregants. The central tenet of this version of prosperity gospel is that people become spiritually mature to trust in God's divine provision and work hard toward cultivating their personal growth with God, that is inner transformation. This belief instils a heightened sense of expectation and hope, which can significantly uplift the spiritual lives of individuals. Focusing on the assurances of prosperity and success because of the achievement of their hard work with God's help. *Mafanikio gospel* motivates people to seek God through prayers, Bible study and commitment to the body of Christ. One of the effects of the mafanikio gospel is the spiritual inner transformation in which worshippers experience a renewed sense of purpose and divine connection that encourages their active participation in church activities. This transformation often leads to an increased sense of community and belonging as congregants collectively embrace the promises of prosperity through faith.

However, this spiritual transformation is not without its challenges. *Mafanikio gospel* may inadvertently promote a transactional view of faith, where the relationship with the divine is based on how much the person trusts God and works hard, on how far one expresses gratitude to God and the community for the favour of the divine blessings the God received from God. The prosperity gospel, redefined as the *mafanikio gospel*, emphasises more on

18 Mbamba, Interview, 09 February 2021.

selfless devotion rather than what one can receive for being generous. Since, “the prosperity gospel”, with its incessant emphasis on material blessings, overshadows core Christian teachings of humility, service, and spiritual growth and can lead to disillusionment among members when promised wealth and success are not realised, causing a potential crisis of faith.

Economically, the mafanikio gospel has had significant implications on the financial decisions and behaviors of ELCT-ECD members. The doctrine often encourages generous giving and tithing, with the promise of manifold returns, but rather emphasises hard work and spiritual growth as factors towards achieving success or *mafanikio*. Nonetheless, the economic impact is not universally positive. The pressure to contribute financially, driven by the promise of future prosperity, can lead to financial strain for individuals who may already be struggling economically. This strain can result in various adverse outcomes, such as increased debt, financial insecurity, and family conflict, a situation that calls for empathy towards the affected families. The emphasis on material wealth can also distort personal values, leading to a competitive rather than compassionate community spirit.

During the interviews some Lutherans in the ELCT-ECD complained about the pressure they feel about the many offerings and donations they give to the church during Sunday services and fund-raising events. Still, since they have experienced God’s supernatural intervention, they are motivated to donate willingly to show gratitude for God’s actions through their donations to their Lutheran pastors. In addition, the teachings of the mafanikio gospel have shaped their perspective on the modality of giving and receiving.

Nevertheless, it is not wrong to practice charismatic worship within the Lutheran church, but there should be a limitation to teaching such a gospel, argued Vivian Mwakasungura.¹⁹ Achieving success depends on the person’s level of spirituality, faith, and trust in God. Vivian Mwakasungura argues that “a person’s level of faith is what bears fruit, so if a person is taught about success and how to achieve it and puts the teachings into practice, he or she will succeed.”²⁰ In the same line of argument, Faith Mwakasonga adds that “prosperity gospel teachings have positively impacted many Lutherans’ lives because many Lutherans have come to know God more and have built a strong and deeply personal relationship with God.”²¹

19 Mwakasonga, Interview, 18 February 2022.

20 Mwakasonga, Interview, 18 February 2022.

21 Mwakasonga, Interview, 18 February 2022.

9.2.3.1 Addressing People's Socio-cultural and Economic Problems

'Having effects on Lutherans' lives' was a statement repeated by Lutheran pastors and members during the interviews. They affirmed that the charismatic worship services and the teachings of prosperity gospel address people's socio-cultural and economic deepest needs. Love Kimaro, a Lutheran and lawyer by profession, and other respondents from the quantitative survey affirmed that prosperity gospel affects people in all dimensions of life.²² The statistic recorded through a quantitative survey of 3000 Lutheran members in the ELCT-ECD 78.6% shows that prosperity gospel teachings have impacted people's lives more spiritually and psychologically than economically. The findings grounded in empirical data reveal that being successful is the result of working hard, not only an act of faith in miracles and generosity. However, such teachings have a transformative impact on people's lives, especially those who listen to prosperity gospel teachings and put their faith into practice.

However, Hezron Kisanga, a retired accountant and member of Kidjichi Lutheran parish, believes that "[...] Lutheran members demanded such teachings and a charismatic form of worship" because he argues that "people want immediate results;" thus, it is easy for such believers to get drawn or attracted by such teachings on prosperity.²³ However, the truth is that people have many life challenges that need to be addressed, such as marital conflicts, which negatively impact social life and thus can affect the development of the family. However, people still want quick solutions rather than seeking actual teachings. They want a miracle to happen fast; they do not want to work hard [on solving their problems because of financial limitations and cannot pay for counselling sessions. Thus, they demonise their problems and seek spiritual help, which is almost availed for free], added Kisanga.²⁴ Therefore, "I think people should be taught how to work hard to progress or achieve success rather than rely on miracles alone," suggested Kisanga as he ended his argument.²⁵

Not only do the Lutherans demand that their pastors practice charismatic features, but they also wish the charismatic form of worship to continue in the ELCT-ECD because this form of worship has blessed and transformed their lives. Moreover, these "teachings positively affect the Lutheran church, and most importantly, many Lutherans are blessed with such worship and teachings."²⁶ It gives Lutherans great freedom to worship God. JK Meshak

22 Kimaro, Interview, 9 February 2022.

23 Kisanga, Interview, 4th February 2022.

24 Kisanga, Interview, 4th February 2022.

25 Kisanga, Interview, 4th February 2022.

26 Sinyati, Interview, 9th February 2022.

Moshi, a secondary school teacher in one of the ELCT-ECD's seminaries, highlighted this in his words the freedom of worship: "[Charismatic Lutheran worship service] allows the Lutheran members to feel free before God during worship and prayer, [thus bringing their daily life challenges to God, seeking his supernatural intervention]."²⁷

Although most of the respondents supported these teachings, they also underlined the risk of losing the identity of the Lutheran church if these charismatic practices are not well integrated within the Lutheran Church. For example, Roo Masawe, an accountant at Geza Ulole Lutheran Parish, mentions this in his interview:

[...] This form of worship is good but has come to destroy the Liturgy of Lutheran worship; the Lutheran flavor has disappeared in the ELCT-ECD. Awakening is good, but how it is practised within ELCT-ECD is wrong. You cannot distinguish Lutheran parishes in ELCT-ECD from Pentecostal churches such as TAG, etc.²⁸

In the same line of argument, Pastor Donald Mugogo shares his observation about the transformative effects of prosperity gospel in people's lives; he states:

[...] The kind of teachings, like the prosperity gospel in the ELCT-ECD, has really changed a lot of people's lives and habits. From what I've seen, the prosperity gospel usually first affects your spiritual life. It messes with your head and changes your outlook, which then leads to changes in how you live and see things. For example, if someone had a problem with drinking, they might stop because of this big change inside. After they switch up their lifestyle, their mental health also gets better. People start living differently right away, with new attitudes and sometimes even improvements in their money situation. Basically, a spiritual change can affect all parts of life, like social stuff and mental health. The impact of the prosperity gospel starts with your spirit and goes all the way to your social life. [...] That's how these teachings can change a person's life. When people say, "I've changed my life," they're talking about this kind of change and feeling blessed in some way. And remember, sometimes these transformation or changes happens like miracles [...].²⁹

However, a number of respondents had a different opinion about the impact of the prosperity gospel in the ELCT-ECD. They argued that these forms of worship hold people back from trusting in God; instead, people are motivated to focus more on success rather than seeking God's kingdom. Although this form of worship is good and admired by many Lutherans, it has suppressed

²⁷ Moshi, Interview, 04 February 2022.

²⁸ Masawe, Interview, 01 February 2022.

²⁹ Mugogo, Interview, 08 February 2021.

the Liturgy of Lutheran worship; the Lutheran flavor is slowly disappearing in the ELCT-ECD. You cannot distinguish charismatic Lutheran parishes in the ELCT-ECD from charismatic churches in Dar es Salaam. Daniel Kamala argues in the same vein that

These worship services are not a problem; the problem is when the Lutheran pastors become extremely charismatic and inconsistent with reality. Second, these worship services are too loud and noisy, people express fake emotional cries, and the Pastors perform fake healing. The effect of these forms of worship might not be significant for this new generation. Still, the old generation of traditional Lutherans is losing faith in their spiritual leaders and preachers.³⁰

Abel Msigwa, a Lutheran businessman, shared his criticisms of the teachings of the prosperity gospel. He believes that these teachings place too much emphasis on receiving miraculous blessings rather than earning them through hard work. “It is a nice form of worship”, Msigwa argued. He further stated, “There are also adverse effects associated with the teachings of the prosperity gospel, particularly when people are led to believe that blessings come from being extremely charismatic or through miracles, rather than through hard work”.³¹ Vivian Mwakasonga, a teacher by profession, argues that:

Everyone has their perspectives, so saying it is negative or positive is a personal interpretation. It is not wrong to practice the charismatic faith within the ELCT-ECD, but there should be a limitation to teaching such gospel; it should not be the same message from January to December. There are a lot of teachings that could be taught in the church. A person’s level of faith is what bears fruit, so if a person is taught about success and how to achieve it and that person happens to put the teachings into practice, they will achieve success [...].³²

Prosperity gospel influences the dynamics and relationships within and beyond the church community. The positive aspect of this influence is the fostering of a supportive and aspirational community environment where members encourage each other to strive for personal and collective success. Testimonies of financial breakthroughs and personal achievements serve as powerful social motivators, reinforcing a sense of divine favor and communal solidarity.

However, these social impacts were divisive. Drawing from my conversation with Pastor Helena Mach, she argued that the *mafanikio gospel* or prosperity

³⁰ Kamala, Interview, 04 February 2022.

³¹ Msigwa, Interview, 07 February 2022.

³² Mwakasonga, Interview, 09 February 2022.

message often creates a binary view of success and failure, leading to the stigmatisation of those who do not visibly exhibit prosperity. This dichotomy can foster social stratification and judgmental attitudes within the church, undermining the foundational Christian values of equality and unconditional love. Additionally, the focus on outward success can lead to neglect of those in the community who are most in need, thereby eroding the social fabric and support structures that the church ideally upholds.³³

Drawing from the in-depth conversation on the effects of prosperity or *mafanikio* teachings on people, psychologically, this has far-reaching implications for the mental and emotional well-being of ELCT-ECD members. Biblical assurances of prosperity and success can instil a profound sense of hope, motivation, and a positive outlook on life. Hence promoting an optimistic perspective that enhances mental resilience, encouraging individuals to persevere through life's challenges with faith-driven confidence.

However, Pastor Helena Macha saw this red flag. Conversely, the psychological toll of unmet expectations can be severe. When the anticipated financial and personal breakthroughs do not materialise, individuals may experience feelings of failure, guilt, and inadequacy. Pastor Macha expressed her doubts, saying,

However, I see that, socially and psychologically, these practices are harmful to the Lutheran identity and people's lives. Some people, for example, come to church to look for miracles rather than worship God. They want to see miracles. They often need prayers to get what they want. Some people give money, believing that God will hear their prayers. And once their needs are not addressed, they leave the church disappointed. The worst is that they are accused of lacking faith in God.³⁴

The internalisation of these failures as a lack of faith or divine disfavour can exacerbate emotional distress, leading to issues such as anxiety and depression. The prosperity message's sometimes superficial interpretation of divine will also hinder the development of deep spiritual resilience, as individuals may not be equipped to navigate setbacks and suffering that are integral parts of the human experience.

9.2.3.2 Preventing Lutherans from Moving to Pentecostal Churches

One of the impacts mentioned during the interviews was that the charismatic form of worship, especially the prosperity gospel, has prevented many

33 Macha, Interview, 20 February 2021.

34 Macha, Interview, 20 February 2021.

Lutherans from going to Pentecostal churches. Faraja Mwakalinga, a banker by profession, is one of the interviewees who acknowledged this impact in his words,

[...] I believe it's important to maintain the charismatic form of worship within the ELCT-ECD because it helps many Lutheran members stay engaged with their churches. When people come to worship services with their difficulties, they expect to find solutions and positive answers. Charismatic worship has a significant impact on the parish where I pray. However, many people are sceptical and unwilling to embrace this form of worship due to the traditional Lutheran doctrines. Traditional Lutherans believe that charismatic worship and the teachings of the prosperity gospel are misleading in comparison to Lutheran traditions and doctrines.³⁵

The charismatic worship services in the ELCT-ECD prevented Lutherans from moving to Pentecostal and attracted Pentecostals to Lutheranism. As a result, most Lutheran members from the Charismatic Lutheran parish have become spiritually sensitive and trustworthy. Pastor Helena Macha gives an illustration of this, saying:

[...] I have observed that since the charismatisation of the ELCT-ECD, people have experienced a spiritual transformation; they have an increased fear of God; they are more committed than before and are now more spiritually awakened. They are not only Sunday Christians. They are spiritually sensitive and receptive to the word of God, and they try to put it into practice. In Swahili, we say *shika neno, tenda neno*. They have become attentive. [...] Lutherans often attend church as a tradition inherited from their parents; with the charismatisation of the Lutheran worship services, Lutherans in Dar es Salaam have developed a strong desire to hear God's word and are interested to know more about the Word of God.³⁶

9.3 Continuity Effects: Promoting the Continuity of ATRs Beliefs and Practices

The integration and continuation of African Traditional Religions (ATR) within the Evangelical Lutheran Church in Tanzania's Eastern and Coastal Diocese have engendered significant continuity effects, particularly through the promotion and adaptation of ATR beliefs and practices. These continuity effects are observable in the ways that ATR concepts and rituals have

35 Mwakalinga, Interview, 01 February 2022.

36 Macha, Interview, 20 February 2021.

been incorporated and perpetuated, reshaping the religious landscape of the ELCT-ECD.

The focus of *mafanikio gospel*, a redefined version of the prosperity gospel, on a biblical message that motivates people to trust in God, work hard, live a piety life and be good stewards of God's divine blessings as the main source of wealth and success also aligns with ATR's emphasis on material prosperity as a sign of spiritual favor. In traditional ATR beliefs, wealth and success are seen as blessings from the spirits or ancestors, granted to those who live in harmony with cosmic principles. The redefined version of the prosperity gospel in the ELCT-ECD, similarly teaches that material success is a sign of God's blessing and a reward for hard working and faithfulness. This theological continuity reinforces traditional motivations and aspirations within a modern Christian context, making the prosperity gospel redefined as *mafanikio gospel* within the ELCT-ECD particularly appealing to those who seek continuity with their cultural heritage while embracing a Christian identity.³⁷

Moreover, the role of charismatic leaders in the ELCT-ECD resembles that of traditional ATR religious leaders. In ATR, shamans and traditional healers wield significant authority and are seen as intermediaries between the spiritual and material worlds. Similarly, charismatic pastors in the ELCT-ECD are perceived as having special divine anointing and power, capable of mediating God's blessings and protection. This continuity in spiritual leadership and authority structures fosters a familiar religious environment for adherents transitioning from ATR to Pentecostal-charismatic Christianity.³⁸

The interviews with Lutheran members affirmed how the Socio-cultural context played a vital role in helping people understand how the African spiritual world hinders people from achieving success and prosperity. Pastors in the ELCT-ECD have participated in the interview and acknowledged the contribution of their members' socio-cultural background, which is rooted in the African cosmology (the elements of the African orality), to their understanding of the teachings of the prosperity gospel. However, on the one hand, Lutheran traditional pastors disagree with the above assertion that they state that prosperity gospel in the ELCT-ECD has adverse effects because it creates

37 J. Bosco Bangura, "The charismatic Movement in Sierra Leone (1980–2010): A Missio-historical Analysis in View of African Culture, Prosperity gospel and Power Theology." (PhD Thesis Vrije Universiteit Amsterdam, 2013), S. 81.

38 Ole Aleksander Østhassel, "Africa Pentecostalized? Understanding the African appropriation of Pentecostalism in light of African perspectives" (Master's thesis University of Oslo, 2013), S. 79.

fear among people, especially when the preachers overemphasise demonology and the impact of witchcraft in people's lives.

