Author(s): Yacob Godebo Debanchor

Title: The impact of the charismatic movement and related tensions on the traditional Lutheran worship of the South Central Synod of the Ethiopian Evangelical Church Mekane Yesus since 1991

Date: August 2011

Originally published as: University of Chester PhD thesis

Example citation: Godebo Debanchor, Y. (2011). *The impact of the charismatic movement and related tensions on the traditional Lutheran worship of the South Central Synod of the Ethiopian Evangelical Church Mekane Yesus since 1991*. (Unpublished doctoral dissertation). University of Chester, United Kingdom.

Version of item: Submitted version

Available at: http://hdl.handle.net/10034/216809

The Impact of the Charismatic Movement and Related Tensions on the Traditional Lutheran Worship of the South Central Synod of the Ethiopian Evangelical Church Mekane Yesus Since 1991

Thesis submitted in accordance with the requirements
of the University of Chester for the Degree of Doctor
in Philosophy

By

Yacob Godebo

August 2011

Declaration

This work is original and has not been submitted previously in support of any application for another degree or qualification of this or any other university or institute of learning

Signed   ....
Date   ....

This thesis contains 76,720 words

Content   Page

Abstract
Acknowledgement
Abbreviation

Abstract

This research is based on the contemporary worship life of the South Central Synod (SCS) of the Ethiopian Evangelical Church Mekane Yesus (EECMY). The worship life of the SCS congregations has been disrupted since 1991 because of the impact of the charismatic movement on the traditional Lutheran worship of the SCS and related tensions. The EECMY is the church that was founded by the European Lutheran Churches. Therefore, it adheres to the Lutheran theological tradition, which limits religious authority to Scripture and emphasizes the New Testament's teaching of conversion, new birth, and justification by grace through faith. Lutheran theological tradition does not emphasize the necessity and possibility of the charismatic gifts as part of faith practice. Any tendency to receive and experience charismatic gifts outside of Scripture and sacraments has not been addressed for traditional Lutheran worship. Rather, such experiences were strongly rejected by Lutheran confessional documents (SA III: viii). Being one of the units of the EECMY, SCS was founded on this theological tradition and assumes it for its theology and practice. The SCS traditional worship, therefore, does not recognize charismatic worship and experiences of related manifestations as necessary parts of faith practice. Since 1991 the charismatic movement has introduced the congregations to traditionally neglected charismatic worship and experiences of charismatic gifts such as prophecy, revelations, speaking in tongues, physical healing, discerning spirits and miracle working. The receiving and experiencing of these gifts have become almost a normal part of worship in the congregations. This has impacted the congregations to the extent that they consider their own traditional worship structure as contradictory to devotional worship and deeper spiritual experience. Yet the traditionalists of the congregations reject charismatic worship and related experiences of the manifestations. These distinct views have caused tensions and disruption between the members those who want freedom of worship and changes to the traditional formalism, and those who wish to maintain the traditional form of worship. Thus, the purpose of this study is to explore this situation and the history that has brought it about. Having examined this, the research discusses the nature and impact of the charismatic movement and its effects on traditional Lutheran worship in the SCS, together with offering some potential contextually appropriate proposed solutions.

Acknowledgements

Abbreviations

AC	Augsburg Confession
Ap	Apology
BC	Book of Concord
ECFE	Evangelical Churches Fellowship of Ethiopia
EECMY	Ethiopian Evangelical Church Mekane Yesus
EECMYHQ	Ethiopian Evangelical Church Mekane Yesus Headquarters
FC	Formula of Concord
FCE	Formula of Concord, Epitome
FCSD	Formula of Concord Solid Declaration
LC	Large Catechism
LCS	Lutheran Confessional Statements
LW	Luther's Works
LWF	Lutheran World Federation
MYS	Mekane Yesus Seminary
SA	Smalcald Articles
SC	Small Catechism
SCS	South Central Synod
SCSCD	South Central Synod Central District
SCSED	South Central Synod Eastern District
SCSHQ	South Central Synod Headquarters
SCSND	South Central Synod Northern District
SCSSD	South Central Synod Southern District
SCSWD	South Central Synod Western District

Chapter One

Introduction and Methods of the Research

1. 1 Introduction

This study is based on the contemporary worship life of the congregations of the South Central Synod (SCS) of the Ethiopian Evangelical Church Mekane Yesus (EECMY). The worship life of the congregations has been through a number of tensions and disruptions since 1991 because of the impact of the charismatic movement on the SCS traditional Lutheran worship.

The EECMY is the church that was founded by the European Lutheran Churches, and it adheres to the Lutheran theological tradition. The Lutheran church is an orthodox evangelical church, which limits religious authority to Scripture and emphasizes the New Testament's teaching of conversion, new birth, and justification by grace through faith in Jesus Christ. Confessional statements indicate that Lutheran theological tradition puts emphasis on the belief and teaching of Christ alone, grace alone, faith alone and Scripture alone (see section 4. 1). According to the Lutheran interpretation of the third Article of the Apostle's Creed, the Holy Spirit carries his works of regeneration and sanctification through faith, Scripture and sacraments (SC II). Accordingly, any tendency to receive and experience the gifts of the Holy Spirit outside of the Scriptures and sacraments are not addressed in Lutheran confessions.

Rather, such experiences have been strongly rejected (SA III: viii). Lutheran theological tradition, therefore, does not stress the necessity of the charismatic gifts, charismatic worship and related manifestations of the Holy Spirit as such. This theological tradition is the foundation of the Lutheran theology of worship, on which the SCS was founded and assumes, and to which it adheres for its worship and basis for evangelization.

The SCS is one of the twenty units of the EECMY. The term 'unit' refers to the structurally autonomous regional Synods of the EECMY, which connect the grass root congregations of their boundary with the central headquarters of the church. The SCS was established as a unit of the EECMY in 1970 with headquarters at Hossana, 230 km south of the capital. According to the recent statistics, the Synod consists of 33 parishes with 550 congregations and a membership of 628, 482 (SCS, DMT Office 2007: 3). As part of the EECMY, the SCS assumes the Lutheran theological tradition for its theology and practice. Accordingly, the SCS professes that it is not a pentecostal or charismatic denomination, but an orthodox evangelical church that believes in the Holy Spirit and a church of Spirit-filled believers. On account of this profession, the SCS congregations were not taught about receiving and practising charismatic gifts until they were pervaded by the charismatic movement. The congregations, instead, have always been provided with textual liturgies, hymns, prayers and lectionaries which were intended to suit every liturgical and worship occasion and are structured to reflect the Lutheran theology (see sections 3. 2 and 4.1, 2). Thus, the congregations did not have any idea about the charismatic form of worship until 1991 when they were impacted by the broader charismatic movement.