On the other hand, Charismatic Lutheran pastors had a positive opinion regarding the effects of the socio-cultural background when used as a reference during prosperity gospel teachings. According to them, using the socio-cultural environment, especially the African elements of orality [such as myths, storytelling, and traditional beliefs in ancestors and spirits,] creates awareness of how African spirituality affects people's social, economic, and spiritual life. Pastor Kitowelo states that:

[...] referring too much to the socio-cultural context in the church while preaching within charismatic Christianity reflects a kind of continuity of the ATR practices and beliefs. In ATR, the witch doctors have similar rituals; they could foresee where the problem was coming from, and most of the time, it was related to ancestral curses or maybe any evil spirits or witchcraft. So, they often ask the person to give a kind of offering before performing any sacrifice or deliverance rituals. So, this kind of practice, which I have seen very often in the Lutheran Church, is happening the same way.³⁹

Kwiyani argues in the same line of argument that:

The need for a contextually relevant theology in Africa is overwhelming. This paper has wondered how this relevance can be achieved if African theology follows in the paths of Western theology by neglecting the ever-present active role of the Holy Spirit both in the Bible and in the congregational lives of the gathered community. As the general cosmologies in Africa include a great sense of the spiritual world, any theology that intends to be relevant must pay serious attention to the spirits. As such, it must also attend to matters of the Holy Spirit. This theology also helps us reclaim the church's biblical images and the Christian community's charismatic nature.⁴⁰

It feels safe to say that regulating, suppressing, and giving orders have often been the church's response to the lively and unpredictable movement of the Spirit in most Christian settings. The African spirituality, or spirit worldview, is a world where all gods are revered, all spirits are believed, and all demons are feared. The gods live in the high areas, in the sky, in the clouds, on mountain peaks, in the tall trees, and in the middle ground. The spirits of our ancestors wander freely amongst us. Hidden, they watch over and guide us. Demons,

39 Kitowelo, Interview, 8th February 2021.

40 Kwiyani, "The Holy Spirit in African Theology", 4.

however, inhabit the low areas, and shadows lurk in the depths of the sea. Creatures hide in the dark of the jungle.⁴¹

Another significant aspect of ATR continuity is the community's approach to health and healing. In ATR, illness is often attributed to spiritual or supernatural causes, and healing rituals are performed to restore balance and health. Prosperity gospel within the ELCT-ECD similarly emphasizes divine healing as an integral part of Christian faith, reflecting ATR's holistic approach to health. Healing services, prayer meetings focused on health issues, and testimonies of miraculous recoveries are common, reinforcing the traditional view that spiritual well-being is crucial for physical health.⁴²

How do these Lutheran members feel when their Pastors preach about witchcraft, spirits, and demons as being the cause of their misfortunes and miserable lives? In this study I was determined to find out whether the Lutheran members believe in such doctrines and whether they need to know how and why their lives are not prosperous. Pastor Erve Kitowelo argues that using the African socio-background or mentioning the spirits and their influence on the living as they teach about prosperity creates awareness of African Spirituality. Pastor Kitowelo states that:

Many prosperity preachers in the Lutheran Church in Tanzania tend to focus on demonology, witchcraft, and traditional practices, relating them to economic problems within society. For example, if a child is not performing well in school, instead of addressing the current situation, they often connect it to the child's name and its supposed ancestral or spiritual significance. They may attribute the child's struggles to the name they were given and proceed to conduct deliverance prayers to rid the child of any perceived evil spirits or curses associated with their name. This focus on the spiritual world is prevalent in African beliefs and can overshadow more practical explanations for a child's difficulties.⁴³

Pastor Erve Kitowelo further argues regarding the continuity of ATR that,

[...] theology is contextual, so Lutheran lay preachers often connect their sermons with stories related to the cultural beliefs, practices, and values of the people they teach. Unfortunately, [...] opening doors to the lay teachers have paved the way for misleading contextualised teachings in the minds of people. It could have been, I think, better if theologians could have done the process of contextualising the Lutheran theology in Dar es Salaam. They could have known how

41 Kwiyani, "The Holy Spirit in African Theology", 4–5.

42 Østhassel, "Africa Pentecostalized?," 63.

43 Kitowelo, Interview, 08 February 2021.

and what to contextualise instead of leaving the pulpit to the non-Lutherans to contextualise theological concepts such as the prosperity gospel.⁴⁴

African Traditional Religious beliefs and practices cannot be divorced from African charismatic Christianity. Especially as practised in Africa, the similarities are in the belief in the existence of the all-powerful *Supreme Being*, who is addressed as the Creator and Owner of all the presence of other lesser spirit beings, including the devil.

9.4 Conclusion

This chapter aimed to synthesise the findings derived from the discussion regarding the transformative effects of the Charismatisation of the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT-ECD). The primary focus has been on examining qualitative and quantitative transformative effects, the impact on congregants' lives, and the continuity of African Traditional Religious practices.

The analysis of grounded theory methodology reveals that the practice of charismatic Christianity within the ELCT-ECD have affected the church both qualitatively and quantitatively, especially those parishes that have adopted the practice of charismatic worship services, like the teachings of prosperity gospel. Moreover, the findings reveal that due to the defensive position of some ELCT-ECD leaders, some charismatic Lutheran members left the Church and established their revival churches.

The continuity effects of ATR beliefs and practices within the ELCT-ECD also manifest in the community's responses to crises and social challenges. Traditional ATR practices often involve communal rituals and consultations with spiritual leaders to address issues such as infertility, conflict, and natural disasters. The ELCT-ECD has incorporated similar communal and ritualistic approaches, where church gatherings serve as venues for collective prayer, problem-solving, and spiritual consultations. This practice not only preserves the communal aspect of ATR but also reinforces the church's role as a central hub for community support and spiritual guidance.

The transformative effects of the prosperity gospel, redefined as *mafanyakio gospel*, in the ELCT-ECD have led to the promotion and continuity of African Traditional Religious beliefs and practices in various forms. The blending of cultural elements observed in this context is a testament to the adaptive

44 Kitowelo, Interview, 08 February 2021.

nature of both ATR and Pentecostal-charismatic Christianity. The charismatic Lutheran Church in Dar es Salaam provides a religious experience that resonates deeply with the traditional African worldview. This continuity ensures that African Traditional Religion's core principles remain relevant and influential within a Christian framework, promoting an unbroken and dynamic religious evolution.

Moreover, the effects on people's lives within the Lutheran Church in Dar es Salaam have been profound. A considerable number of congregants have reported experiencing personal transformation, including a stronger sense of hope, community, and spiritual empowerment. This is partly attributed to the charismatic emphasis on the direct experience of the Holy Spirit, which resonates deeply with African spiritual sensibilities. The impact of the prosperity gospel here can also be seen, as many individuals equate their faith with visible signs of blessings in their personal and financial lives.⁴⁵ According to the findings, this has sometimes led to disillusionment when such blessings are not forthcoming, thereby creating a nuanced picture of spiritual satisfaction intermixed with material expectations.⁴⁶

45 Østhassel, "Africa Pentecostalized?," 55–57.

46 Kadiva, "Cultivating A Missional Hermeneutic," 95.

Concluding Remarks and Future Research

This study explored the influence of *mafanikio gospel*¹, a redefined version of the prosperity gospel, a key aspect of charismatic Christianity, using Kathy Charmaz's grounded theory methodology. This study focused on examining the impact of the *injili ya mafanikio* and analysed Lutheran pastors' and members' understandings and controversies about this unique form of the prosperity gospel from a missional, contextual, and transcultural perspective. This work also aimed to evaluate the impacts of *mafanikio gospel* on the Lutheran mission, its relevance, as well as its sociocultural effects on the identity of the church and the lives of the members of the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania.

This study has taken a unique approach to exploring the impact of practising charismatic Christianity in the Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania. The aim of this study was accomplished by first identifying the factors that led Lutheran pastors to practice charismatic Christianity within the ELCT-ECD. Second, it was achieved by articulating the Lutheran perspectives on the prosperity gospel, redefining it as *mafanikio gospel* to suit the context of people within the ELCT-ECD. Finally, it was fulfilled by exploring the impacts of charismatic practices, especially the teachings of the redefined version of prosperity gospel, the *mafanikio gospel*, on people's lives and the Lutheran identity and traditions within the ELCT-ECD.

This study examined the charismatisation of the ELCT-ECD as a phenomenon of incorporating charismatic practices within the Lutheran Church in Dar es Salaam. This has given rise to the prosperity gospel, a prominent theology in charismatic Christianity, within the ELCT-ECD. Despite opposition, the prosperity gospel has become a prominent message preached in the Lutheran Church in Dar es Salaam.

The empirical data were collected through qualitative and quantitative research methods using active semi-structured in-depth interviews and online surveys, with grounded theory methodology analysis. This study addressed the research questions through three perspectives: contextual, missiological, and transcultural. The findings revealed that charismatic Christianity had

1 Mafanikio is a Swahili word for achievement used by the Swahili-speaking community in Tanzania. *Injili ya mafanikio* or *mafanikio gospel* is a terminology used by Lutheran members in Dar es Salaam to redefine the prosperity gospel in their context.

transformed the ELCT-ECD and its members' lives. Therefore, the concluding remarks of this study have significant implications for mission organisations and mainline churches. They also contribute to the ongoing discourses on the charismatisation of global Christianity.

10.1 Prosperity Gospel Redefined in ELCT-ECD: Trusting in God and Hard Working

There are several controversies around the definition of the prosperity gospel. Hence, the findings in this study described the prosperity gospel from the perspective of some Lutherans in the ELCT-ECD. They redefined it as *mafanikio gospel*. As identified and described within the context of the ELCT-ECD, one of the critical principles of the prosperity gospel (or *mafanikio gospel*) was that trusting in God, working hard, and living an ascetic life are the master keys to a prosperous, healthy, and successful life.

This study illustrated how Lutherans in the ELCT-ECD have a unique interpretation of the prosperity gospel. They understand it differently from the common perception of a gospel that guarantees wealth and health as signs of God's blessings for generosity.

The findings revealed that the Lutherans in the ELCT-ECD have a perspective on prosperity mirrored in Max Weber's concept of the protestant ethic and the spirit of capitalism. This assertion suggests that the prosperity gospel in the ELCT-ECD is seen as a biblical message motivating people to accumulate wealth not for personal gain but rather for reinvesting in supporting God's mission and diaconal work in the church.

Furthermore, this study identified that the causal factors of prosperity are generosity, trust in God, hard work, and good stewardship of divine blessings.

10.1.1 *Prosperity Gospel as a Biblical Motivational Message*

The findings uncovered that the prosperity gospel is taught in ELCT-ECD as a biblical motivational message. However, in Dar es Salaam, several people suffer from spiritual attacks, mental and emotional instabilities, sociocultural conflicts, economic crises, and health problems. The living conditions in Dar es Salaam make it understandable why Lutheran members seek motivational messages. Despite their circumstances, these individuals are willing to generously give the little money they have to show gratitude to God and appreciate their spiritual leaders. This study supports Karen Lauterbach's suggestion to shift the focus from the prosperity gospel and instead seek to understand the

appeal of this gospel from the perspective of the church members, pastors, and other relevant individuals to make it more realistic and applicable.²

The prosperity gospel, viewed as more than just a script to accumulate wealth and health, allows exploring other moral principles of giving and receiving in different religious and cultural contexts. This study disclosed that Lutherans in the ELCT-ECD are drawn to the prosperity gospel because they see it as a biblical message that encourages them to donate to the church and support their spiritual leaders to express gratitude to God. In this view, giving is considered a demonstration of responsibility as Christians and a display of hospitality and respect for their spiritual leaders. The findings also indicated that giving is not the sole cause of prosperity; different approaches from various contexts are used to achieve wealth and health.

10.1.2 *Biblical and Cultural Modality of Giving and Receiving*

The findings revealed that some Lutherans in the ELCT-ECD define the gospel of prosperity as a biblical message that teaches people different biblical modalities of giving and receiving blessings from God, exploring other ways of giving and receiving, both from the Old and New Testaments. These modalities are sometimes informed by the giver's cultural values or traditions.

The concept of receiving from God has a diversity of theologies defining the modality of giving and receiving, some of which are doctrinal. For example, some Lutherans in Dar es Salaam are taught to believe that when a person provides a seed offering, that person must be patient because there is a long waiting season before they can harvest. This study also examined the controversial issues surrounding seed offerings, a widespread doctrine known as one of the prominent teachings of "the prosperity gospel". In contrast to the typical version of this doctrine, the findings revealed that the teachings of seed offerings within the Lutheran Church in Tanzania, as proclaimed by one of the prominent Lutheran prosperity preachers, Mwalimu Christopher Mwakasege, mainly focus on principles of faith-based giving, patiently waiting for the right time, and expressing gratitude after reaping the harvest. The teachings of seed offerings serve as a metaphor to encourage people to give their offerings to God and wait for his blessings, like a farmer planting seeds and patiently awaiting the harvest. The study's findings have revealed that such teachings foster hope, as believers look forward to receiving spiritual and material blessings from God, knowing that these blessings will come at the perfect time.³

2 See Chapter One under section 1.5.3: Definition of Key terminologies (Prosperity gospel).

3 See Chapter 5 under 5.5: Modality of Giving to and Receiving from God.

10.1.3 *Divine Blessing as a Pneumatological Phenomenon*

The study highlighted how divine blessing, as a pneumatological phenomenon, is referred to as a spiritual reality often experienced through phrases such as “*God bless you!*” or “*be blessed,*” or “*Μακάριος*” in Greek and Swahili, “*Mungu akubariki.*”⁴ Prosperity preachers often use this phrase to bless their members, and most members expect to hear such words from their spiritual leaders after generously donating to the church. The phrase “*God bless you!*” is a pneumatological phenomenon that expresses a wish from the receiver, or the spiritual leaders, to the giver. It conveys the receiver’s spiritual desire for God to release His supernatural power upon the giver’s situation and set them free from bondages that hinder the giver from prospering. However, it is more than just a wish; it is a prayer that wishes for God’s supernatural power to be upon the giver and enable them to succeed, flourish, and be favoured in people’s eyes.

This work revealed why some Lutherans in the ELCT-ECD view the prosperity gospel as a biblical message that emphasises God’s divine and spiritual blessings. The prosperity gospel is more than just being a catalyst for material wealth. As a biblical message that explores how and why people receive divine benefits or spiritual prosperity, as in 3 John 1: 1–3, and the fruit of the spirit, as in Galatians 5: 22–23a are also part of the spiritual prosperity that a person’s soul needs. In this perspective, the prosperity gospel highlights that spiritual wealth is acquired mainly because of drawing near God through prayer, listening to his voice, and obeying His commandments, as in Deuteronomy 28:1–8; 9.

10.2 **Charismatisation of the ELCT-ECD as a Contextual Phenomenon**

The grounded theory analysis revealed that the charismatisation of the ELCT-ECD is a contextual phenomenon. This phenomenon has proven to be a relevant contextual approach that the Lutheran Church used to address the challenges of their members in Dar es Salaam—challenges that are said to be caused by the African spiritual realities. The Lutheran Church in Dar es Salaam is ministering to a community that strongly believes in the existence of a spiritual world that controls people’s lives. As a result, Lutheran members have been seeking ways to address these spiritual beliefs, which are thought to affect their blessings, progress, and breakthroughs. This has been a main push factor for Lutheran members as they move from one Church to another in Dar es Salaam. Moreover, searching for platforms where they can experience

4 See Chapter 5 under 5.3: Divine Blessings or Material Blessings.

God's divine intervention is also one of the push factors behind the moving of Lutherans to Pentecostal churches. Through the inquiry of this study, it is clear that the charismatisation of mainline churches in Tanzania serves as a tool to contextualise African mainline Christianity in a manner that addresses the African issues that Western Christianity could not address.

This research proposes acknowledging some charismatic practices, such as deliverance sessions, fasting prayer programs, and large evangelistic campaigns, as mission contextual strategies to address the spiritual realities that Christianity in Sub-Saharan Africa struggles with daily. These realities include witchcraft, spiritual warfare, and ancestral curses.

Furthermore, this study suggests that one way to contextualise mission strategies within mainline denominations is to adopt charismatic features by networking with other denominations and entangling them. These networking will often create different platforms to facilitate a mutual exchange of spiritual gifts through informal learning between mainline church pastors and charismatic Pentecostal preachers.

10.3 Charismatisation of the ELCT-ECD as a Mission Strategy

Mainline church leaders in Tanzania live with the fear that the growth of Pentecostal churches implies the decline of their membership. However, mainline Christians are often induced to join charismatic worship services because of the freestyle worship services and the teachings of the prosperity gospel that promise health and success. In this study, the charismatisation of the ELCT-ECD was identified as a significant mission strategy used by Lutherans in Dar es Salaam to reclaim Lutheran members, referred to as stolen sheep, who Pentecostals influenced to join their churches.

This implies that the *tug-of-war* between the Lutherans and Pentecostals continues; therefore, the findings from this research suggested applying counter-mission strategies to stop the unhealthy transfer of members from one denomination to another.

This research further indicated that mainline churches should rethink ways of adopting charismatic practices as part of worship to end this *tug-of-war*. The charismatisation of the ELCT-ECD as a mission strategy has prevented Lutherans from converting to Pentecostalism. In developing countries, increasing church membership is essential as it leads to sustainable income and promotes financial independence for the Church.

This study identified the missiological effects of implementing charismatisation within the ELCT-ECD as a mission strategy. First, charismatisation

has led to the introduction of *charismatic Lutheran Hybrid Worship Services*, offering Spirit-filled worship experiences to individuals from various denominations, regardless of their church affiliation. This has prompted some individuals to embrace Lutheranism. Second, it has transformed certain Lutheran parishes into charismatic Lutheran megachurches that operate within the ELCT-ECD. Last, it has served as an antidote to counteract misleading teachings and practices that negatively affect people's faith, referred to as misleading theologies in a book published by AACC symposiums in 2022.

Therefore, this study suggests that the mainline denomination should consider incorporating charismatic worship services with rituals and practices that resonate with African spiritual worldviews. The findings also propose using social media to live-stream charismatic hybrid worship services, which can help counter the spread of misleading teachings promoted by *false prosperity gospel preachers* while fostering numerical and spiritual growth in the Church. This approach underscores how adopting charismatic practices within the Lutheran Church in Tanzania has served as an alternative, spirit-oriented mission strategy to increase membership without imposing a specific way of life or emphasizing doctrines.

Implementing digital mission strategies can engage more youth in missions and empower them to become digital missionaries. Additionally, this study's findings show that promoting the charismatic nature of mainline Christianity as a mission strategy could challenge the dominance of Western epistemology in God's mission. Emphasizing charismatisation opposes the colonial belief that mission strategies should only be devised by missionaries or missiologists with theological training. Therefore, embracing the charismatic nature of mainline Christianity represents a significant step in decolonising mission work in African missiology.

Instead of being conservative, mainline churches should consider bringing people closer to God by involving or letting them partake in the whole process of conversion and transformation on a mutual level and acknowledging and mentoring people's spiritual gifts and contributions to God's mission. Moreover, this study encourages lay preachers to use their charisma to help other members in need without destroying people's cultural identity. The spirit-oriented mission strategies affirm that being African and Christian simultaneously is possible.

The same applies to mission organisations, they will also find this study fruitful if they learn from this research. They shall see the need to allocate more resources to help the partner churches in the Global South digitalise their mission strategies and create digital platforms where prosperity gospel as a biblical message can be preached. Furthermore, the mission field has shifted from local remote areas and villages from either Africa or Asia to digital fields.

10.4 Charismatisation of the ELCT-ECD as a Transcultural Phenomenon

This study revealed that the charismatisation of the ELCT-ECD traces its origins from different interdenominational networking encounters in Dar es Salaam, which emerged from the East African Revival Movements in the 1930s, resulting in the hybridisation of the Lutheran worship services. The hybrid charismatic Lutheran worship services are a blending of three religious cultural values and beliefs: Lutheranism, Pentecostalism or charismatic Christianity, and African Traditional religious beliefs. These hybrid worship services not only promote mutual exchanges of spiritual gifts, beliefs, and theologies. But also, these hybrid worship services are platforms where the blending of different religious worship rituals and practices occurs, resulting in an innovative style of worship that is relevant to the context of African Tanzanian Lutherans. In addition, hybrid worship services address the most profound needs of people with different cultural and religious backgrounds; everyone in such services feels accommodated and challenges the cultural and religious hegemony.

Mission organisations and church institutes can benefit from these findings by learning from them. They shall notice that during their transcultural entanglements, mainly through mutual exchange, they will experience the *de-terrorisation* and *re-terrorisation* of their spiritual identity as they encounter a hybrid space. The findings of this study attest to the fact that the formation of mainline traditions, charismatic faiths, or traditional beliefs are all influenced by different religious entanglements. For example, in this study, practices such as speaking in tongues, intuitive and experiential Spirit-centered devotion, oral liturgy, Biblical studies, oral theology and testimonies, lay preachers participating actively in ministry, and healing have been *re-territorialised*, *appropriated*, and *customised* in the local context of ELCT-ECD.

This study illustrated how the hybrid worship services conducted within the ELCT-ECD cannot be identified as purely Lutheran, Pentecostal, and African Traditional Religions (ATRs). Instead, these services provide platforms for informal learning and mutual exchange of charisma, theologies, practices, and worship rituals. Moreover, mission organisations will comprehend through this study how a global understanding from an ecumenical perspective can take root in fertile ground through hybrid charismatic worship services.

The findings also highlighted some criticism. As a matter of fact, the process of charismatisation within the ELCT-ECD has led to significant changes in worship practices and traditions, contributing to concerns about the erosion of traditional Lutheran identity. The integration of charismatic practices, indigenous music, and new theological constructs presents both opportunities

and challenges for the church as it navigates the delicate balance between maintaining doctrinal purity and embracing dynamic, culturally relevant worship expressions. As the ELCT-ECD continues to evolve, it will be essential to find ways to retain its Lutheran heritage while addressing its congregants' diverse spiritual needs.

The hybridisation of Lutheran worship services in ELCT-ECD represents a significant transcultural phenomenon that blends Indigenous Tanzanian music traditions with classical Lutheran liturgical practices. This process enriches the worship experience and serves as a medium for cultural preservation and theological adaptation. ELCT-ECD demonstrates the potential for creating a more inclusive and dynamic faith community by embracing diverse cultural expressions within the worship context.

10.5 Transformative Effects of Charismatic Christianity in ELCT-ECD

In addressing research question three, the findings indicated that the charismatisation of the ELCT-ECD has both qualitative and quantitative transformative effects on the Lutheran church as a religious institution and in the lives of its members. These effects include numerical growth of the members, increased income, spiritual awakening among Lutherans, and the establishment of different charismatic worship platforms such as *Morning Glory*, *Evening Glory*, fasting, and deliverance prayer sessions.⁵

Qualitative transformative effects were mainly seen as an element of the church's spiritual growth. Such growth is not objective and cannot be measured; it is subjective and experienced through people's inner transformation. The prosperity gospel or mafanikio gospel's transformative effects challenge mainline Christianity to not focus solely on preserving traditions and religious identity. Instead, they should promote the members' spiritual growth since spiritual and numerical growth is essential for a healthy and resilient church in the 21st Century.

This research emphasises the need for the church to adapt and stay relevant and to prioritize spirituality, diversity, and inclusivity, rather than being rigid or extreme, because the church is expected to serve an unchanging God in various changing contexts. Moreover, the church should focus on addressing people's profound needs instead of being excessively doctrinal. As the spirit of God is active and evolving, the church in this era requires both spiritual and

5 See Chapter 9 under 9.2 on Transformative Effects of Prosperity gospel in the ELCT-ECD.

numerical growth for healthy development. Based on Welch Wolfgang's transcultural theory, both spirit-oriented Christianity and mainline Christianity should collaborate at a transcultural level to enable informal mutual learning.

The Lutheran Church in Dar es Salaam has experienced numerical growth since it integrated charismatic features, rituals, and practices within its liturgy. This numerical growth is a sign that the members have achieved a certain level of spiritual growth and have experienced the transformative effects of the *mafanikio gospel*. In addition, this increase in numbers may indicate that the charismatic Lutheran parishes had fulfilled people's spiritual needs, which previously drove them to leave Lutheran churches for Pentecostal churches. It could also mean that Lutherans in Dar es Salaam trust the church as a safe and healing space. They may rely on the church to address their daily struggles, particularly in dealing with the challenges of the African spiritual world.

Although the prosperity gospel or mafanikio gospel has impacted ECT-ECD quantitatively, it still raises missiological questions about the effectiveness of the massive attendance in charismatic Lutheran worship services: Are these people drawn to charismatic Lutheran worship services because of the word of God, or are they drawn to such worship services because their problems have been addressed?

This work suggests the potential benefits of charismatic Lutheran parishes in the ELCT-ECD finding contentment in the numerical growth of their membership, while giving due attention to spiritual growth. The study underscores the crucial nature of both spiritual and numerical growth for the church's sustainability and adaptability in the modern era.

The qualitative and quantitative transformative effects of the Prosperity gospel within the ELCT-ECD are multifaceted and significant. While fostering considerable growth and dynamism, these effects also pose challenges related to maintaining theological integrity, fostering genuine community, and ensuring ethical financial practices. As the ELCT-ECD navigates these transformations, it must balance the appeal of Prosperity gospel teachings with the enduring values of its Lutheran heritage, ensuring that its growth is sustainable, and its faith practices remain inclusive and equitable.

Another fascinating dimension is the continuity effects, where the charismatisation has inadvertently promoted and sustained certain beliefs and practices of ATRs within the Christian worship experience. Such dimension of continuity aligns with the broader trend in African Christianity, where traditional religious concepts and practices are reinterpreted within the Christian framework. For instance, practices such as healing rituals, the use of anointed objects, and extensive exorcism sessions mirror ATRs' practices but are re-contextualized within a Christian narrative. This synthesis of traditional and

Christian practices has allowed Christianity to take deeper roots in the local cultural milieu, creating a hybrid religious identity that resonates with the congregants' lived experiences.

Moreover, the findings reveal that the sociocultural impact of these transformations should not be understated. The merging of Christian and ATRs' values has provided a way for many communities to reconcile their pre-Christian identities with their current faith. However, it also poses significant questions about the purity of religious practice and the potential for syncretism, which may dilute the fundamental tenets of the Christian faith. This implies that the church is at a crossroads, balancing cultural relevance with doctrinal integrity.

10.6 Possible Areas of Future Research

This current research examined the impact of introducing charismatic elements into mainline Christianity. However, it had limitations, such as not exploring the Lutheran perspective on the prosperity gospel. Further research is needed to define the prosperity gospel of Luther's theology of work. The study also underscored the necessity of further discussion on the connection between charismatic missions and colonialism in Africa, as well as the potential role of incorporating charismatic practices into mainline Churches. Additionally, this research has paved the way for the decolonization of God's mission in African Christianity. An area for future research in Pentecostal and Charismatic Studies could be the concept of healing through the prosperity gospel from a theological and hermeneutical perspective.

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Appendices: Grounded Theory Methodology and its Steps in Generating Themes/Theories

Appendix 1: Step 1 – Initial Codes and the Frequencies Developed under RQ₁

Interview Question 1: *What factors are behind the integration of charismatic features in ELCT-ECD?*

Anchor Code: *Factors*

Stage 1: Initial Coding

Coding line by line Classified alphabetically.

Out of 19 respondents, 18 participants responded to question no 1; based on the research questions, purpose and problem of the study; the researcher identified 55 initial codes under their anchor code: *factors*.

1. Factors: address socio-cultural and economic problems (EP 11, 13, 14) 3 (3)
2. Factors: administrative system (EP 10) (1)
3. Factors: an African Pentecostal trend (EP 16) 2
4. Factors: being more theologically oriented (EP 10) (2)
5. Factors: bettering prosperity preachers' life (EP 16) 1
6. Factors: biblical command (EP 9) (8)
7. Factors: blessing people (EP 9) (3)
8. Factors: change is inevitable" (EP 11) 1
9. Factors: charismatic background of Lutheran pastors (EP 16) 2
10. Factors: charismatic music attracting youth (Afrobeat) (EP 2) 2
11. Factors: charismatic worship attracting Lutherans (EP 15, 19, 14,) 3 (6)
12. Factors: church leaders being silent (EP 10, 11, 13, 15) 4 (4)
13. Factors: demand from Lutherans (EP 11, 13, 15, 16, 17, 19, 2, 3, 4, 5, 6, 9, 14, 10) 14 (24)
14. Factors: embarrassing changes (EP 11) 2
15. Factors: fear of losing Lutheran members (EP 11, 5, 7) 3 (3)
16. Factors: focusing on collecting offerings (EP 10) (1)
17. Factors: foundational pillars of ECD (EP 14) (2)
18. Factors: geographical location (EP 9, 14, 7) 3 (4)
19. Factors: having feared, generous and committed Christians (EP 9) (3)
20. Factors: having supernatural powers attracting people (EP 19) (1)
21. Factors: high rate of religious morality (EP 10) (1)
22. Factors: initiative of Lutheran members (EP 3) 1

23. Factors: intercultural entanglement (EP 10) (1)
24. Factors: it is the matter of "*Kairos*" (EP 10) (1)
25. Factors: lack of a solid Lutheran theological foundation (EP 10, 19) 2 (3)
26. Factors: lack of Lutheran ideologists (EP 10) (2)
27. Factors: lack of prophetic voice to address misleading teachings (EP 19) 1
28. Factors: lack of self-confidence among Lutheran Pastors (EP 19) (1)
29. Factors: lack of self-identification (EP 10) (1)
30. Factors: lutheran liturgy more western (EP 1) 1
31. Factors: lutheran liturgy not appealing to African context (EP 10, 1) 2 (2)
32. Factors: lutherans believe charismatic worship as best (EP 7) 1
33. Factors: lutherans copying from Pentecostals (EP 4, 2) 2 (2)
34. Factors: means of increasing church income (EP 2, 4, 10, 15, 16, 19, 9) 7 (11)
35. Factors: mission strategies (EP 14) (2)
36. Factors: morning glory spreading through migrants (EP 14) (2)
37. Factors: moving from analogue to digital mission strategies" (EP 14) (1)
38. Factors: neglecting willingly Lutheran traditions (EP 4) 1
39. Factors: paradigm shift from Lutheranism to charismatic (EP 19) (1)
40. Factors: paraphrasing prosperity teachings online (EP 10) (1)
41. Factors: preventing Lutherans from being intoxicated by false teachings (EP 11) 1
42. Factors: preventing Lutheran from moving to Pentecostals (EP 19, 2, 4, 5) 4 (4)
43. Factors: process of adjusting to the new charismatic wave (EP 10) (1)
44. Factors: providing a platform for interdenominational encounter (EP 11) 1
45. Factors: providing solutions to poverty and disease (EP 1) 1
46. Factors: quest for self-dependency (EP 16) 1
47. Factors: response to mission challenges (EP 17) 1
48. Factors: serving an unchangeable God in a changing context (EP 14) (3)
49. Factors: socio-cultural context differences (EP 9) (2)
50. Factors: tanzanians like teachings about prosperity (EP 1)
51. Factors: the exchange of Socio-cultural elements (EP 10) (1)
52. Factors: the pressure from below" (EP 16) 1
53. Factors: the spread of prosperity gospel on social media (EP 19) (1)
54. Factors: the system of recruiting Lutheran pastors (EP 16) 2
55. Factors: using social media (EP 10) (2)

Appendix 2: Step 2 – Focused Coding – Phase 1 – RQ1

Stage 2: Focused coding

Moving from codes to Categories (Clusters)

Phase 1: Identifying the Dominant Codes

Research Question 1: *What are the factors behind the integration of charismatic features in ELCT-ECD?*

Anchor Code: *Factors*

Out of 8 respondents, 7 participants responded to question no 1, based on the Research questions, purpose, and problem of the study the researcher identified 25 initial codes under their anchor code: *factors*.