In 1991 the government declared religious and worship freedom in the country, which was seriously restricted during the previous political systems (see section 3. 1). As a consequence of the declaration, the pentecostal churches, which had been persecuted and closed during the Marxist regime of 1974 – 1991, were re-opened and flourished throughout the country. Shortly afterwards, the Evangelical Churches' Fellowship of Ethiopia (ECFE) was formed at the national level. The formation of the ECFE spread throughout the country. This trans-denominational fellowship brought the members of pentecostal and non-pentecostal churches together. Through the joint worship programmes held by branches of the ECFE, participants were taught and encouraged to have personal experiences of the baptism and gifts of the Holy Spirit in their lives and ministry. As places of uncontrolled free worship, these trans-denominational meetings became learning places of charismatic worship and related practises. Through these trans-denominational worship meetings, charismatic worship became a common experience for evangelical churches in Ethiopia. These trans-denominational fellowships have become good locations for the execution of the aims and objectives of the charismatic movement. The members of non-pentecostal evangelical churches have been introduced to traditionally neglected charismatic gifts such as prophecy, revelation, discerning spirits, healing, miracle working, and speaking in and interpretation of tongues. The participants of these fellowships have been taught and encouraged how to seek, receive and practise these gifts for their personal spiritual life as well as in collective worship. Experiencing baptism in the Holy Spirit, the receiving of these gifts, and experiencing free charismatic pattern of worship has become a common experience for the members of non-pentecostal evangelical churches (see section 3. 1).

Thus, the members of the SCS, the youth in particular, who participated in those trans-denominational worship meetings learned about receiving charismatic gifts, free charismatic patterns of worship and related experiences, and were involved and interested in those experiences. They then tended to practise those experiences during their own church's regular Sunday worship. However, the traditionalists of their churches (the eldership, ministers and older people) preferred to maintain traditional worship, and tended not to give any room in worship for charismatic worship. These diverse views of worship have caused tensions and disruptions in the SCS congregations over the last two decades and strongly impacted the traditional systems of worship and patterns of evangelization.

During this period, when tensions intensified between the traditionalists and charismatics, the congregations used to hold short courses or seminars and invite some of the few educated people of the Synod, particularly those with a basic theological education, to teach and help to find solutions to the tensions. Being one of those few educated theologians of the Synod, I was asked on many occasions to teach what the Bible states about charismatic worship and manifestations; to conduct discussions on the matters causing tension; to give my ideas; and to lead the rival parties into reconciliation. While preparing for such courses or seminars, the situation created many questions in my mind such as: What causes these worship tensions? What is meant by Lutheran in this context? What is this charismatic worship all about? What is the difference between Lutheran theology and charismatic theology? Why does the Lutheran theological tradition tend to exclude charismatic worship? What does the Lutheran theological tradition teach about charismatic worship? etc.

The search for answers to such questions has been the impulse that has prompted this research study.

Thus, the purpose of this research is to examine and bring to light the nature and impact of the charismatic movement on Lutheran traditional worship and the ministry of the SCS. In order to establish and accomplish this, the research will: First, examine the historical and theological development of the SCS traditional pattern of worship, and then identify the theological, theoretical and practical departure points of the traditional and charismatic patterns of worship. Second, it will identify the distinctive characteristics of charismatic worship, which have caused tensions and disruptions, and show how those characteristics have impacted on the traditional worship orders. Third, it will engage both the traditional Lutheran worship and charismatic worship in broader historical, theological, biblical, doctrinal and contextual situations and then evaluate the relevance of charismatic worship on the basis of the findings regarding the broader context. Fourth, it will offer some contextually constructed potential theological and liturgical solutions for the continuous and constructive worship, ministry and missional life of the Synod. In order to accomplish this purpose, the thesis contains seven chapters.

The first chapter offers a short introduction and contains the research methodology. The introduction (current section) briefly defines the aims and objectives of the study. The section of the methods of the research work defines the rationale and justification for the selected research methodology and its use.

The second chapter briefly surveys the historical and theological backgrounds of the charismatic movement. This includes the theological origin, biblical foundation, and historical and practical situation of charismatic experiences in the history of the church. The chapter briefly examines how the quest for charismatic worship and a charismatically empowered spiritual life has continuously posed challenges to the conservative institutional form of worship and ministry throughout the history of Christianity. The chapter also examines the rise and growth of the charismatic movement in Ethiopia, the EECMY and the SCS.

The third chapter will first analyse how the charismatic movement has reappeared in Ethiopia and how charismatic worship has become a common experience for both the pentecostal and non-pentecostal evangelical churches in Ethiopia. Next it will examine the nature and principal features of the traditional worship on which the charismatic movement has particularly impacted. In order to make the nature of the impact of the movement clear, the chapter will briefly examine the historical and theological perspectives of both traditional and charismatic worship. The chapter will identify the particular characteristics of charismatic worship and how those characteristics have impacted on traditional Lutheran worship of the SCS.

The fourth chapter will examine some of the most observable theological and contextual features which appear to play a role in causing the SCS worship tensions in relation or reaction to the charismatic movement. This examination will mostly focus on three key theological and contextual features. These are: the influence of

Lutheran pneumatology; the form, content and context of the SCS traditional worship structure in the light of its contemporary worship context; and the influence of contemporary global cultural changes. The chapter will first analyse the historical development and nature of each feature and then try to identify the particular role that the feature has played in causing the SCS worship tensions in relation or reaction to the charismatic movement.

The fifth chapter will examine some of the practically observable strengths and weaknesses of the charismatic movement in the SCS context. The examination will consider the theological, theoretical, and practical strengths and weaknesses of the movement in terms of the impact on traditional worship, ministry and mission. These will be examined from theological, biblical and doctrinal perspectives in relation to the church's worship and ministry, as well as from the contextual perspectives of the research setting.

The sixth chapter will identify the particular lessons to be learnt from the impact of the charismatic movement. The chapter will then move on to propose some theologically and contextually appropriate solutions which could potentially help the SCS to bring about and promote peace, unity and common spiritual development in the congregations.

The seventh chapter will briefly draw together the issues raised in the thesis and will conclude with summary of the thesis and a statement of originality.

There are couple of things of which a reader is asked to bear in mind: First, the scope of this research is limited to a single and specific local church context – the SCS of the EECMY. The thesis, therefore, does not claim to be exhaustive. Furthermore, it does not touch on all the expected questions or produce sufficient answers for all charismatic questions in the research setting, but it points to appropriate directions for some possible solutions to the SCS's existing worship problems. However, the most significant features have been selected, and are regarded as sufficient to demonstrate the nature of the impact of the movement on the traditional worship and evangelization of the SCS since 1991. Second, there are no documents on the history of the charismatic movement in the SCS as a unit and the EECMY as a national church. This dissertation, therefore, is a genuinely original and novel work with respect to the history of the charismatic movement in the country. It is an original contribution to the pentecostal/charismatic studies in Ethiopian Evangelical churches. This marks the research's contribution to knowledge in a field that has not been studied before. However, the research is only a beginning. There remains further research to do on the field in order to bring to light the detailed history of the entire charismatic movement in Ethiopia.

1. 2   Methods of the Research Work

This section analyses the research methods employed in preparing this thesis; the rationale and justification for the selected methods; and the way they have been used. This research deals with the impact of the charismatic movement on the traditional Lutheran worship of the SCS since 1991. The worship life of the congregations has been through a number of tensions and disruptions, because of the impact of the charismatic movement. This research intends to identify and explore the tensions created between the charismatic experiential and traditional Lutheran conservative worship patterns in the SCS since 1991 and the impact of the movement on traditional Lutheran worship. To date there is no documentary material on this particular field of study in the setting concerned. This research is therefore novel in its field. The whole story of the theoretical and practical events exists only in the oral history. The research, therefore, depends on fieldwork data gathered from the members of the congregations of the research setting through unstructured oral interviews. In the light of this, the methods chosen for this work are a combination of ethnographic fieldwork, engagement with theological literature, and engagement with Scripture.

Ethnographic Fieldwork

Ethnographic fieldwork has been chosen as the most dependable method for this research, because it relies on both phenomenological and qualitative research methods. These methods enable the researcher to gather undocumented accounts of phenomenal data of the research subject through oral interviews, which in turn enables the researcher to produce locally and socially situated, as well as people-pictured research, and to formulate context-pictured proposals. To make this clearer, I will briefly highlight each of these features.

First, fieldwork, according to Chryssides and Geaves, *is* ethnography. The term 'ethnography' contains two different meanings: '*ethno*' means 'people' and '*graphy*' means 'writing' (2007: 252). Ethnography, therefore, is writing about the daily experiences of the people of the research setting. Thus, ethnographic fieldwork provides researchers with 'people pictured' data (Chryssides and Geaves 2007: 252, cf. Wolcott 1999: 62; Fetterman 1998: 11 - 12). Heron and Peter suggest that ethnographic research is conducted 'with' people rather than 'on' people, because it considers the people involved as 'active agents' rather than 'passive subjects' of the research topic; and the people involved in the research subject work together as 'co-researchers and co-subjects' (2006: 144). Such integration of the researcher and the people involved produces a 'co-operative' and 'integrated' result from the research (Silverman 2004: 13). It also enables the researcher to produce a shared construction of ethos and the locally and socially situated knowledge of the research (Stephanie 2002: 2 - 3, cf. Booth, Colomb & Williams 1995: 256).

Second, ethnographic fieldwork is often based on phenomenological research. Through this method, data are often gathered by investigating accounts of the observations, interpretations and practices of the involved people about a given event. Such investigation enables the researcher to find how the involved people understand, interpret and apply the phenomena of the research subject (Mienczakowaski and Morgan 2006: 177, cf. Moustakas 1994: 155). Phenomenological research, according to King and Horrocks, is the exploration of the world of lived experience in a specific culture in a specific setting. It is based on practical phenomenal realities and the involved people's perceptions of the nature and essence of the phenomena. Phenomenological research utilizes a combination of different methods such as written accounts, oral interviews, and recordings of tape, video and slide about phenomenal experiences (2010: 175 - 182).

Third, ethnographic fieldwork is also associated mainly with a qualitative research approach (Mienczakowaski and Morgan 2006: 177). This allows the researcher to achieve undocumented phenomenal data through open discussion oral interviews (Chryssides and Geaves 2007: 252). This method enables researchers to select the approach that best suits them in order to access desired data (Fetterman 1998: 32 - 33, cf. Moustakas1994: 1 - 2). This research method is most commonly associated with unstructured oral interviews (Darlington and Scott 2002: 48). Unstructured interviews provide a way of generating data by asking people to talk about the concerned event in free flowing conversational exchanges. As the conversation progresses the interviewee may pick up significant issues for the research without being asked and the conversation can be diversified in scope: new questions can be asked and deep,

rich and detailed data can be gathered (Bryman 2001: 313 - 4). An interview, therefore, functions as a 'digging tool for finding', and a 'pipeline for transporting and conveying' the desired information; and it plays a role of collaborative accomplishment involving participants in the process (Taylor and Bogdan 1998: 87, cf. Silverman 2004: 140 - 2). An interview provides the interviewer with opportunity, through open discussion, to understand how involved people think and feel about the given event (Oppenheim 1992: 67, cf. Silverman 2004: 125). It also enables the researcher to place and explore events within a larger socio-historic, socio-religious, and socio-cultural context. This helps the researcher to understand the viewpoints of those involved in order to gather rich information about the research subject (Neuman 2003: 140). Thus, ethnographic fieldwork allows the use of different approaches in order to develop a coherent and complete picture of the event being researched through different approaches and means. These different approaches can provide the researcher with further insights to deepen and broaden the collection, facilitation and validation of the data (Seliger and Shohamy 1989: 122). These advantages of ethnographic fieldwork methods apply to this research. These are the reasons why ethnographic fieldwork has been chosen as the most dependable method for this research. All these approaches were utilized during the fieldwork, particularly unstructured oral interviews.

Hammersley and Atkison note that when the decision has been made to collect data through interviews, the next crucial question that might be asked is: 'who should be interviewed?' (1995: 133). Since it is impossible to collect desired information from everyone involved in the research subject, it is crucial to ask this question and decide

how many interview subjects the size of the research needs (Taylor and Bogdan 1998: 93). Having considered on these questions, I selected sample representatives of key people who could represent both the congregations and the particular groups they belong to (Darlington and Scott 2002: 61 - 62). As this research has been carried out in the Synod in which I was born and brought up, I am familiar with all parts of the Synod. The Synod is structured into five districts: i.e. north, south, west, east, and central districts. The respondents of the focus groups were recruited from these five districts of the Synod. I was aware of whose responses could enable the research to identify the views, feelings and wishes of the general body of the involved congregations of the research subject. I was aware of which key people to approach; who were the most thoughtful and perceptive:- who could properly represent both the general congregations and their own particular group in order to successfully reach the expected information. Accordingly, I selected and interviewed a representative sample of forty-four key people, both men and women: i.e. twelve from among the traditionalists; twelve from among the charismatics; ten from among the educated non-partisans; five from among the church leadership and five from general church members. Except the leadership group, all other groups included femal respondents.