Table 25

No	Codes	Generality Out of 19 participants	Frequencies
1	Demand from Lutherans (EP 11, 13, 15, 16, 17, 19, 2, 3, 4, 5, 6, 9, 14, 10) 14 (24)	14	24
2	Means of increasing church income (EP 2, 4, 10, 15, 16, 19, 9) 7 (11)	7	11
3	Preventing Lutheran from moving to Pentecostals (EP 19, 2, 4, 5) 4 (4)	4	4
4	Church leaders being silence (EP 10, 11, 13, 15) 4 (4)	4	4
5	Address socio-cultural and economic problems (EP 11,13, 14) 3 (3)	3	3
6	Charismatic worship attracting Lutherans (EP 15, 19, 14,) 3 (6)	3	6
7	Fear of losing Lutheran members (EP 11, 5, 7) 3 (3)	3	3
8	Geographical location (EP 9, 14, 7) 3 (4)	3	4
9	Lack of a solid Lutheran theological Foundation (EP 10, 19,) 2 (3)	2	3
10	Lutheran liturgy not appealing to African context (EP 10, 1) 2 (2)	2	2
11	Lutherans copying from Pentecostals (EP 4, 2) 2 (2)	2	2

Table 25 (cont.)

No	Codes	Generality Out of 19 participants	Frequencies
12	Biblical command (EP 9) (8)	1	8
13	Blessing People (EP 9) (3)	1	3
14	Serving an unchangeable God in a changing context (EP 14) (3)	1	3
15	Having fearing, generous and committed Christians (EP 9) (3)	1	3
16	Using social media (EP 10) (2)	1	2
17	The system of recruiting Lutheran pastors (EP 16) 2	1	2
18	Socio-cultural context differences (EP 9) (2)	1	2
19	Foundational pillars of ECD (EP 14) (2)	1	2
20	Charismatic music attracting youth (Afrobeat) (EP 2) 2	1	2
21	Charismatic back ground of Lutheran pastors (EP 16) 2	1	2
22	Mission strategies (EP 14) (2)	1	2
23	An African Pentecostal trend (EP 16) 2	1	2
24	Morning glory spreading through socio-media (EP14) (2)	1	2
25	Lack of Lutheran ideologists (EP 10) (2)	1	2
26	Being more theologically oriented (EP 10) (2)	1	2
27	Embarrassing changes (EP 11) 2	1	2
28	Bettering prosperity preachers' life (EP 16) 1	1	1
29	Administrative system (EP 10) (1)	1	1
30	Change is inevitable" (EP 11) 1	1	1
31	Focusing on collecting offerings (EP 10) (1)	1	1
32	The spread of prosperity gospel on social media (EP 19) (1)	1	1
33	The pressure from below" (EP 16) 1	1	1
34	The exchange of Socio-cultural elements (EP 10) (1)	1	1
35	Tanzanians like teachings about prosperity (EP 1)	1	1

Table 25 (cont.)

No	Codes	Generality Out of 19 participants	Frequencies
36	Process of adjusting to the new charismatic wave (EP 10) (1)	1	1
37	Lack of prophetic voice to address misleading teachings (EP 19) 1	1	1
38	Response to mission challenges (EP 17) 1	1	1
39	Quest for self-dependency (EP 16) 1	1	1
40	Providing solutions to poverty and disease (EP 1) 1	1	1
41	Lack of self-confidence among Lutheran Pastors (EP 19) (1)	1	1
42	Providing a platform for interdenominational encounter (EP 11) 1	1	1
43	Lack of self-identification (EP 10) (1)	1	1
44	Moving from analogue to digital mission strategies" (EP 14) (1)	1	1
45	Neglecting willingly Lutheran traditions (EP 4) 1	1	1
46	Paradigm shift from Lutheranism to charismatic (EP 19) (1)	1	1
47	Paraphrasing prosperity teachings online (EP 10) (1)	1	1
48	Preventing Lutherans from being intoxicated by false teachings (EP 11) 1	1	1
49	Lutherans believe charismatic worship as best (EP 7) 1	1	1
50	Lutheran liturgy more western (EP 1) 1	1	1
51	Having supernatural powers attracting people (EP 19) (1)	1	1
52	High rate of religious morality (EP 10) (1)	1	1
53	Initiative of Lutheran members (EP 3) 1	1	1
54	Intercultural entanglement (EP 10) (1)	1	1
55	It is the matter of "Kairos" (EP 10) (1)	1	1

Appendix 3: Step 2 – Focused Coding – Phase 2 – RQ1

Phase 2: Putting the dominant codes into their respective clusters, categories or themes and their supporting codes or sub-codes

Table 26

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5
<ol style="list-style-type: none"> Demand from Lutherans (14)(24) Addressing socio-cultural and economic problems (3) Charismatic worship attracting Lutherans (3)(6) Lutheran liturgy not appealing to African context (2)(2) Other issues Blessing People (1) (3) Socio-cultural context differences (1)(2) Charismatic music attracting youth (Afrobeat) (1) (2) 	<ol style="list-style-type: none"> Means of increasing church income (7) (11) Bettering prosperity preachers' life (1)(1) Focusing on collecting offerings (1) (1) Quest for self-dependency (1) (1) 	<ol style="list-style-type: none"> Preventing Lutherans from moving to Pentecostals (4)(4) Fear of losing Lutheran members (3)(3) Geographical location (3)(4) Intercultural entanglement (1)(1) Mission strategies (1)(2) The exchange of Socio-cultural elements (1)(1) Response to mission challenges (1)(1) Moving from analogue to digital mission strategies (1)(1) 	<ol style="list-style-type: none"> Church leaders being silent (4)(4) Lack of a solid Lutheran theological Foundation (2) (3) Lutherans copying from Pentecostals (2)(2) The system of recruiting Lutheran pastors (1) (2) Foundational pillars of ECD (1)(2) Charismatic back ground of Lutheran pastors (1) (2) 	<ol style="list-style-type: none"> Biblical command (1) (8) Serving an unchangeable God in a changing context (1) (3) Having fearing, generous and committed Christians (1)(3) Embarrassing changes (1)(2) Change is inevitable (1)(1) Paradigm shift from Lutheranism to charismatic (1)(1)

Table 26 (cont.)

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5
<p>9. Being more theologically oriented (1)(2)</p> <p>10. “The pressure from below” (1)(1)</p> <p>11. Tanzanians like teachings about prosperity (1)(1)</p> <p>12. Providing solutions to poverty and disease (1)(1)</p> <p>13. Lutherans believe charismatic worship as best (1)(1)</p> <p>14. Lutheran liturgy more western (1)(1)</p> <p>15. Having supernatural powers attracting people (1)(1)</p> <p>16. High rate of religious morality (1)(1)</p> <p>17. Initiative of Lutheran members (1)(1)</p>		<p>9. Paraphrasing prosperity teachings online (1)(1)</p> <p>10. The spread of prosperity gospel on social media (1)(1)</p> <p>11. Using social media (1)(2)</p> <p>12. Preventing Lutherans from being intoxicated by false teachings (1)(1)</p> <p>13. Providing a platform for interdenominational encounter (1)(1)</p> <p>14. Morning glory spreading through socio-media (1)(1)</p>	<p>7. An African Pentecostal trend (1)(2)</p> <p>8. Lack of Lutheran ideologists (1)(2)</p> <p>9. Administrative system (1)(1)</p> <p>10. Lack of prophetic voice to address misleading teachings (1)(1)</p> <p>11. Lack of self-confidence among Lutheran Pastors (1)(1)</p> <p>12. Lack of self-identification (1)(1)</p> <p>13. Neglecting willingly Lutheran traditions (1)(1)</p>	<p>7. Process of adjusting to the new charismatic wave (1)(1)</p> <p>8. It is the matter of “<i>Kairos</i>” (7)(7)</p>

Appendix 4: Step 2 – Focused Coding – Phase 3 – RQ1

Phase 3: Examine the codes in each cluster and label the *Clusters, Categories or Themes* and their supporting codes as evidence. Anchor Code: *Factors*

Research Question 1: *What are the factors behind integrating charismatic features in EICT-ECD?*

Table 27

<p>Cluster 1: Responding to the demand from Lutheran members to have a charismatic form of worship (44)</p>	<p>Cluster 2: Having a strong and sustainable source of income for self-dependency (13)</p>	<p>Cluster 3: Preventing the decrease of membership in ECD (13)</p>	<p>Cluster 4: Having a weak Lutheran Ideology and Pastor's recruiting system (11)</p>	<p>Cluster 5: Coping with the trend of the wave of Pentecostalism and Global changes (9)</p>
<p>1. Demand from Lutherans (14)(24) 2. Addressing socio-cultural and economic problems (3)(3) 3. Charismatic worship attracting Lutherans (3)(6) 4. Lutheran liturgy not appealing to African context (2)(2) 5. Blessing People (1) (3) 6. Socio-cultural context differences (1)(2) 7. Charismatic music attracting youth (Afrobeat) (1) (2)</p>	<p>1. Means of increasing church income (7) (1.1) 2. Focusing on collecting offerings (1) (1) 3. Quest for self-dependency (1) (1)</p> <p>Other Issues 1. Bettering prosperity preachers' life (1)(1)</p>	<p>2. Preventing Lutherans from moving to Pentecostals (4)(4) 3. Fear of losing Lutheran members (3)(3) 4. Geographical location (3)(4) 5. Mission strategies (1)(2)</p> <p>Other Issues 1. The exchange of Socio-cultural elements (1)(1) 2. Intercultural entanglement (1) (1)</p>	<p>1. Church leaders being silent (4)(4) 2. Lack of a solid Lutheran theological Foundation (2) (3) 3. Weak system of recruiting Lutheran pastors (1) (2) 4. Charismatic background of Lutheran pastors (1) (2)</p> <p>Other Issues 1. An African Pentecostal trend (1)(2)</p>	<p>1. Serving an unchangeable God in a changing context (1) (3) 2. Embarrassing changes (1)(2) 3. Change is inevitable (1)(1) 4. Paradigm shift from Lutheranism to charismatic (1)(1) 5. Process of adjusting to the new charismatic wave (1)(1)</p>

Table 27 (cont.)

<p>Cluster 1: Responding to the demand from Lutheran members to have a charismatic form of worship (44)</p>	<p>Cluster 2: Having a strong and sustainable source of income for self-dependency (13)</p>	<p>Cluster 3: Preventing the decrease of membership in ECD (13)</p>	<p>Cluster 4: Having a weak Lutheran Ideology and Pastor's recruiting system (11)</p>	<p>Cluster 5: Coping with the trend of the wave of Pentecostalism and Global changes (9)</p>
<p>8. Being more theologically oriented (1)(2)</p> <p>Other Issues</p> <p>1. "The pressure from below" (1)(1)</p> <p>1. Tanzanians like teachings about prosperity (1)(1)</p> <p>2. Providing solutions to poverty and disease (1)(1)</p> <p>3. Lutherans believe charismatic worship as best (1)(1)</p> <p>4. Lutheran liturgy more western (1)(1)</p> <p>5. Having supernatural powers attracting people (1)(1)</p> <p>6. High rate of religious morality (1)(1)</p> <p>7. Initiative of Lutheran members (1)(1)</p>	<p>3. Response to mission challenges (1)(1)</p> <p>4. Moving from analogue to digital mission strategies (1)(1)</p> <p>5. Paraphrasing prosperity teachings online (1)(1)</p> <p>6. The spread of prosperity gospel on social media (1)(1)</p> <p>7. Using social media (1)(2)</p> <p>8. Preventing Lutherans from being intoxicated by false teachings (1)(1)</p> <p>9. Providing a platform for interdenominational encounter (1)(1)</p> <p>10. Morning glory spreading through social media (1)(1)</p>	<p>2. Lutherans copying from Pentecostals (2)</p> <p>3. Lack of Lutheran ideologists (1)(2)</p> <p>4. Administrative system (1)(1)</p> <p>5. Foundational pillars of ECD (1)(2)</p> <p>6. Lack of prophetic voice to address misleading teachings (1)(1)</p> <p>7. Lack of self-confidence among Lutheran Pastors (1)(1)</p> <p>8. Lack of self-identification (1)(1)</p> <p>9. Neglecting willingly Lutheran traditions (1)(1)</p>	<p>6. It is the matter of "Kairos" (1)(1)</p> <p>Other Issues</p> <p>7. Biblical command (1)(8)</p> <p>8. Having fearing, generous and committed Christians (1)(3)</p>	

Appendix 5: Step 3 – Theoretical Coding – RQ1

Table 28

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
<i>Responding to the demand from Lutheran members to have a charismatic form of worship</i>	One of the critical factors is based on several counts and frequencies from 14 Pastors from ECD who responded to the RQ1. Moreover, this theme represents why the Lutherans in the ELCT-ECD demand that the charismatic form of Worship, especially the prosperity gospel, be integrated within the Lutheran Church from the point of view of the Pastors.	44	[...] People wish to see God responding to their prayers. [...] Our People have many socio-economic issues challenging their lives, especially in big cities like Dar es Salaam. So, people come to church searching for God's presence; they want to experience God's power and see God answer their questions. [...] thus, they wish to go to a church where they feel their need is addressed. [...] our people need something that will change their lives. They are tired of the Lutheran worship routine, the same liturgy, and the same written prayers. Therefore, the demand from the people has caused Pastors and evangelists to ensure that they deliver the services the members require. [EP 13, Lines 5-15]
<i>Having a strong and sustainable source of income for self-dependency, thus Preventing the decrease in membership in ECD</i>	These themes represent the two factors of integrating charismatic features within ELCT-ECD. Moreover, they are both in a chronological and explanatory relationship whereby cluster 3 is justified by cluster 2. These themes are generated from evidence from	13	It was because of both fears of losing Lutheran members. Hence the remaining Lutheran members demanded 'fellowship' prayer and worship groups within the Lutheran parishes. This integration of charismatic features in the ELCT-ECD has been a means to stop more Lutherans from

Table 28 (cont.)

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
	<p>different empirical indicators stating how the fear of losing Lutherans because of geographical locations surrounded by Pentecostal churches and the intercultural entanglement, the ELCT-ECD has integrated some charismatic features as a mission strategy to prevent Lutherans from exuding charismatic Pentecostal churches. Such a mission strategy could help the ELCT-ECD to have a solid and sustainable source of income for financial self-dependency. Hence, ECD had to find ways to increase church income by teaching the prosperity gospel, emphasising offerings or “Harambee” in English fundraising, and responding to the quest to attend financial self-dependency.</p>		<p>leaving the Church [EP 5, lines 25–27]</p> <p>[...] I see the “quest for self-dependency”, in other words, the “economic factor”, because our church now has a significant tendency to be self-dependent to have its source of income. And remember, one of our church’s most significant income sources is the members’ offering. So, our members are the greatest human resource to generate income and sustain the mission activities. So obviously, you can see that it is easy for Lutherans to integrate our kind of teachings, which attracts people. So, the more we have people, the more the income or the economic situation or inflow will increase in the Lutheran Church [EP 16, L 29–34]</p>
<i>Having a weak Lutheran Ideology and Pastor’s recruiting system</i>	<p>This category was developed from the codes that represent the empirical evidence, which states that many Pastors recruited to become Lutheran Pastors already had a charismatic background and were trained to become theologians rather</p>	12	<p>The second factor, in short, is the system of recruiting Pastors in the Lutheran Church does not pay much more attention to the spiritual background of the candidate. So, as I said already, most of our Lutheran Pastors have a Neo charismatic Pentecostal background. And</p>

Table 28 (cont.)

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
	<p>than Lutheran ideologists. Moreover, 9 participants out of 19 supported this argument. So, one factor explains the integration of charismatic features within ELCT-ECD, especially the prosperity gospel teachings.</p>		<p>once they are recruited to study theology, they cool down after they finish their theology. They practice their ministry based on their faith background, which is charismatic faith. So that is what I see as a second factor [EP 16, L 23–28]</p>
<p><i>Coping with the trend of the wave of Pentecostalism and Global changes</i></p>	<p>This cluster implies that the global changes have led the Lutheran church in Tanzania, ELCT-ECD, to integrate charismatic features within its liturgy. “We are serving an unchangeable God in a changing context”; hence it is “Kairos for changes”. ELCT-ECD is in the process of accommodating the postmodern era charismatic wave or trend. Out of 19 participants, 6 supported this factor.</p>	<p>9</p>	<p>it’s a trend. It’s something that is up to date that people want to hear. As you can see, the Lutheran Church has been engaged in evangelical work for a long time. There was a time when the Lutheran Church did evangelism as its central mission. They had many mission activities, like door-to-door evangelism and converting people to Christianity. But now, the interest or the mission focal point is no longer on that. We are speaking of Prosperity Gospel; people want to make money. They want to prosper. And the fact that many people like to hear the teachings of prosperity is one of the factors that has led the Pastors of the Lutheran Church to integrate charismatic features. I mean Prosperity Gospel within the Lutheran Church because it attracts people and goes with the trend. [EP 16, L 47–54]</p>

Appendix 6: Step 1 – Initial Coding and the Frequencies Developed Under RQ2

RQ2: What are the effects of integrating charismatic features especially, teaching prosperity gospel, with reference to the African cosmology, on the Lutheran identity and lives of Lutheran members in the ELCT-ECD?

- a. **IQ2:** What are the impacts of integrating charismatic features, especially the teachings of prosperity, on the Lutheran identity and traditions in ELCT-ECD? *Effects Green (IQ2) (Effects on Lutheran Identity and Traditions)*
- b. **IQ3:** What are the spiritual, social, economic, and psychological changes your members have experienced since the prosperity gospel was preached in ELCT-ECD? *Effects Blue (IQ3) (Impacts on People's Lives)*
- c. **IQ4:** Does referring to the African cosmology of spirits in prosperity teaching affect the interpretation and understanding of those teachings? How? *Effects black (IQ4): Effects of African socio-cultural context on the understanding of prosperity gospel)*
- d. **IQ7:** Do you think such teachings have brought positive transformations both qualitatively and quantitatively in ECD and the congregants' lives? How? Why? *Effects red (IQ 7) (Effects of Prosperity gospel on the transformation of ELCT-ECD) Transformation*

Stage 1: Initial Coding

Coding line by line classified alphabetically

Out of 19 respondents, 17 participants responded to questions no 2,3,4 and 7, based on the Research questions, purpose, and problem of the study the researcher identified 184 initial codes under their anchor codes as indicated above but all four interview questions represent the Research question 2 under the anchor code: *Effects*.

1. Effects: acknowledging Socio-cultural background effects (EP 15, 16, 19, 9, 14, 10, 2, 3, 6, 7, 8, 1, 5) 13 (22)
2. Effects: addressing people's daily needs (EP 11, 9) 2 (3)
3. Effects: addressing spiritual problems (EP 13) (2)
4. Effects: addressing the African spirituality (EP 11, 13) 2 (3)
5. Effects: addressing the real problems of Africans (EP 6) 1
6. Effects: addressing the socio-cultural and economic problem (EP 10, 2, 14) 3 (6)
7. Effects: affecting Lutheran traditions (EP 8) 1
8. Effects: affecting negatively the Lutheran identity and traditions (EP 15) (4)

9. Effects: negatively affecting the Lutheran practices (EP 16, 15) 2 (3)
 10. Effects: affecting positively the Lutheran identity and traditions (EP 9, 14, 4) 3 (5)
 11. Effects: affecting positively the spirituality of Lutherans (EP 15) (1)
 12. Effects: affecting the tradition of transferring pastors (EP 7) 1
 13. Effects: against socio-cultural reference (EP 16) 1
 14. Effects: against speaking of personal matters on the pulpit (EP 16) 3
 15. Effects: allowing the gospel to speak to the heart of Africans (EP 7, 8) 2 (2)
 16. Effects: antidote against misleading teachings (EP 14) (3)
 17. Effects: attracted by morning glory worship services (EP 14) (1)
 18. Effects: attracting investors (Banks) (EP 14) (1)
 19. Effects: attracting people from different denominations (EP 10, 14) 2 (3)
 20. Effects: attracting people to Lutheran faith (EP 14) (2)
- Etc.

Appendix 7: Step 2 – Focused Coding – Phase 1 – RQ2

Stage 2: Focused coding:

Moving from codes to Categories, themes (Clusters)

Phase 1: Identifying the dominant Codes.

RQ2: What are the effects of integrating charismatic features especially, teaching prosperity gospel, with reference to the African cosmology, on the Lutheran identity and lives of Lutheran members in the ELCT-ECD?

- a. **IQ 2:** What are the impacts of integrating charismatic features, especially the teachings of prosperity, on the Lutheran identity and traditions in ELCT-ECD? *Effects Green (IQ2) (Effects on Lutheran Identity and Traditions)*
- b. **IQ3:** What are the spiritual, social, economic, and psychological changes your members have experienced since the prosperity gospel was preached in ELCT-ECD? *Effects Blue (IQ3) (Impacts on People's Lives)*
- c. **IQ4:** Does referring to the African cosmology of spirits in prosperity teaching affect the interpretation and understanding of those teachings? How? *Effects black (IQ4): Effects of African socio-cultural context on the understanding of prosperity gospel)*
- d. **IQ7:** Do you think such teachings have brought positive transformations both qualitatively and quantitatively in ECD and the congregants' lives? How? Why? *Effects red (IQ 7) (Effects of Prosperity gospel on the transformation of ELCT-ECD) Transformation*

Out of 19 respondents, 17 participants responded to questions no 2,3,4 and 7, based on the Research questions, purpose, and problem of the study the researcher identified 184 initial codes under their anchor codes as indicated above but all four interview questions represent the Research question 2 under the anchor code: *Effects*.

Table 29

No	Codes	Generality Out of 16 participants	Frequencies
1	Negative effects on the Lutheran identity and traditions (EP 1, 2, 3, 5, 7, 8, 19, 16) 8 (11) Building personality cult (EP 11, 2, 10, 15, 16, 3, 7) 7 (13) Losing the Lutheran Identity and Traditions (EP 16, 19, 15, 2, 4, 7, 4) 7 (10) Destroying the Lutheran Uniformity and Unity (EP 10, 5, 4, 16, 8) 5 (5) Misleading teachings and doctrines (EP 4, 5, 9, 8) 4 (7) Affecting positively the Lutheran identity and traditions (EP 9, 14, 4) 3 (5) Promoting spiritual awakening (EP 11, 13, 14) 3 (4) Destroying the Lutheran liturgy (EP 2, 4, 5) 3 (3) Positive effects on the Lutheran identity and traditions (EP 6, 13) 2(4) Attracting people from different denominations (EP 10, 14) 2 (3) Positive effects on ELCT- ECD (EP 15, 3) 2 (2) Having Exodus within the ELCT-ECD (EP 16, 9) 2 (2) hybrid form of worship (EP 10, 14) 2 (2) Negatively affecting the Lutheran identity and traditions (EP 15) (4) Antidote against misleading teachings (EP14) (3) Giving false expectations (EP 15) (2) Strengthening interdenominational network (EP 13) (2)		

Table 29 (cont.)

No	Codes	Generality Out of 16 participants	Frequencies
	Offering a platform to apply religious economy (EP 14) (3) Encouraging the priesthood for all believers (EP 13) 2 Having a reverse mission (EP 13) (2) Ignoring pastoral care and counselling (EP 15) (2) Improving the Lutheran worship to fit the context (EP 6) 2 Increasing the sense of belonging (EP 13) (2) Addressing spiritual problems (EP 13) (2) Spread of morning glory (EP 14) (1) Starting of morning glory worship services (EP 14) (1) Theological training needed (EP 9) (1) Using social media as platform to address misleading teachings (EP 14) (1) Reforming the Lutheran Church (EP 6) 1 Promoting Laziness (EP 10) (1) Preparing people to get material blessings (EP 1) 1 Not misleading (EP 9) (1) Offerings as part of religious economy (EP 14) (1) Orthodox Lutherans moving to Orthodox Lutheran parishes (EP 15) (1) Negatively affecting the Lutheran traditions of offerings (EP 8) 1 Misleading teachings on giving and receiving (EP 3) 1 Misleading teachings spread through social media (EP 14) (1) More emphasize sings, wonders and miraculous success (EP 1) 1 Less emphasize on salvation and eternal life (EP 1) 1		

Table 29 (cont.)

No	Codes	Generality Out of 16 participants	Frequencies
	<p>Lesser fair of Priesthood for all believers (EP10) (1)</p> <p>Lutheran doctrines becoming redundant (EP 9) (1)</p> <p>Lutheran identity Worldwide challenge (EP 10) (1)</p> <p>Integrating charismatic features as a blessing (EP 9) (1)</p> <p>Integration of morning glory and lunch hour prayers (EP 11) 1</p> <p>Interdenominational in nature (EP 14) (1)</p> <p>Lack of punctuality (EP 2) 1</p> <p>Creating gap between the new and old Lutheran generation (EP 2) 1</p> <p>Demonizing every problem (EP 15) (1)</p> <p>Destroying the Lutheran practices (EP 2) 1</p> <p>Destroying the spirit of humility (EP 10) (1)</p> <p>ECD becoming a model of charismatization in ELCT (EP 14) (1)</p> <p>Elevating pastors than Jesus Christ (EP 7) 1</p> <p>Feeling disappointed (EP 15) (1)</p> <p>Affecting positively the spirituality of Lutherans (EP 15) (1)</p> <p>Affecting the tradition of transferring pastors (EP 7) 1</p> <p>Attracted by Morning Glory worship services (EP 14) (1)</p> <p>Being interested in listening to the word of God (EP 15) (1)</p> <p>Blaming the Lutheran Church (EP 15) (1)</p> <p>Building a conference complex in ECD (EP 14) (1)</p> <p>Causing division in ELCT-ECD (EP 15) (1)</p> <p>Charismatic Lutherans and Orthodox Lutherans (EP 15) (1)</p>		

Table 29 (cont.)

No	Codes	Generality Out of 16 participants	Frequencies
	<p>Increased demand for pastoral counselling (EP 14) (1)</p> <p>Increasing people's income (EP 14) (1)</p> <p>Laziness among people (EP 1) 1</p> <p>Looking for miracles (EP 15) (1)</p> <p>Networking with other socio-religious sectors (EP 6) 1</p> <p>No positive changes Evident (EP 1) (1)</p> <p>Pastors being driven by people's demand (EP 15) (1)</p> <p>People depending on miracles not hard working (EP 2) 1</p> <p>Poor theology, high biblical insight (EP 9) (1)</p> <p>Positive changes evident (EP 2) 1</p> <p>Promoting the Lutheran ecumenical spirit (EP 13) 1</p> <p>Removing laziness (EP 14) (1)</p> <p>Becoming prosperous because of practicing the teaching (EP 10) (1)</p> <p>Being successful miraculously without working (EP 1) 1</p> <p>Blessing people (EP 9) (1)</p> <p>Bringing division within the ELCT-ECD (EP 8) 1</p> <p>Building a good relationship (EP 6) 1</p> <p>Causing unrepairable damages (EP 4) 1</p> <p>Charismatic worship appealing to Africans (EP 10) (1)</p> <p>Constructing houses (EP 9) (1)</p> <p>Setting minds for work (EP 14) (1)</p> <p>Spiritual aspects affecting, social, and psychological then economical (EP 10) (1)</p> <p>Spiritual growth and behaviour transformation (EP 5) 1</p> <p>Teaching how to do business with God (EP 14) (1)</p> <p>Teaching people how to overcome stress (EP 14) (1)</p>		

Table 29 (cont.)

No	Codes	Generality Out of 16 participants	Frequencies
4	<p>Increase in membership, income and project implementations (EP 12, 10, 19, 8, 2, 13, 4, 11, 14, 15, 6, 7) 12 (26)</p> <p>Transformative power (EP 12, 13, 2, 3, 4, 5, 6, 8, 9, 1) 10 (12)</p> <p>Negative effects on ELCT-ECD (EP 1, 4, 7, 8, 15) 5 (6)</p> <p>Having committed, fearing and generous Christians (EP 13, 9, 15, 14) 4 (8)</p> <p>Having both negative and positive effects on ELCT-ECD (EP 9, 11, 16, 10) 4 (6)</p> <p>Producing uncommitted Christians (EP 7, 8, 10, 19) 4 (5)</p> <p>Means of increasing church income (EP 9, 10, 14) 3 (6)</p> <p>Promoting Lutheran ecumenical spirit (EP 13, 9, 14) 3 (7)</p> <p>No transformative power (EP 16, 19, 7) 3 (5)</p> <p>Creating classes among Lutheran pastors (EP 10, 16, 11) 3 (5)</p> <p>Having positive impacts on ELCT-ECD (EP 13, 14) 2 (5)</p> <p>Providing a platform for interdenominational encounter (EP 11,12) 2 (2)</p> <p>Providing academic knowledge and spiritual assistance (EP 9) (2)</p> <p>Having self-reliant financially parishes (EP 13) (2)</p> <p>Investing into income generating projects (EP 9) (2)</p> <p>Financing different projects (EP14) (2)</p> <p>Building schools (EP 9) (2)</p> <p>Affecting Lutheran traditions (EP 8) 1</p> <p>Attracting investors (Banks) (EP14) (1)</p> <p>Becoming dependent (EP 1) 1</p> <p>Becoming lazy to work for success (EP 1) 1</p> <p>Building hospital (EP 9) (1)</p> <p>Building orphanage of homeless kids (EP 9) (1)</p> <p>Creation jobs for members (EP 9) (1)</p>		

Table 29 (cont.)

No	Codes	Generality Out of 16 participants	Frequencies
	Directly contributing to ECD transformation (EP 9) (1) Economic impacts visible (EP 3) 1 Exodus within the ELCT-ECD (EP 15) (1) Forcing people of be submissive to prosperity preachers (EP 19) (1) Giving as biblical commend (EP 9) (1) Giving from what they have (EP 9) (1) Having agricultural project (EP 14) (1) Having more followers than disciples of Christ (EP 19) (1) Misleading but fruitful (EP 9) (1) No church service, no church income, no money” (EP 19) (1) No miraculous transformation (EP 10) (1) Return of Lutheran members (EP 2)1 Sharing of blessings (EP 6)1 Social and spiritual not visible (EP 3)1 Sustaining projects Implementation (EP 2)1 Transformation of the economic state of the church (EP 14) (1) Transforming the economic state of the people (EP 14) (1)		

Appendix 8: Step 2 – Focused Coding – Phase 2 – RQ2

Phase 2: Putting the dominant codes into their respective clusters, categories or themes and their supporting codes or sub-codes.

Out of 19 respondents, 17 participants responded to questions no 2,3,4 and 7, based on the Research questions, purpose, and problem of the study the researcher identified 184 initial codes under tWheir anchor codes as indicated above but all four interview questions represent the Research question 2 under the anchor code: *Effects*. After classifying the initial codes based on their counts and frequency the researcher constructed 6 clusters.

Table 30

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5	Cluster 6
Negative effects on the Lutheran identity and traditions (11)	Affecting positively the Lutheran identity and traditions (5)	Positive effects on people (15)	Acknowledging Socio-cultural background effects (22)	Increase in membership, income, and project implementations (26)	Negative effects on ELCT-ECD (6)
Building personality cult (13)	Promoting spiritual awakening (4)	Preventing Lutherans from moving to Pentecostals (7)	Creating fear (6)	Acknowledging the transformative power (12)	Having both negative and positive effects on ELCT-ECD (6)
Losing the Lutheran Identity and Traditions (10)	Positive effects on the Lutheran identity and traditions (4)	Addressing the socio-cultural and economic problem (6)	Overemphasis on demonology (6)	Having committed, fearing and generous Christians (8)	Producing uncommitted Christians (5)
Destroying the Lutheran Uniformity and unity (5)	Attracting people from different denominations (3)	Having spiritually sensitive Christians (7)	Continuity of ATR and practices (4)	Means of increasing church income (6)	Having more followers than disciples of Christ (1)
Misleading teachings and doctrines (7)	Positive effects on ELCT-ECD (2)	Attracting young generation (5)	Awareness of African spirituality (6)	Promoting Lutheran ecumenical spirit (7)	People becoming dependent (1)
Destroying the Lutheran liturgy (3)		Defending the Lutheran identity (3)	Addressing people's daily needs (3)	No transformative power (5)	People becoming lazy to work for success (1)
		<i>Promoting false doctrines though having a great positive effect on people (2)</i>	Addressing the African spirituality (3)		

Table 30 (cont.)