The traditionalist respondents are the older and longstanding members of the church. They include especially the eldership, the ordained, as well as the lay evangelists of the same age who hold the same position against the charismatic movement. In the thesis traditionalist respondents are referred to as 'TR' followed by two letters indicating the specific respondent and the date of interview. The charismatic respondents are those who adhere to the charismatic movement and have reacted against the structure of traditional worship. In the thesis charismatic respondents are

referred to as 'CR' followed by two letters indicating the specific respondent and the date of interview. Non-partisan respondents are those members who do not side with either the traditionalist or charismatic groups. They are those with a basic theological education, who are aware of the theology and nature of both the traditional and charismatic worship patterns. They observe the perceptions, feelings and wishes of both parties, but do not belong to either one. Their response contributes to propose contextually appropriate solutions to the problems of the research subject. In the thesis these respondents are referred to as 'NPR' followed by two letters indicating the specific respondent and the date of interview. A further category of respondents are taken from the church leadership. This group includes some respondents from the former and some from the current leadership of the church. In the thesis these respondents are referred to as 'CL' followed by two letters indicating the specific respondent and the date of interview. The respondents from these four groups are my main respondents. Other respondents are those outside these four main groups. In the thesis these respondents are referred to as 'OR' followed by two letters indicating the specific respondent and the date of interview.

Interview questions were prepared before the interview sessions (see Appendix B). The respondents were informed about the aims of the research beforehand. The interview was conducted by sitting with the respondents person to person, talking face to face and in free discussions and exchanging ideas. The flexible nature of ethnographic fieldwork, in which the discussion takes the interviewer to an unanticipated direction as a result of significant issues that emerge in the course of the conversation, was helpfully utilized. The interview was recorder and supplemented by taking written notes. The duration of discussions was planned for an

average of an hour with each respondent, particularly with the respondents from the four focus groups.   The interviews were then retained, and the information from them was used as the fieldwork data for this thesis.

Use of Literature

Creswell has noted that using literature has a number of purposes for researchers. First, by reviewing the findings of other studies in the field, researchers can gain knowledge and insight for their own research. Second, engaging with literature relates the research to the larger ongoing conversation in the research field. Third, it provides a framework for comparing the results of a given research project with the findings of other studies. Fourth, it helps for phenomenological comparison in the research field (2003: 29 - 30). Davis adds to this by suggesting that reviewing literature on the field or subject of the research contributes to the promotion of the content and academic skill of the research, and offers substantial and significant knowledge to researchers on their research work (2007: 38 - 39). Engaging with literature, for Seliger and Shohamy, relates the research to a broader context so as to broaden the perspective of the research which can then move on to narrowing down the view and perspective of the research topic in order to arrive at a workable research problem and question (1989: 65). The use of literature enables researchers to become aware of what is happening in the field of study in different parts of the world and in different contexts (Phillips and Pugh 1994: 19). It also helps researchers to consider appropriate intellectual, skilful and contextual solutions to the complicated subject of their research; to make thoughtful arguments; and to support

their findings with reasonable evidence (Booth, Colomb & Williams 1995: 87 - 88). In short, engaging with literature contributes to knowledge, research skills, and to demonstrate the command of understanding of the subject area (Silverman, 2000: 226 - 7). These observations of the significance of the use of literature demonstrate its necessary place in this research work.

This research will critically engage in a broader context by reviewing relevant theological, pneumatological and charismatic literature in order to build up the thesis and locate it in a broader theological, historical and contemporary context of charismatic experiences. Scholars have investigated the nature of charismatic experiences in the history of the church through the literature of ancient, Medieval, Reformation and Post-Reformation periods down to the present. Engaging in such a broader context, through the use of literature, is anticipated to enable the thesis to achieve the following results:

First, using literature will enable a general overview of the theological basis, biblical background and historical situations of charismatic experiences in the history of Christianity. This gives rise to an investigation of the theological, genealogical, historical and practical link between currently claimed charismatic experiences and those recorded to have been experienced by prophets, Jesus, the apostles and the early church. This in turn enables the thesis to examine whether claimed charismatic experiences are ongoing continuations in the history of Christianity or merely a sporadic, on-again-off-again phenomenon.

Second, using literature enables the engagement of theoretical and practical characteristics of contemporary charismatic experiences with the historical context and allows the evaluation of whether the currently claimed charismatic experiences have an actual connection with and are a continuation of claimed historical charismatic experiences. This in turn helps to assess whether all the charismatic revival movements which occurred in the history of the church have truly claimed and experienced similar charismatic experiences to the SCS charismatic experiences.

Third, since the charismatic movement is a world-wide phenomenon and has touched all the established denominations (see section 2. 4), presumably its characteristics and impact are similarly world-wide. Scholars from different theological backgrounds and different geographical contexts have identified some particular characteristics of the charismatic movement, and the consequences of their impact on the worship patterns and evangelization systems of established conservative churches, together with the reactions and responses of the churches impacted. Tracing and examining such world-wide characteristics of the charismatic movement, as well as the responses of the churches impacted, through literature based study, enables the thesis to compare and contrast whether the world-wide characteristics of the movement and problems caused by their impact can be related to the SCS case. This also enables the evaluation of the SCS charismatic movement in the light of those world-wide characteristics in order to then reflect and formulate proposals in the context of the world-wide situation.

Fourth, using literature enables the thesis to bring the fieldwork findings into conversation with the broader characteristics of the charismatic movement. Without comparing and contrasting them with the world-wide characteristics and effects of the movement, the fieldwork analysis alone cannot demonstrate an adequate picture of the events, and thus cannot provide reliable grounds for the development and facilitation of the anticipated proposals for mediating some of the problems facing the Lutheran church in the research setting. Therefore, all the assessments of and reflections on the impact of the SCS charismatic movement will be carried out by engaging the fieldwork findings in dialogue with the literature accounts of the field. The results of such a combination may offer further insight and analysis into what this might require for the worship and mission life of the SCS in its contextual setting. Such insight may provide sensible grounds for formulating contextually appropriate workable proposals in consideration of the broader context of the charismatic movement. Furthermore, such a combination, as well as comparison of such a broader (world-wide) and narrower (SCS) context, may result in unanticipated new insights and thus contribute to knowledge.