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5	Cluster 6
Having Exodus within the ELCT-ECD (3)	Antidote against misleading teachings (3)	Attracting people to Lutheran faith (2)	Allowing the gospel to speak to the hearts of Africans (2)	Having positive impacts on ELCT-ECD (5)	Forcing people of prosperity preachers (1)
Orthodox Lutherans moving to Orthodox Lutheran parishes (1)	Strengthening interdenominational network (2)	Setting people's minds for business (2)	<i>Socio-cultural context helping to understand the Gospel of prosperity (1)</i>	Providing a platform for interdenominational encounter (2)	Creating classes among Lutheran pastors (5)
hybrid form of worship (2)		Pentecostals moving to Lutheran parishes (6)		Having self-reliant financially parishes (EP 13) (2)	
Affecting negatively the Lutheran identity and traditions (4)		Having a positive economic effect on people (4)		Investing into income generating projects (2)	
Giving false expectations (2)		Lutherans becoming trustworthy (2)		Financing different projects (2)	
		Promoting Religious economy in ELCT-ECD (2)		Building schools (2)	

Appendix 9: Step 2 – Focused Coding – Phase 3 – RQ2

Phase 3: Examine the codes in each cluster and label the *Clusters, Categories* or *Themes* and their supporting codes as evidence.

Anchor Code: *Effects*

RQ2: What are the effects of integrating charismatic features especially, teaching prosperity gospel, with reference to the African cosmology, on the Lutheran identity and lives of Lutheran members in the ELCT-ECD?

- a. **IQ2:** What are the impacts of integrating charismatic features, especially the teachings of prosperity, on the Lutheran identity and traditions in ELCT-ECD? *Effects Green (IQ2) (Effects on Lutheran Identity and Traditions)*
- b. **IQ3:** What are the spiritual, social, economic, and psychological changes your members have experienced since the prosperity gospel was preached in ELCT-ECD? *Effects Blue (IQ3) (Impacts on People's Lives)*
- c. **IQ4:** Does referring to the African cosmology of spirits in prosperity teaching affect the interpretation and understanding of those teachings? How? *Effects black (IQ4): Effects of African socio-cultural context on the understanding of prosperity gospel)*
- d. **IQ7:** Do you think such teachings have brought positive transformations both qualitatively and quantitatively in ECD and the congregants' lives? How? Why? *Effects red (IQ 7) (Effects of Prosperity gospel on the transformation of ELCT-ECD) Transformation*

Out of 19 respondents, 17 participants responded to questions no 2,3,4 and 7, based on the Research questions, purpose, and problem of the study the researcher identified 184 initial codes under their anchor codes as indicated above but all four interview questions represent the Research question 2 under the anchor code: *Effects*. After classifying the initial codes based on their counts and frequency the researcher constructed 6 clusters. Out of the 6 clusters, the researcher based on the examination of the clusters and their supporting codes as evidence the researcher generated 4 key clusters.

Table 31

<i>Cluster 1: Having both positive and negative impacts on the Lutheran identity and traditions (84).</i>	<i>Cluster 2: Having a great positive effect on people by addressing the socio-cultural and economic problems (60).</i>	<i>Cluster 3: Socio-cultural context helping to explore the African spirituality effects on people (54).</i>	<i>Cluster 4: Experiencing transformative effects on ELCT-ECD (70)</i>
Negative effects on the Lutheran identity and traditions (11)	Positive effects on people (15)	Acknowledging Socio-cultural background effects (22)	Increase in membership, income, and project implementations (26)
Building personality cult (13)	Preventing Lutherans from moving to Pentecostals (7)	Creating fear (6)	Acknowledging the transformative power (12)
Losing the Lutheran Identity and Traditions (10)	Addressing the socio-cultural and economic problem (6)	Overemphasis on demonology (6)	Having committed, fearing and generous Christians (8)
Destroying the Lutheran Uniformity and unity (5)	Having spiritually sensitive Christians (7)	Continuity of ATR and practices (4)	Means of increasing church income (6)
Misleading teachings and doctrines (7)	Attracting young generation (5)	Awareness of African spirituality (6)	Having positive impacts on ELCT-ECD (7)
Destroying the Lutheran liturgy (3)	Defending the Lutheran identity (3)	Addressing people's daily needs (3)	Producing uncommitted Christians (5)
Having Exodus within the ELCT-ECD (3)	Attracting people to Lutheran faith (2)	Addressing the African spirituality (3)	Having more followers than disciples of Christ (1)
Affecting positively the Lutheran identity and traditions (5)	Setting people's minds for business (2)		
Promoting spiritual awakening (4)			
Positive effects on the Lutheran identity and traditions (4)			

Table 31 (cont.)

<p><i>Cluster 1: Having both positive and negative impacts on the Lutheran identity and traditions (84).</i></p> <p>Attracting people from different denominations (3)</p> <p>Promoting Religious economy in ELCT-ECD (2)</p> <p>Antidote against misleading teachings (3)</p> <p>Strengthening interdenominational network (2)</p> <p>Orthodox Lutherans moving to Orthodox Lutheran parishes (1)</p> <p>hybrid form of worship (2)</p> <p>Affecting negatively the Lutheran identity and traditions (4)</p> <p>Giving false expectations (2)</p>	<p><i>Cluster 2: Having a great positive effect on people by addressing the socio-cultural and economic problems (60).</i></p> <p>Pentecostals moving to Lutheran parishes (6)</p> <p>Having a positive economic effect on people (4)</p> <p>Lutherans becoming trustworthy (2)</p> <p>Spiritual aspects affecting, social, and psychological then economical (1)</p>	<p><i>Cluster 3: Socio-cultural context helping to explore the African spirituality effects on people (54).</i></p> <p>Allowing the gospel speak to the heart of Africans (2)</p> <p>Socio-cultural context helping to understand the Gospel of prosperity (1)</p> <p>Exploring the African spirituality effects on people (1)</p>	<p><i>Cluster 4: Experiencing transformative effects on ELCT-ECD (70).</i></p> <p>People becoming dependent (1)</p> <p>Having self-reliant financially parishes (2)</p> <p>Financing different income generating projects (2)</p>
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Appendix 10: Step 3 – Theoretical Coding – RQ2

Table 32

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
<p><i>Both positive and negative impacts on the Lutheran identity and traditions.</i></p>	<p>This theme is constructed from 14 pieces of empirical evidence, with 84 counts of frequencies, explaining the impact of the integration of charismatic features in the ELCT-ECD. Their responses state the following:</p> <p>On the one hand, integrating charismatic features in ECD negatively and positively affects the Lutheran identity and traditions. Based on the responses from 17 Pastors from ECD, building a personality cult is one of the adverse effects the Lutheran Church in Tanzania ECD is experiencing. Creating a personality cult destroys Lutheran uniformity, unity, identity and traditions. As a result of this personality cult, members are departed within ECD. Members of conservative Lutheran Pastors leave their parishes and follow the charismatic Lutheran parishes because of the celebrity of the charismatic Pastors.</p>	84	<p>Affecting the Lutheran Traditions [EP 16] negatively</p> <p>you can see that most of the Lutheran Pastors don't use the pulpit to preach the gospel; the Pastors come down out of the pulpit and move amid the people all around the church, and sometimes even the Lutheran garments are now like just a kind of any uniform that we dress it for formality. So, you can see that it's just like a military service uniform. That is how our identity is affected more than the doctrinal identity. Moreover, Charismatic Lutheran Pastors prefer to be dressed in expensive suits to look like other independent charismatic preachers. It is how the teachings and practices of the Evangelical Church have affected the church and the lives of charismatic Pastors. Their lives have changed. [EP 16, L 112–118]</p>

Table 32 (cont.)

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
	<p>On the other hand, charismatic Lutheran Pastors confirmed during the interview how integrating charismatic features, especially the prosperity gospel, positively affects the identity and traditions of the Lutheran Church in Tanzania.</p> <p>This integration has promoted spiritual awakening. In addition, it has attracted people from different denominations, thus strengthening the interdenominational networking spirit in ECD. Moreover, the teachings of prosperity taught within the ELCT-ECD by Lutheran Pastors serve as an antidote against misleading instructions about Wealth propagated by prosperity gospel preachers on social media and in neo-charismatic churches Dar es Salaam.</p>		<p><i>Building of Personality cult [EP 10]</i></p> <p>First is the development of the personality cult among Pastors of charismatic parishes. These Pastors have become the centre of everything, a thing against the word of God, who is supposed to be the centre of everything in the church and People's lives. For example, at Kimara parish, the Pastor in charge is in total control of that parish, to the extent that he orders someone to give any money. The command is accomplished without any objection. That s not usual in the Lutheran Church. I once heard someone saying that I pray at Mastai's church [i.e. the Church of Mastai]. He referred to Kimara Lutheran Church parish in Swahili; we say, "Mimi nina sali Kwa Mastai". They identify themselves after the names of their Pastors in charge of the parishes where they are members. It implies that the charismatic Lutheran parishes in Dar es Salaam have also copied hierarchical structures as</p>

Table 32 (cont.)

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
			Pentecostals. They usually introduce themselves as belonging to a particular Pastor's ministry or church because the church belongs to the Pastor as a private investment. That is not usual in ELCT-ECD; Lutheran members identify themselves as belonging to a given Lutheran Parish, not to a particular Pastor, because the Lutheran Church in Tanzania, a Federal religious intuition, does belong to an individual. Many Charismatic Lutheran Pastors have become a cult to their members; they are now the central focus of the worship in charismatic parishes in ELCT-ECD [EP 10, lines 148–163]
<i>Significant positive effect on people by addressing the socio-cultural and economic problems.</i>	Apart from having effects on the Lutheran identity and traditions, this integration has brought visible changes in the lives of many Lutherans. Based on the responses of 14 participants to this question, the integration of charismatic features, especially	65	Yes, I can see a lot of impacts. Although I need you to clarify what you mean by "identity of the Lutherans". Otherwise, I can see people getting much more involved in church activities as having a positive impact. For example, I have noticed

Table 32 (cont.)

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
	<p>the teaching of prosperity, has impacted people's lives by first changing the spiritual aspects, which then affect the social and the psychological elements, which results in economic progress, this is how this integration has addressed the socio-cultural and economic problems of people. Moreover, this integration has prevented Lutherans from moving to Pentecostal and attracted Pentecostals to Lutheranism. Most of the Lutheran members from those charismatic parishes have become spiritually sensitive and open-minded, hard-working and doing business and trustworthy.</p>		<p>that we have been involved in evangelistic seminars for quite some time, teaching them the importance of lay members in evangelism and the church's mission activities. And we have seen their massive participation and willingness to donate their time, professions, and talents to make sure they support God's mission in analogue and online sessions [EP 13, Lines 36–42].</p>
<p><i>Socio-cultural context helps to explore the African spirituality effects on people.</i></p>	<p>Pastors in ECD who participated in this interview acknowledged the contribution of their members' socio-cultural background, which is rooted in the African cosmology [the elements of the African orality]. On the one hand, conservative Pastors argue</p>	<p>54</p>	<p><i>Continuity of ATR [EP 19]</i> It is about the impact of using or relating much to the socio-cultural context in this charismatic type of Christianity. So, do you want to tell me that the Lutheran Church, one of the impacts of the forgotten Prosperity Gospel, is</p>

Table 32 (cont.)

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
	<p>that this effect is harmful because it creates fear among members, especially when the preachers overemphasize demonology and the impact of witchcraft on people's lives. But on the other hand, charismatic Pastors had a favourable opinion about the effects of the socio-cultural background when used as a reference during prosperity gospel teachings. According to them, using the socio-cultural environment, especially the African elements of orality [such as myths, storytelling, and traditional beliefs in ancestors and spirits,] creates awareness of the reality of how African spirituality affects people's social, economic and spiritual life.</p>		<p>not only the fact that they insist on the offerings? The theology is changing, but they are also experiencing the impact of cultural belief because they relate much to the culture, practice, and ideas of the people they teach. The Lutheran Church has made a mistake in opening its doors to these lay-profit teachers. They just come in with an improper way of contextualising the theology and implanting that kind of theology in the mind of people. It could have been; I think it could have been better if the contextualising of theology, which is also very important, could have been done by theologians. Do we call sway theologians could have known how to contextualise and what to contextualise instead of leaving the pulpit to the theology and people to contextualise the theology with the unprofitably of contextual life [EP 19, lines 410-420]?</p>

Table 32 (cont.)

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
<p><i>Experiencing transformative effects on ELCT-ECD.</i></p>	<p>The practice of charismatic Christianity in the ELCT-ECD has negative and positive transformative effects, based on the response from conservative and charismatic Lutheran Pastors. This transformative effect is seen in both the ECD and the Lutheran members of the ECD. Most evident is the increase in membership, which increases the church's income and thus enables the church to sustain and fund its mission and Diakonia work/activities and projects. As a result, the charismatic parishes in ECD are becoming strong, active and processing a sustainable income to run their parish activities. As a result, there are more self-dependent financially.</p> <p>There is no transformative effect but rather a departure of Lutherans from non-charismatic Lutheran parishes to Charismatic Lutheran parishes within the same diocese.</p>		<p><i>Exodus within the ELCT-ECD [EP 16]</i></p> <p>[I]n the real sense, I don't see any growth, especially numeric growth, because we speak of the same members, former members of another parish within the same denomination and diocese. So, I can't entirely agree with this assumption, speaking of qualitative and quantitative transformation, because of the integration of charismatic features. Though I cannot deny that there are new converts who have been converted to Christianity, they are minor compared to the magnitude of the people we see attending these charismatic forms of worship who are already Christians. They are just shifting within the same denomination from one parish to another. So, in this sense, I don't see where we can speak of transformation in the sense of quantitatively or the number of members to sustain the church's growth. But, for example, from a</p>

Table 32 (cont.)

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
			<p>missiological point of view, the number of baptised people indicates numerical growth in the church because of the increased number of members [EP 16, L235–244].</p> <p><i>No transformative power</i> [EP 16]</p> <p>So, you cannot say that quantitatively, the increase in the number of memberships because of preaching the Prosperity Gospel is reliable. In the same diocese, one parish is decreasing in number, and the other is increasing in number because the members of the first parish have moved to the second parish. The charismatic form of worship attracts them. The increase in new converts measures true quantitative transformation or the rise in believers. Still, here we are, counting the growth of membership from another Parish in the same diocese, members from non-charismatic Lutheran parishes move to a charismatic Lutheran</p>

Table 32 (cont.)

Themes/ Clusters	Description [what it represents]	Frequencies	Empirical indicators [Evidence]
			parish. So, the non-charismatic parishes decrease in number while the charismatic parishes increase. They are shifting from one parish to another, so I don't see any qualitative or quantitative transformation caused by integrating the charismatic form of worship and Prosperity gospel teachings. So, what is happening is that it's just a shift from one parish to another; people are just attracted because of the famous Pastor who's preaching or the personality cult of a particular Pastor [EP 16, L225-2349].

Appendix 11: Step 1 – Initial Coding and the Frequencies Developed Under RQ3

A. RQ3 (IQ5): What is your view about “prosperity gospel” as an African Tanzanian Lutheran pastor and teacher of the word of God in ELCT-ECD? (*Description of prosperity gospel from an African perspective*) *Description*

Anchor Code: *Description of Prosperity gospel from an African perspective*

B. RQ3 (IQ6): How can you describe prosperity gospel as taught in ELCT-ECD? (*Description of Prosperity gospel within ELCT-ECD*) *Description*

Anchor Code: *Description of Prosperity gospel within ECD*

Step 1: Initial Coding or Open coding

Coding line by line classified alphabetically

Out of 19 respondents, 15 participants, both charismatic and conservative pastors in the ELCT-ECD, responded to question no 3. Based on the Research questions, purpose, and the problem of the study, the researcher identified 88 initial codes under their anchor code: *Description*

1. Description: addressing the socio-cultural and economic problems (EP 10, 9) 2 (3)
2. Description: alleviating poverty (EP 9) (2)
3. Description: anti-depression (EP 2) 1
4. Description: attracting many people (EP 2) 1
5. Description: being spiritually, physically, economically, and mentally successful (EP 6) 1
6. Description: blessing basis of success (EP 6) 1
7. Description: blessing is holistic (EP 14) (1)
8. Description: celebrating and elevating prosperity preachers (EP 1, 7) 2 (3)
9. Description: church not a supermarket (EP 9) (1)
10. Description: contested teachings (EP 10) (2)
11. Description: controversial theme (EP 10) (1)
12. Description: demonstrating God's power (EP 2) 2
13. Description: desire for success and material blessings (EP 1) 1
14. Description: divine healing is not a substitute for medicine (EP 13) (2)
15. Description: emphasis on the Kingdom of God (EP 19) (2)
16. Description: emphasizing investment skills (EP 9) (1)
17. Description: emphasizing on blessings because of grace (EP 13) 4
18. Description: emphasizing on Deliverance (EP 13) (2)
19. Description: emphasizing on giving to and receiving from God (EP 9, 16, 11) 3 (6)
20. Description: *mafankiyo* as success (EP 13, 10) 2 (8)
21. Description: emphasizing on Religious economy (EP 14) (5)
22. Description: emphasizing on stewardship (EP 10) (2)
23. Description: emphasizing on the Kingdom of God (EP 13) (4)
24. Description: emphasizing on wealth accumulation (EP 1) 1
25. Description: emphasizing trust in God and hard work (EP 13, 14, 11, 9, 10, 19) 6 (11)
26. Description: giving and receiving as personal commitment to God (EP 11, 13) 2 (3)
27. Description: giving and receiving as result of faith in God (EP 13) 2
28. Description: giving and receiving not about trading (EP 13) 2

29. Description: giving as a counter gift (EP 8) 1
30. Description: giving as a counter gift for God's mercy (EP 4, 5) 2 (2)
31. Description: giving as biblical commend (EP 9) (3)
32. Description: giving as expression of gratitude (EP 11) 1
33. Description: giving expecting something in return (EP 13) 4
34. Description: giving precondition of receiving (EP 8, 4) 2 (2)
35. Description: giving sinful life expecting eternal life (EP 13) 2
36. Description: god's will to success (EP 6) 1
37. Description: good teachings (EP 2) 1
38. Description: having a different understanding of Prosperity in ECD (EP 14) (3)
39. Description: having a dual effect on people's lives (EP 16, 11) 2 (4)
40. Description: *injili ya mafanikio, not "Injili ya Utajirisho"* (EP 10) (1)
41. Description: means of increasing church income (EP 14) (1)
42. Description: misleading concepts on "giving and receiving" (EP 13) 2 (6)
43. Description: misleading gospel (EP 1) 1
44. Description: misleading teachings about prosperity (EP 9, 13, 14, 8, 19) 5 (6)
45. Description: misused yet fruitful (EP 9) (1)
46. Description: misusing the gospel (EP 3) 1
47. Description: modality of giving and receiving criticized (EP 9) (1)
48. Description: motivate donating and offering (EP 4, 2) 2 (2)
49. Description: motivational aspects (EP 10, 1) 2 (3)
50. Description: need for success (EP 3, 5) 2 (2)
51. Description: need for theological training (EP 2) 1
52. Description: no discrimination based on amount given (EP 9, 14) 2 (2)
53. Description: not economically oriented (EP 9) (1)
54. Description: not misleading (EP 9) (2)
55. Description: obedience, submission and enjoying gift of life (EP 4) 1
56. Description: overemphasizing wealth and economic blessing (EP 16) (1)
57. Description: planting and expecting to reap in God's time (EP 8) 1
58. Description: portraying Pentecostal theology (EP 14) (1)
59. Description: poverty eradication (EP 3) 1
60. Description: prominent teaching (EP 4) 1
61. Description: promoting "*Harambee*" (EP 19) (1)
62. Description: promoting greediness (EP 1) 1
63. Description: promoting personality cult (EP 7) 1
64. Description: promoting religious economy rather than prosperity (EP 14) (1)
65. Description: proper teachings needed (EP 4) 1

66. Description: prosperity gospel not substitute for hardworking (EP 13) 2
67. Description: prosperity not for free but earned (EP 19) (1)
68. Description: prosperity preachers misjudged as scammers (EP 13) 2
69. Description: proving spiritual principles for success EP 3, 1) 2
70. Description: relating to miracles, signs and healing (EP 2) 1
71. Description: relevant to people's context (EP 10) (1)
72. Description: seeking Kingdom of God not substitute to blessings (EP 13) 2
73. Description: success not bought (EP 4) 1
74. Description: success result of hardworking (EP 1, 14) 2 (3)
75. Description: success varies (EP 6) 1
76. Description: supporting people financially (EP 14) (1)
77. Description: teaching contested (EP 5, 4, 7) 3 (3)
78. Description: teaching people how to prosper (EP 11, 14) 2 (3)
79. Description: teaching success holistically (EP 2, 3, 6) 3 (3)
80. Description: term prosperity very Pentecostal (EP 14) (1)
81. Description: theology of Exchange (EP 13) 2
82. Description: transformative power (EP 7) 1
83. Description: uncharitable reflects curse (EP 5) 1
84. Description: understanding prosperity beyond material blessings (EP 13) 2
85. Description: very prominent (EP 2) 1
86. Description: wealth and blessings believers' inheritance (EP 6) 1

Appendix 12: Step 2 – Focused Coding – Phase 1 – RQ3

Step 2: Focused coding or Axial coding

Moving from codes to Categories (Clusters)

Phase 1: Identifying the Dominant Codes

RQ 3 (IQ5): What is your view about “prosperity gospel” as an African Tanzanian Lutheran pastor and teacher of the word of God in ELCT-ECD? (Description of prosperity gospel from an African perspective) Description

Anchor Code: Description

Coding line by line classified alphabetically

Out of 19 respondents, 11 participants responded to question no 1, based on the Research questions, purpose and problem of the study the researcher identified 58 initial codes under their anchor code: Description.

Table 33

No	Codes	Generality Out of 11 participants	Frequencies
1	Emphasizing trust in God and hard work (EP 13, 14, 11, 9, 10, 19) 6 (11)	6	11
2	Misleading teachings about prosperity (EP 9, 13, 14, 8, 19) 5 (6)	5	6
3	Teaching success holistically (EP 2, 3, 6) 3 (3)	3	3
4	teaching contested (EP 5, 4, 7) 3 (3)	3	3
5	Emphasizing on giving to and receiving from God (EP 9, 16, 11) 3 (6)	3	6
6	<i>Emphasizing Mafanikiyo</i> as success (EP 13, 10) 2 (8)	2	8
7	Misleading concepts on “giving and receiving” (EP 13) 2 (6)	2	6
8	Having a dual effect on people’s lives (EP 16, 11) 2 (4)	2	4
9	Teaching people how to prosper (EP 11, 14) 2 (3)	2	3
10	Motivational aspects (EP 10, 1) 2 (3)	2	3
11	Success result of hardworking (EP 1, 14) 2 (3)	2	3
12	Giving precondition of receiving (EP 8, 4) 2 (3)	2	3
13	Giving and receiving as personal commitment to God (EP 11, 13) 2 (3)	2	3
14	Addressing the socio-cultural and economic problems (EP 10, 9) 2 (3)	2	3
15	Motivate donating and offering (EP 4, 2) 2 (2)	2	2
16	No discrimination based on amount given (EP 9, 14) 2 (2)	2	2
17	Giving as a counter gift for God’s mercy (EP 4, 5) 2 (2)	2	2
18	Proving spiritual principles for success EP 3, 1) 2 (2)	2	2
19	Need for success (EP 3, 5) 2 (2)	2	2
20	Emphasizing on Religious economy (EP 14) (5)	1	5
21	Emphasizing on the Kingdom of God (EP 13) (4)	1	4
22	Demonstrating God’s power (EP 2) 2	1	1
23	Giving as biblical commend (EP 9) (3)	1	3
24	Having a different understanding of Prosperity in ECD (EP 14) (3)	1	3

Table 33 (cont.)

No	Codes	Generality Out of 11 participants	Frequencies
25	Celebrating and elevating prosperity preachers (EP 7) 3	1	3
26	Emphasizing on Blessing as result of hard working (EP 14) (2)	1	2
27	Giving expecting something in return (EP 13) (2)	1	2
28	Emphasizing on Deliverance (EP 13) 2	1	2
29	Contested teachings (EP 10) (2)	1	2
30	Emphasizing giving to and receiving from God (EP 11) 2	1	2
31	Alleviating poverty (EP 9) (2)	1	2
32	Not misleading (EP 9) (2)	1	2
33	Prosperity gospel not substitute for hard working (EP 13) 2	1	2
34	Understanding prosperity beyond material blessings (EP 13) 2	1	2
35	Seeking Kingdom of God not substitute to blessings (EP 13) 2	1	2
36	Prosperity preachers misjudged as scammers (EP 13) 2	1	2
37	Divine healing not substitute for medicine (EP 13) (2)	1	2
38	emphasizing on stewardship (EP 10) (2)	1	2
39	Not economically oriented (EP 9) (1)	1	1
40	Modality of giving and receiving criticized (EP 9) (1)	1	1
41	Term prosperity very Pentecostal (EP 14) (1)	1	1
42	Theology of Exchange (EP 13) (1)	1	1
43	Uncharitable reflects curse (EP 5) 1	1	1
44	Very prominent (EP 2) 1	1	1
45	Supporting people financially (EP 14) (1)	1	1
46	Blessing basis of success (EP 6) 1	1	1
47	Blessing is holistic (EP14) (1)	1	1
48	Controversial theme (EP 10) (1)	1	1

Table 33 (cont.)

No	Codes	Generality Out of 11 participants	Frequencies
49	Relating to miracles, signs and healing (EP2) 1	1	1
50	Proving spiritual principles for success (EP 3) 1	1	1
51	Promoting religious economy rather than prosperity (EP 14) (1)	1	1
52	Planting and expecting to reap in God's time (EP 8) 1	1	1
53	promoting "Harambee" (EP 19) (1)	1	1
54	prosperity not for free but earned (EP 19) (1)	1	1
55	Relevant to people's context (EP 10) (1)	1	1
56	Proper teachings needed (EP 4) 1	1	1
57	Success not bought (EP 4) 1	1	1
58	Overemphasizing wealth and economic blessing (EP 16) (1)	1	1
59	Obedience, submission and enjoying gift of life (EP 4) 1	1	1
60	Promoting personality cult (EP 7) 1	1	1
61	Success varies (EP 6) 1	1	1
62	Portraying Pentecostal theology (EP 14) (1)	1	1
63	Promoting greediness (EP 1) 1	1	1
64	Misused yet fruitful (EP 9) (1)	1	1
65	Means of increasing church income (EP 14) (1)	1	1
66	Giving sinful life expecting eternal life (EP 13) (1)	1	1
67	Giving as expression of gratitude (EP 11) (1)	1	1
68	Anti-depression (EP 2) (1)	1	1
69	Being spiritually, physically, economically, mentally successful (EP 6) (1)	1	1
70	Blessing is holistic (EP 14) (1)	1	1
71	Emphasizing investment skills (EP 9) (1)	1	1
72	Desire for success and material blessings (EP 1) (1)	1	1
73	Church not a supermarket (EP 9) (1)	1	1
74	Attracting many people (EP 2) (1)	1	1
75	Giving and receiving as result of faith in God (EP 13) (1)	1	1

Table 33 (cont.)

No	Codes	Generality Out of 11 participants	Frequencies
76	Giving and receiving not about trading (EP 13) (1)	1	1
77	Need for theological training (EP 2) 1	1	1
78	Misusing the gospel (EP 3) 1	1	1
79	Transformative power (EP 7) 1	1	1
80	Misleading gospel (EP 1) 1	1	1
81	Wealth and blessings believers' inheritance (EP 6) 1	1	1
82	Emphasizing on wealth accumulation (EP 1) 1	1	1
83	God's will to success (EP 6) 1	1	1
84	Good teachings (EP 2) 1	1	1
85	Injili ya mafanikio, not "Injili ya Utajirisho" (EP 10) (1)	1	1

Appendix 13: Step 2 – Focused Coding – Phase 2 – RQ3

Phase 2: Putting the dominant codes into their respective clusters, categories or themes and their supporting codes or sub-codes

Table 34

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5
1. Emphasizing trust in God and hardworking (11)	1. Having a dual effect on people's lives (4)	1. Emphasizing giving to and receiving from God (6)	1. Teaching success holistically (3)	1. Misleading teachings about prosperity (6)
2. Emphasizing the Kingdom of God (4)	2. No discrimination based on the amount given (2)	2. Motivate donating and offering (2)	2. Teaching people how to prosper (3)	2. Misleading concepts on "giving and receiving" (3)
3. Seeking the Kingdom of God does not substitute for blessings (2)	3. Emphasizing on Deliverance (2)	3. Giving and receiving as a personal commitment to God (2)	3. Emphasizing on Religious economy (5)	3. Celebrating and elevating prosperity preachers (3)
4. Having a different understanding of Prosperity in ECD (3)	4. Addressing the socio-cultural and economic problems (3)	4. Giving as a counter gift for God's mercy" (2)	4. Emphasizing on <i>Mafarikyo</i> as success (8)	4. Promoting personality cult (1)
5. Emphasizing Blessing because of hardworking (2)	5. Alleviating poverty (2)	5. Giving as biblical command (3)	5. Term prosperity very Pentecostal (1)	5. Prosperity preachers misjudged as scammers (2)
6. Emphasizing on blessings because of grace (4)	6. Understanding prosperity beyond material blessings (2)	6. Giving expecting something in return (2)	6. Theology of Exchange (1)	6. Not generous people reflect curse (1)
7. Not misleading (2)	7. Not economically oriented (1)	7. Emphasizing giving to and receiving from God (2)	7. Proving spiritual principles for success (1)	7. Very prominent (1)
8. Divine healing not substitute for medicine (2)	8. Supporting people financially (1)	8. Modality of giving and receiving criticized (1)	8. Promoting religious economy rather than prosperity (1)	8. Overemphasizing wealth and economic blessing (1)
	9. Relating to miracles, signs and healing (1)		9. Emphasizing investment skills (1)	9. Portraying Pentecostal theology (1)
				10. Promoting greediness (1)
				11. Attracting many people (1)

Table 34 (cont.)