Since there is no direct literature on the charismatic movement in the Ethiopian Lutheran context, and certainly not in relation to the SCS context more specifically, a literature review to place this project in relation to a body of literature to which it directly relates is not possible: the originality of the thesis demands that use will be made of literature which more broadly relates to pneumatology and the charismatic movement, but not to the specific issue of the SCS and the charismatic movement. Thus, this literature will be used throughout the dissertation, rather than in a set 'literature review' section.

Engaging with Scripture

Lutherans' belief and teaching about *Sola Scriptura* or the authority, authenticity, and sufficiency of Scripture, draws its roots from Scripture itself which says, 'All Scripture is inspired by God' (2 Tim. 3: 16 - 17 (NRSV)). The text further elaborates that Scripture, as the inspired Word of God, is 'useful for teaching, correcting, training and equipping people for a good moral and good work. Based on the teaching of this and other corresponding biblical texts such as Eph. 6: 17 and Heb. 4: 12, Lutherans give a dominant position to Scripture. According to the Lutheran confessional statements (LCS), Scripture is the divine-breathed inerrant and infallible Word of God (LC IV: 57; FCE VII: 13), which establishes true faith and doctrine (SA II: 15). Therefore, Scripture, for Lutherans, is the only authoritative divine source of true faith, teaching and practice according to which all beliefs, teachings and practices must be evaluated, recognized and judged (FCE I: 1, 2, 7). Therefore, this research will critically engage in conversation with Scripture in order to examine the following main issues:

First, the thesis will examine what the Scriptures teach about the theological nature, significance and function of charismatic gifts, and the gifted and charismatic nature of Christian faith. Despite the fact that the Scriptures do not provide us with answers or solutions relating to the specific problems addressed in this research in relation to the SCS congregations, they provide initial theological grounds and guidance for examining charismatic experiences and phenomena.

Second, the thesis will consider the significance of the Lutherans' traditional position towards both charismatic gifts and worship from a scriptural point of view. Since the Lutheran theological tradition emphasizes that any Christian belief, teaching, and practice must draw its roots from Scripture, the thesis will critically examine and analyse the belief and teaching of the Lutheran theological tradition on charismatic gifts and worship in light of the teaching of the Scriptures on these features.

Third, the thesis will assess the way in which charismatics relate their practices to Scripture; whether charismatics engage in something which is extra canonical (and in relation to continued revelation) or whether they understand their practices to be confirmed and enacted in relation to what they perceive to be canonically ordered imperatives. The thesis will also consider the ways in which charismatics have engaged with biblical authority in relation to the enactment of charismatic gifts and the propertied identification of the misuse of them. It will be necessary, too, to consider the use of Scripture by those who oppose the charismatic movement, and the interpretation of Scripture they offer to do that. Furthermore, identifying from the fieldwork findings the distinct hermeneutical approaches of the different parties involved in the tensions in relation to biblical teachings will help not only in the analysis offered, but in the formulation of potential recommendations for how the church might begin to overcome the tensions: if both parties are ostensibly employing Scripture to justify aspects of their position, it is necessary to consider *how* they are doing so if any attempt a dialogical way forward is possible.

Safety and Ethical Issues

It has been suggested that ethnographic and anthropological researchers are often subject to unanticipated ethical, social and practical offenses through inappropriate investigations, comments or arguments during fieldwork discussions. The ethnographic and anthropological researchers, therefore, must always ask a question: 'What ethical issues lie in wait for me?' (Silverman 2000: 198, cf. Wolcott 2001: 87), and prepare to guard against any harmful consequences (Bryman 2001: 479 - 80). A number of ethical obligations are required of fieldwork researchers. The three most significant to this work are highlighted below.

First, fieldwork researchers have ethical obligations to the people providing information. Fieldwork researchers must make every effort to ensure that their approach does not harm the 'safety, dignity and privacy' of the respondents and establishing a healthy relationship with them (Rubben and Sluka 2007: 326 - 7). They must make conscious effort to ensure that respondents do not feel 'manipulated or exploited' (Silverman 2000: 198, cf. Fowler 1988: 137 - 39). As a minister of the community of the research setting, it is particularly important for me to treat my respondents responsibly and with freedom. Conscious efforts were made to ensure that the respondents did not feel they had been manipulated. In order to safeguard against any kind of offense or confusion, the respondents were contacted before the interview sessions. The purpose of the interview and the research was explained to them. The process of the interview, including the estimated length of time the

sessions would take, was made clear to them beforehand. The interview sessions were arranged with them after due clarifications and it was ensured that common understanding was reached. Respondents were also told that they had the right to withdraw from the discussion either before or at any stage of the discussion, if they felt the need to do so for any reason.

Second, fieldwork researchers have an ethical obligation of making sure that the selected respondents have full knowledge of the event to which they are volunteering to respond (Fowler 1988: 139). Researchers should not compel respondents to produce any inaccurate or deceptive information, but they must take every possible measure to avoid any kind of deceptive tactic that seeks to seduce into giving fraudulent information (Fowler 1988: 139, cf. Neuman 2003: 397). This ethical obligation was indeed considered in this research work. As I mentioned previously, this research has been carried out in the Synod where I was born and brought up. I am familiar with all parts of the Synod. Therefore, I was aware of who was able to understand the concern of the research subject, and whose response would enable the research to identify the views, feelings and wishes of the people involved. Furthermore, since the research has been carried out in the community to which I am related, I am aware that maintaining the trust of, and positive relationship with, the respondents is as important as recording their words. This has been a determining feature of my fieldwork approach and my treatment of the respondents. In the light of this, every effort has been made to avoid any kind of deceptive tactics of seducing or inducing the respondents to give false information about any of the events.

Third, fieldwork researchers have a moral obligation to maintain the confidentiality of the respondents, as well as the data in all respects (Newman 2003: 397). Identification of the persons and places, as well as confidentiality of the records must be maintained with a particular care (Bryman 2001: 480). This has been the case with this research. Anonymity and confidentiality has been strictly maintained. The anonymity and confidentiality issue was explained to the respondents during interview discussions. This encouraged them to speak on some sensitive issues which they would otherwise prefer to keep secret, but helpful to the research purpose. Furthermore, the strict observance of anonymity counter-balanced the fact that I am a participant member of the community I was studying: people felt freer to give me their honest opinions, knowing that strict observance of confidentiality on all matters would be observed.

I have observed these three primary principles of the obligations of the fieldwork researchers; and I am confident that there has not been any ethical abuse or violation of ethical obligations.

Chapter Two

Historical Background of the Charismatic Movement

This chapter will survey briefly the theological and historical background of charismatic experiences. By surveying the theological and historical background, I do not mean to explore all the theological and historical situations of charismatic experiences in detail, but to offer a brief and general survey of the charismatic experience in the history of the church. To accomplish this purpose, the chapter contains five sections. The first section gives the linguistic and theological meaning of the term *charisma*, *charismata*, and *charismatic*. The second section examines the charismatic experiences in the Early Church. This section will first survey briefly the Old Testament roots of the charismatic experiences and then examine how such experiences are recorded to have continued in the ministry of Jesus, the apostles and the early church. The following two sections will examine the situations of the charismatic experiences in the Medieval Period, and the Reformation and Post-Reformation Period. The need to do this is because the EECMY is part of the universal church, and thus the practices of the charismatic movement within the EECMY should be seen in this context. The final section briefly surveys when, how and through whom the charismatic movement was introduced into the country of Ethiopia, to the EECMY and to the SCS congregations. These examinations will be carried out through using historical and theological literature.

2.1 The Meaning of the term 'Charisma', 'Charismata', and 'Charismatic'

The term *charismatic* is used variously in the tradition. Its root lies in the term *charisma,* whose meaning and relation to the charismatic movement needs consideration. The term *charisma,* or its plural form *charismata,* is mentioned seventeen times in the apostolic writings: sixteen times in Pauline writings and once in Petrine writing (1 Pet. 4: 10). The most detailed lists of the *charismata* are found in: Rom. 12: 6 - 8 (the gifts of prophecy, ministry, teaching, exhortation, giving, leadership, and compassionate (NRSV)); 1 Cor. 12: 8 - 11 (the gifts of wisdom, knowledge, faith, healing, miracle-working, discerning spirits, speaking in and interpretation of tongues (NRSV)); 1 Cor. 14: 6 (the gift of revelation); and Eph. 4: 10 - 11 (the gifts of being an apostle, prophet, evangelist, pastor and teacher (NRSV)). The author of the Acts also mentioned some of these *charismata* such as tongues, prophecy, healing, exhortation, miracles, teaching, administration and discerning the spirits, but he did not term them under the collective name *charismata.* The term appears to have been coined by Paul, because there are no known or textually indicated pre-Pauline uses of the term *charisma* in the gospels or Acts. Scholars such as Turner (1996: 256), Fee (1994: 32), and Schaztmann (1987: 4) unanimously suggest that the term *charisma* is exclusively Pauline, because he is the first apostle to give this distinctive theological significance without defining the meaning of the term to his readers.

Paul used the term *charismata* at different times and in different contexts. For example, in Romans he uses the term in contrast to sin which pays its wages of death (5: 15); in reference to eternal life given through Jesus (6: 23); and to refer to Israel's gracious privileges of divine choice (11: 29). In 1 Corinthians Paul uses the term in reference to God's promise to provide the church with all its needs (1: 7); to refer to the gift of celibacy (7: 7); and in 2 Corinthians to witness God's unique favour in delivering the apostle from danger (1: 11). In all these cases Paul does not use the term in connection to the gifts of the Spirit, but simply designates a variety of ways in which God's grace is evidenced in the lives of his people. It is only in Rom. 12: 6 - 8 and 1 Cor. 12: 8 - 11 that Paul uses the term to describe specific gifts, commonly referred to as *charismatic gifts* or *spiritual gifts.* In Rom. 12: 6 - 8 he describes them as the gifts of grace, and in 1 Cor. 12: 8 - 11 as the gifts of the Holy Spirit. In Eph. 4: 10 - 11 Paul does not connect them with the Holy Spirit, but with the resurrected, ascended and glorified Lord. When perceived in this context, it would seem that there is no convincing ground to term all gifts of grace as the gifts of the Holy Spirit. It may make better sense if the *charismata* are referred to as the *gifts of grace* or *gifts of God* because this term would embrace the gracious gifts of the Triune God distributed through the Holy Spirit.

The term *charismata* is derived from the Greek root *charis*. Verbrugge defines that the terms *charis, charisma,* and *charizomai* are formed from the Greek root *char,* which indicates things that produce well-being. This in turn effects *chara,* 'joy', which is the individual experience or expression of this well-being. *Charis* means grace, gracefulness, graciousness, favour, thanks, gratitude etc. *Charisma* means gift

given out of good will, spiritual gifts; and *charizoma*i means to show favour or kindness, to give as a favour and to be gracious to someone. Verbrugge asserts that from this basic meaning of the root, the individual meanings of *charis* are derived. *Charis* can describe both the attitude of the gods and of human beings, but the derived noun *charisma* describes a gracious gift alone from God to humans, while the verb *charizomai* means to 'give graciously'. When applied to human dealings with one another, says Verbrugge, it means to do something pleasant for someone, to be kind or gracious, to oblige or gratify someone. Verbrugge goes on to indicate that the Old Testament equivalent to *charis* is the noun '*hen'* which clarifies the biblical meaning of *charis* as 'grace'. In action it denotes the coming of the stronger to help the weaker in a voluntary decision. Often it can only be understood as the result of the special intervention of God, who supplies grace to the weak. Verbrugge concludes that when it is used in the context of the activity of God, it is largely in the sense of God's undeserved gracious gifts in election (2000: 1331). Other interpreters also interpret the term along the same line as Verbrugge (see for example, Vine, Unger and White 1985: 277; Brown 1986: 115 - 123; Leon-Dufour 1980: 215 - 216; Fee 1994: 286; Thiselton 2000: 930; Dunn 1975: 253). The etymological root of the term *charismata* can, therefore, be understood only in connection with the word *charis,* because *charismata* are gifts that Christians owe to the grace of God, which aim at the realization of salvation (Congar 1997: 161 - 2, cf. Carson 1987: 19).