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5
<p>9. Prosperity gospel not substitute for hard working (2)</p> <p>10. Blessing is holistic (1)</p> <p>11. Church not a super-market (1)</p>	<p>10. Misused yet fruitful (1)</p> <p>11. Means of increasing church income (1)</p> <p>12. Giving sinful life expecting eternal life (1)</p> <p>13. Anti-depression (1)</p> <p>14. Being spiritually, physically, economically, mentally successful (1)</p> <p>15. Desire for success and material blessings (1)</p> <p>16. Obedience, submission and enjoying gift of life (1)</p> <p>17. Relevant to people's context (1)</p>	<p>9. Giving precondition to blessed (1)</p> <p>10. Giving as expression of gratitude (1)</p> <p>11. Giving and receiving as result of faith in God (1)</p> <p>12. Giving and receiving not about trading (1)</p> <p>13. Motivational aspects (3)</p>	<p>10. Need for success (2)</p> <p>11. Injili ya mafanikio, not "Injili ya Utajirisho" (1)</p> <p>12. Planting and expecting to reap in God's time (1)</p> <p>13. Promoting "Harambee" (1)</p> <p>14. Prosperity not for free but earned (1)</p> <p>15. Success not bought (1)</p> <p>16. Success varies (1)</p>	<p>12. Misusing the gospel (1)</p> <p>13. Misleading gospel (1)</p> <p>14. Need for theological training (1)</p> <p>15. Need for theological training (1)</p> <p>16. Misusing the gospel (1)</p> <p>17. Transformative power (1)</p> <p>18. Misleading gospel (1)</p> <p>19. Wealth and blessings believers' inheritance (1)</p> <p>20. Emphasizing on wealth accumulation (1)</p> <p>21. Proper teachings needed (1)</p> <p>22. Contested teachings (3)</p>

Appendix 14: Step 2 – Focused Coding – Phase 3 – RQ3

Phase 3: (Sorting) Examine the codes in each cluster and label the Clusters, Categories or Themes and their supporting codes as evidence.

Anchor Code: Description of Prosperity gospel from an African Perspective within ECD

Table 35

<p><u>Cluster 1: Trusting in God and his Kingdom as well as hardworking enhance prosperity (34)</u></p>	<p><u>Cluster 2: Having multiple effects on people's lives when understood beyond material blessings (26)</u></p>	<p><u>Cluster 3: Emphasizing the modality of giving to and receiving from God (27)</u></p>	<p><u>Cluster 4: Prosperity gospel as "gospel of mafanikio" (31)</u></p>	<p><u>Cluster 5: Very prominent, misused, yet fruitful and attractive (28)</u></p>
<ol style="list-style-type: none"> 1. Emphasizing trust in God and hardworking (11) 2. Emphasizing the Kingdom of God (4) 3. Seeking the Kingdom of God does not substitute for blessings (2) 4. Having a different understanding of Prosperity in ECD (3) 	<ol style="list-style-type: none"> 1. Having a dual effect on people's lives (4) 2. No discrimination based on the amount given (2) 3. Emphasizing on Deliverance (2) 4. Addressing the socio-cultural and economic problems (3) 5. Alleviating poverty (2) 6. Understanding prosperity beyond material blessings (2) 	<ol style="list-style-type: none"> 1. Emphasizing giving to and receiving from God (6) 2. Motivate donating and offering (2) 3. Giving and receiving as a personal commitment to God (2) 4. Giving as a counter gift for God's mercy" (2) 5. Giving as biblical command (3) 	<ol style="list-style-type: none"> 1. Teaching success holistically (3) 2. Teaching people how to prosper (3) 3. Emphasizing on Religious economy (5) 4. Emphasizing on <i>Mafanikio</i> as success (8) 5. Term prosperity very Pentecostal (1) 6. Theology of Exchange (1) 	<ol style="list-style-type: none"> 1. Misleading teachings about prosperity (3) 2. Misleading concepts on "giving and receiving" (3) 3. Celebrating and elevating prosperity preachers (3) 4. Promoting personality cult (1) 5. Prosperity preachers misjudged as scammers (2) 6. Not generous people reflect curse (1)

Table 35 (cont.)

<p><i>Cluster 1: Trusting in God and his Kingdom as well as hardworking enhance prosperity (34)</i></p>	<p>5. Emphasizing Blessing because of hard work (2)</p> <p>6. Emphasizing on blessings because of grace (4)</p> <p>7. Not misleading (2)</p> <p>8. Divine healing not substitute for medicine (2)</p> <p>9. Prosperity gospel not substitute for hard working (2)</p> <p>10. Blessing is holistic (1)</p> <p>11. Church not a supermarket (1)</p>	<p>7. Not economically oriented (1)</p> <p>8. Supporting people financially (1)</p> <p>9. Relating to miracles, signs and healing (1)</p> <p>10. Misused yet fruitful (1)</p> <p>11. Means of increasing church income (1)</p> <p>12. Giving sinful life expecting eternal life (1)</p> <p>13. Anti-depression (1)</p> <p>14. Being spiritually, physically, economically, mentally successful (1)</p>	<p><i>Cluster 3: Emphasizing the modality of giving to and receiving from God (27)</i></p>	<p>6. Giving expecting something in return (2)</p> <p>7. Emphasizing giving to and receiving from God (2)</p> <p>8. Modality of giving and receiving criticized (1)</p> <p>9. Giving precondition to blessed (1)</p> <p>10. Giving as expression of gratitude (1)</p> <p>11. Giving and receiving as result of faith in God (1)</p> <p>12. Giving and receiving not about trading (1)</p> <p>13. Motivational aspects (3)</p>	<p><i>Cluster 4: Prosperity gospel as "gospel of mafanikio" (31)</i></p>	<p>7. Proving spiritual principles for success (1)</p> <p>8. Promoting religious economy rather than prosperity (1)</p> <p>9. Emphasizing investment skills (1)</p> <p>10. Need for success (EP 3,5)2</p> <p>11. Injili ya mafanikio, not "Injili ya Utajirisho" (EP10) (1)</p> <p>12. Planting and expecting to reap in God's time (EP 8) 1</p> <p>13. promoting "Harambee" (EP19) (1)</p> <p>14. prosperity not for free but earned (EP19) (1)</p>	<p><i>Cluster 5: Very prominent, misused yet fruitful and attractive (28)</i></p>	<p>7. Very prominent (1)</p> <p>8. Overemphasizing wealth and economic blessing (1)</p> <p>9. Portraying Pentecostal theology (1)</p> <p>10. Promoting greediness (1)</p> <p>11. Attracting many people (1)</p> <p>12. Misusing the gospel (1)</p> <p>13. Misleading gospel (1)</p> <p>14. Need for theological training (1)</p> <p>15. Need for theological training (1)</p> <p>16. Misusing the gospel (1)</p> <p>17. Transformative power (1)</p>
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Table 35 (cont.)

<p>Cluster 1: <i>Trusting in God and his Kingdom as well as hardworking enhance prosperity (34)</i></p>	<p>Cluster 2: <i>Having multiple effects on people's lives when understood beyond material blessings (26)</i></p>	<p>Cluster 3: <i>Emphasizing the modality of giving to and receiving from God (27)</i></p>	<p>Cluster 4: <i>Prosperity gospel as "gospel of mafanikio" (31)</i></p>	<p>Cluster 5: <i>Very prominent, misused yet fruitful and attractive (28)</i></p>
<p>15. Desire for success and material blessings (1) 16. Obedience, submission and enjoying gift of life (1) 17. Relevant to people's context (1)</p>			<p>15. Success not bought (1) 16. Success varies (1)</p>	<p>18. Misleading gospel (1) 19. Wealth and blessings believers' inheritance (1) 20. Emphasizing on wealth accumulation (1) 21. Proper teachings needed (1) 22. Contested teachings (3)</p>

Appendix 15: Step 3 – Theoretical Coding – RQ3

Table 36

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
<p><i>Trusting in God and his Kingdom, as well as hardworking enhances prosperity</i> [34]</p>	<p>This cluster gives a broad description of the prosperity gospel in the ELCT-ECD. The response from conservative and charismatic Pastors shows their different understanding of Prosperity in the ELCT-ECD. Their answers all mentioned that the prosperity gospel is a gospel that teaches people to trust in God and work hard to attend prosperity. They teach people about the power of the Kingdom of God and that people should seek the Kingdom of God first, which is no substitute for blessings. They said that they emphasize the following points as they teach the prosperity gospel:</p> <ul style="list-style-type: none"> • on blessing as a result of hard-working • on blessings as a result of grace • divine healing is no substitute for medicine • the prosperity gospel is no substitute for hard-working • Blessing is holistic 	34	<p><i>Emphasising trust in God and hardworking</i> [EP 11]</p> <p>So do you agree with the conclusion that Pastors from the ELCT-ECD gave about the prosperity Gospel within the Lutheran Church? According to them, “prosperity gospel must teach people to trust in God, believe in him, and be taught how to work hard because some people are rich but don’t know how to spend their money. And some people are poor. Therefore, they don’t know how to invest their resources and become successful. So, Prosperity Gospel is all about teaching people how to succeed in life, and they must be taught how to serve God with all they have as a sign of appreciation to God [EP 11, L 127–133, Appendix 15, p ...]</p>

Table 36 (cont.)

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
	<p>Most charismatic Pastors disagree that the prosperity gospel is misleading, and they stress that the Church is not a supermarket where people just come and shop for their needs.</p>		
<p><i>Multiple effects on people's lives when understood beyond material blessings</i> [26]</p>	<p>This cluster was generated from empirical evidence from charismatic and conservative Lutheran Pastors in the ELCT-ECD. They believe that the teachings of the prosperity gospel could have multiple effects on people's lives, primarily when this gospel is understood as not only a catalyst for material blessings. In other words, it is not economically oriented. These teachings have social, spiritual, psychological, and economic effects on people's lives. For example, it sometimes alleviates poverty by generating income and financially supporting people and the church. In addition, these teachings provide a platform for practising deliverance, miracles, signs and healing. It is also regarded as a channel for</p>	<p>26</p>	<p><i>Alleviating poverty</i> [EP 9] Number two is about poor people. We don't teach people to become to remain in poverty, but we want them to come out of poverty [EP 9, lines 181–182]</p> <p><i>Emphasising trust in God and hardworking</i> [EP 9] We teach them to trust God, work hard, and be productive. Still, whatever expenditures they gain from their activities, we teach them to invest from whatever productivity they gain from the small investment [EP 9, lines 182–184].</p> <p><i>Addressing the socio-cultural and economic problems</i> [EP 9] We must teach people about their spiritual life because they need to grow spiritually. They need to understand their spiritual commitment. And also, we should not forget that the</p>

Table 36 (cont.)

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
	<p>addressing socio-cultural and economic problems and is sometimes called increasing church income. Prosperity gospel acts as an anti-depressive motivating message. As a result, people become obedient, submit and enjoy the gift of life. Although this gospel has been misused, it is fruitful and relevant to people's context.</p>		<p>people we teach are not separate entities from the community. They are living in this world. They are not angels and face various socio-economic problems and crises in their homes, which must be addressed like any human. So that is another aspect that, as a Lutheran Church, we must focus on and teach these people how to manage their socio-economic context and problems. For example, they have children who need to go to better schools, have a sick family member to care for and receive better medical attention. These people need money and investment [EP 9, lines 200-208].</p>
<p><i>Emphasising the modality of giving to and receiving from God [25]</i></p>	<p>This cluster presents data from charismatic and conservative Pastors in ECD about the content of the prosperity gospel taught within ECD. According to them, the prosperity gospel taught in ECD emphasizes giving and receiving from God. It has motivational aspects, i.e., it motivates donating and offering in the church because giving to</p>	27	<p><i>Giving and expecting to receive something in return is biblical [EP 13]</i> [...] according to my understanding, such teachings are not wrong because biblically, even when Jesus Christ sacrificed his life for us, we must accept Him as our Savior, which means we expect salvation. So, as a result, rewarded by giving our sinful life to Jesus. But <i>I see that this is a kind of</i></p>

Table 36 (cont.)

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
	<p>God or his ministry or ministers is a biblical command. In addition, they underline that giving and receiving are based on a personal commitment to God. However, the modality of giving to and receiving from God is criticized because some preachers teach that giving has to be a counter gift for God's mercy", an expression of gratitude due to faith in God. Some charismatic Pastors argued that there is nothing terrible in giving and expecting something in return from God. They clarified that "Giving and receiving is not about trading" but rather a kind of exchange.</p> <p>The researcher would like to discover the views of the Lutheran members when they are asked to donate to God to support the ministry of God. What is their understanding of giving and receiving from God? what do they expect from God when they share or donate to the church?</p>		<p><i>concept as misleading teaching. Such instructions are tricky when someone says, "you give, and you don't expect anything from God" [...]. [...] usually, when you repent, you are giving away your everyday life, the secular and sinful life, you become a Christian, a transformed being, and you're expecting something in return, such as God's protection, blessings, and eternal life, He promised those who shall believe in his Son. So, you always expect something in return when you give something out. That is the law of nature [EP 13, Lines 148–156].</i></p>

Table 36 (cont.)

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
<p><i>Prosperity gospel as “gospel of mafanikiyo”</i> [31]</p>	<p>Defining the prosperity gospel is still a controversial discourse among scholars and Pastors. During the interview, the researcher noticed how well the prosperity gospel was described in Swahili. Because the term prosperity is very Pentecostal, most respondents agreed that the Prosperity gospel as “Injili ya mafanikiyo” fits better the larger context of the prosperity gospel rather than defining it as “injili ya utajirisho”. “Injili ya mafanikiyo” refers to the teaching’s holistically success, i.e., achievements in all aspects of life. Hence, as a gospel of <i>mafanikiyo</i>, they teach people how to prosper [to achieve success in all aspects of life, how to achieve satisfaction], they emphasize the religious economy and provide spiritual principles for success and investment skills, the stress on the doctrine of planting and expecting to reap in God’s time. Very often in ELCT-ECD, they promote “Harambee” and teach people that prosperity is earned through hard work, not for</p>	31	<p><i>“Injili ya mafanikio”, not “Injili ya Utajirisho”</i> [EP 10]</p> <p>For us, we can say the concept of prosperity in the Lutheran Church is referred to in Swahili as “<i>Injili ya mafanikio</i>” rather than “<i>Injili ya utajirisho</i>” if we could agree as Lutherans that let us understand this gospel as a gospel of prosperity in the sense of “achievement, and not in the sense of material prosperity or economic blessings, I think we can say that our gospel of prosperity is “<i>Injili ya mafanikio</i> and not <i>Injili ya utajirisho</i>” [EP 10, lines 525–530].</p>

Table 36 (cont.)

Themes/ Clusters	Description [what it represents]	Counts	Empirical indicators [Evidence]
	<p>free. They promoted religious economy rather than prosperity; they described the prosperity gospel as Injili ya mafanikiyo, not “Injili ya Utajirisho”. What is the difference between „<i>Mafanikiyo and utajirisho</i>”?</p>		
<p><i>Very prominent, misused, yet fruitful and attractive</i> [28]</p>	<p>This cluster presents the view of both groups of participants. The conservative Lutheran Pastors describe the prosperity gospel as propagating misleading teachings about prosperity; there are a lot of tricky concepts on “giving and receiving” as a result, this gospel ends in celebrating and elevating prosperity preachers and promoting personality cults. However, charismatic Lutheran Pastors believe prosperity preachers are often misjudged as scammers. On the other hand, the gospel of “<i>mafanikiyo</i>” is very prominent; it attracts many people and has transformative power. However, despite this gospel’s teachings, they over-emphasize wealth and economic blessing, promoting greediness.</p>	<p>28</p>	<p><i>The Prosperity Gospel has been mistaught and misinterpreted, especially regarding giving, receiving, and seed planting. So, it has been misinterpreted by many Pentecostal Pastors. Although, some of them have an acceptable interpretation in the Lutheran Church. For example, when insisting as they teach about the modality of “giving and receiving”, some of the Pastors I have heard insist that “when a person provides or donates, the church must not accept to receive anything in return, because of giving. So, you are showing appreciation to recognize and accept the blessing that God has given to you “ [EP 13, lines 137–147].</i></p>

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This book provides an in-depth discussion of the cultural and missional implications of the explosion of charismatic Christianity on mainline denominations in Africa. The book proposes that the charismatization of mainline churches is a contextual, missional, and transcultural phenomenon that enriches and invigorates African Christian communities. Focused on the experience of the Evangelical Lutheran Church in Tanzania and using Prosperity Gospel as an example, the book explores how some mainline churches are being enriched by adopting practices of charismatic Christianity. It proposes a holistic and contextual understanding of the Prosperity Gospel, understood as the mafanikio gospel in Tanzania, as a relevant theological resource for Lutherans in Dar-es-Salaam. In doing so, it intends to contribute to the needed paradigm shift in theological discourses around Prosperity Gospel to challenge stereotypical criticisms that label it false and misleading.

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