The theological sense of the word *charismata* derives from Paul's general perceptions of and discourses about the gifts and activities of God's grace through the gospel of Jesus Christ. For example, Schatzmann suggests that *charismata* is the most intrinsic concept by which Paul expresses God's fundamental gift of salvation to humankind

and subsequent functional gracious gifts (1987: 2). Duquoc and Floristan suggest that *charismata* are the function of salvation theology to put into order and illuminate the data of faith (1978: 6 - 8). For Moltmann (1991: 295) and Middlemiss (1996: 13), *charismata* are the gifts of grace springing from the creative grace of God, given by the Holy Spirit for the crystallization and individuation of the one *charis* (grace) given in Christ and are the supernatural impinging on human experience in the sense of direct revelation in which God speaks and acts through human lips in human tongues. For McDonnell and Montague, *charismata* are visible demonstrations of the grace of the triune God in which the trinitarian life of the one God is given visibility in the life and ministry of the church (1990: 177 - 8). Similarly Brown notes that *charismata* flow from God's grace in Christ to minister the gospel in words and deeds and to accompany and empower the missionary activities of the church (1986: 119). *Charismata,* for Congar, are altogether graciously bestowed by God for the building up of the church as gifts (*charismata*) for the service or ministry *(diakonia)* (1997: 161 - 2). *Charismata*, for Dunn, do not refer to any particularly defined gifts of grace, but being synonymous with *diakonia* (ministry), they refer to every word, act or gift that mediates God's grace to the believing community. Dunn concludes that all ministries given to all members of the body of Christ by the Pentecostal Spirit of the new covenant are *charismata* (1985: 82 - 87). Thus, from these interpretations, it can be noted that the term *charismata,* for Paul, are all the gracious gifts of God which serve the power and message of the gospel. They are the way, means and instruments through which the grace of God can be observably manifested and practically realized for God's glory, the mission of the church, and the edification of the individual members of the church.

Given this complexity and range of meanings, there are four main points which the reader should keep in mind: First, the term *charismatic movement* is used to distinguish the charismatic movement from the pentecostal movement identified in specific pentecostal denominations. The term is used occasionally to refer to the worldwide charismatic movement, but largely in this thesis to refer to the locally initiated charismatic movement, in the SCS context. This difference, a broader or a narrower sense of the term, can be understood from the context of the given section.

Second, the term *charismatic experience* is used as a comprehensive term to refer to many aspects of the practices of the charismatic movement. Here, the term covers issues such as a style of worship accompanied by spontaneous verbal speech and emotional physical movements based on the conviction of being moved by the power of the Holy Spirit; subjective experiences based on the conviction of direct personal communication with God; and the practice of audible and visible supernatural manifestations which touch people emotionally, spiritually and physically.

Third, the term *charismatics* is used sometimes to refer to Christians worldwide, who adhere to the charismatic movement, but most often to refer to the SCS believers who are involved in the charismatic movement and emphasize a similar theological view as pentecostals towards the gifts and activities of the Holy Spirit. Charismatics also emphasize receiving and experiencing certain supernatural gifts which were neglected by the SCS traditional worship structure. They define themselves as those who have been baptized with and empowered by the Holy Spirit, and as those who experience the gifts of the Holy Spirit. They are those whose worship pattern is identified with spontaneous verbal speech and ecstatic emotional bodily actions.

Fourth, different terms are used in order to identify and refer to certain charismatic gifts which the SCS charismatics use as distinguishing features of their experiences. For instance, Steve Clark identifies these *charismata* as *sign gifts* and *revelational gifts*. Under *sign gifts* he lists three gifts: gifts of faith, healing, and miracle-working. Under *revelational gifts* he lists four gifts; gifts of prophecy, discernment of spirits, seeing revelation, and speaking in and interpretation of tongues. He then goes on to state that these gifts demonstrate the power of God in a particularly striking way. Therefore these gifts easily draw people's attention to the experience of God's power and presence. He asserts that when people see the power of God manifesting in an extraordinary way through these gifts, it can assure them of the reality of God among them and open their hearts to the message of the gospel (1976: 116 - 22, cf. Johnson 2011: 58 - 59; Koenig 1978: 95 - 99). This description fits with the SCS charismatic experiences. These two categories of gifts were uncommon in traditional worship and are the main features which distinguish between the charismatic and traditional worship. Therefore, these *charismata* have been the focus and foremost features of the SCS charismatic movement and worship. In this study, therefore, these two categories of gifts are the point at issue and frequently referred to. Thus, terms such as 'charismatic manifestations', 'miraculous and revelational *charismata*', 'identified *charismata*', and 'stated *charismata*' have been interchangeably used in this thesis in order to refer to these categories of gifts. While the biblical account of *charismata* (as discussed above) is broader in its scope, in terms of this thesis the meaning of *charismata* is used in the more popular sense to refer to the supernatural manifestations associated with these more narrowly focused categories of gifts.

2. 2   Charismatic Experiences in the Early Church (100 – 600)

In this section I will examine the nature of charismatic experiences in the early church. But I will firstly seek to contextualize them in relation to the biblical accounts. The Scriptures indicate that the history of the manifestations of the identified charismata goes back far beyond the time that the church usually connects with the New Testament. In the Old Testament there are frequent references which indicate miraculous actions of God.

For instance, in the account of the deliverance of Israel from Egypt ten miraculous plagues were inflicted on the Egyptians (Exod. 7 - 12); the Red Sea parted (Exod. 14); and the bitter water of Marah was sweetened (Exod. 15: 25). In the course of the forty year journey in the wilderness, manna was provided from heaven (Exod. 16); water was provided from a rock (Exod. 17); the earth opened its mouth and swallowed Korah, his families, his followers and their possessions (Num. 16: 31- 5); and the clothes and sandals of the people did not wear out throughout the forty year journey (Deut. 29: 5). During Joshua's leadership the River Jordan was parted (Josh. 3: 16); the sun stood still and the moon stopped (Josh. 10: 12 - 14)**.** The prophet Elijah was fed by ravens; oil increased in a jar by his intercession; a dead son was raised (1 Kg. 17); and fire fell from heaven (1 Kg. 18: 38; 2 Kg. 1: 10 - 12). The prophet Elisha healed the water (2 Kg. 2: 19 - 22); struck his enemy blind (2 Kg. 6: 18 - 19); raised the dead (2 Kg. 4: 32 - 35); healed leprosy (2 Kg. 5: 12 - 14); made an

iron axe head float in water (2 Kg. 6: 6 - 7); provided people with flour during a time of severe famine (2 Kg. 7: 1 - 20); and after his death his bones raised a dead person (2 Kg. 13: 20 - 21). The sun reversed its movement in the heavens as the sign of Hezekiah's miraculous healing (2 Kg. 20: 8 - 11). Three Hebrew young men were preserved in the midst of blazing fire (Dan. 3: 16 - 7), and Daniel was delivered from the mouth of lions (Dan. 6: 16 - 24). All these are stories of supernatural charismatic phenomena which are listed to assure God's miraculous interventions in the lives of his elect, especially his messengers. However, during the period of the Old Testament such phenomena seem to have been rare and sporadic. During the New Testament period, they are recorded as having occurred more frequently.

The records of the gospels indicate that Jesus' gospel proclamation was accompanied by signs, wonders and miracles. During the course of his ministry the blind received sight; the lame walked; those who had leprosy were cured; the deaf heard and the dead were raised (Mt. 11: 2 - 6). From beginning to end, a range of miraculous manifestations accompanied Jesus' ministry to give assurance to the uniqueness of both his personality and mission (Mk 3: 7 - 11; 6: 53 - 6; Mt. 4: 23 - 5; 11: 2 - 6). His mission was also to be shared with his followers, who were told to stand in his authority to represent him and to act on his behalf. He called a group of twelve people to be with him; to be trained; and to be sent out in order to extend his mission (Mt. 10: 1 - 4; Mk. 3: 13 - 19). During the course of their training, they repeatedly exercised this mission when he sent them out to preach the good news, and their preaching was accompanied by charismatic manifestations (Mk. 6: 7 - 13). He is

recorded to have commissioned them after his exaltation to be his witnesses from Jerusalem to the ends of the world (Mt. 28: 18 - 20). In the light of this, he promised to equip them with power and gifts (Lk. 24: 48 - 9). The promise is understood to have been fulfilled on the day of Pentecost with both 'visible and audible miraculous manifestation of the Spirit' (Dunn 1996: 31). The Acts of the apostles states 'All of them were filled with the Holy Spirit and began to speak in other languages as the Holy Spirit gave them ability' (Acts 2: 4 (NRSV)). They were filled with the power of the Holy Spirit, transformed, inflamed and empowered to go forth amongst nations with intensely burning tongues to persuade the people to repent; to believe in Jesus Christ crucified; and to receive the gift of the Holy Spirit. In this unique and dramatic event, Pentecost established a new era, the age of the Holy Spirit and the age of the church, which also constituted the new covenant people of God, and opened the door for those who wish to come to the new covenant (Dunn 1970: 49, 53). This dramatic event is understood to constitute a historic transition from the old covenant to the new, from a physical kingdom to the church, from law to grace, and from Jews to Gentiles (Pettegrew 2001: 116).

The entire content of the mission of Jesus was handed over to the apostles together with the gift of the Holy Spirit. The Acts state that an empowered Peter rose up and explained the nature of the phenomenon to the crowd, who were observing to the disciples in puzzlement, claiming that it was the fulfilment of the prophecy of Joel (2: 28 - 29). The power of the Holy Spirit is recorded to have had an impact on the audiences and quickened their response so that three thousand believed and baptized

and the church was founded (Acts 2: 37 - 41). Their gospel proclamation was accompanied by signs, wonders and miracles (Acts 2: 43). Their prayers addressed the miraculous intervention of God (Acts 4: 28 - 30), and many miracles were performed (Acts 8: 4 - 7). The crippled walked (Acts 3: 1 - 11); multitudes were healed (Acts 5: 12 - 16); the dead were raised (Acts 9: 32); and authentic prophecies occurred (Acts 11: 27 - 28). In a similar manner, Paul's proclamation of the gospel was also accompanied by signs, wonders and miracles (Acts 14: 1 - 3; 15: 12; 28: 8 - 12). He reportedly authenticated his apostolic authority by referring to such signs, wonders and miracles (Rom. 15: 19; 2 Cor. 12: 11 - 12; Gal. 3: 5). The author of the Epistle to the Hebrews witnessed that God confirmed the message of the gospel by signs, wonders, various miracles and gifts of the Holy Spirit (Heb. 2: 4). These biblical accounts indicate that all the signs, wonders and miracles that accompanied the gospel proclamation of Jesus, had also accompanied the gospel proclamation of the apostles. However, theologians and historians have asked the question of how long such experiences were recorded to have taken place after the close of the apostolic period.

According to historical accounts, despite the promise of Jesus that those who believe in him will do all the works done by him and that they will do even greater things than he did (Jn. 14: 12), the experiences of the stated charismata seem to have dwindled in the church from the end of the first century until their alleged revival at the turn of the twentieth century. In light of the current claims of the charismatic movement, it is worth asking question: What happened to these experiences in the history of the church?

In the second century Justin Martyr (c. 100 - 166) recorded in *Dialogue with Trypho, 39, 82 & 87* that many believers were receiving the gifts of the Holy Spirit, each as he was worthy, and illuminated through the name of Christ. He recorded that believers were receiving gifts such as healing, prophecy, exorcism and foreknowledge. He also stated that the risen and ascended Lord Jesus was imparting all the gifts of grace to those who believe in him, to each one he reckoned who deserving of the gift (Justin 1981: 214, 240 - 243). Irenaeus (c. 115 - 200), Bishop of Lyons records that all kinds of miraculous charismata were present in his days. In his *Against Heresies,* book II & V, he wrote:

> Those who are in truth his disciples ... do in his name perform miracles, so as to promote the welfare of other men, according to the gift which each one has received from him. For some do certainly ... drive out devils, so that those who have thus been cleansed from evil spirits frequently believe in Christ and join themselves to the church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick ... the dead even have been raised up and remained among us for many years ... And what shall I more say? (1981: 409).

Irenaeus concludes his comment in this particular issue by saying, 'It is not possible to name the number of the gifts which the church, throughout the whole world, has received from God, in the name of Jesus Christ' (1981: 531).

Tertullian (c. 150 – 230), in *Treatise on the Soul* recorded that divine grace impressed them by giving continuous revelations and that Christians had been endowed with

charismata of prophecy, revelation, vision, and speaking in tongues. He declared that those given a gift of the Spirit had been directed to report to the church for examination and counselling in order to take appropriate care towards the realization of the gifts and avoid mere delusions (1973: 188). In *Against Marcion*, book V, Tertullian recorded that all signs and wonders of the gifts of the Spirit were forthcoming, and that the church was realizing them according to the rules of Christ,

the Holy Spirit, and the Apostles (1973: 447). However, the Montanist movement emerged in the second half of the second century reportedly in reaction to the church not emphasizing the charismatic gifts. This seems to a degree to contradict Tertullian's declaration of the existence of charismatic experiences in the church of his days, though the issue could be one of intensity. Yet, some literature accounts refer to this movement as one of the root causes of the church's rejection of charismatic experiences that last through the centuries. This matter will be examined in the next section where various views on the cessation and continuation of the charismatic manifestations will be discussed in detail.

In the third century Origen of Alexandria (c.184 - 254) viewed the charismatic experiences as evidence of the validating power of Christ to the church's worship and mission. In his book *Against Celsus,* I: ii, 46*;* II: viii and III: xxiv, Origen reported the continued presence of the stated charismata in the church of his time. He affirmed that the miracles and wonders, which accompanied and authenticated the proclamation of the apostles, were fully preserved and were practised among

Christians of his time. He asserted that miraculous manifestations were occurring to a more remarkable extent than had been seen or reported previously (Origen 1979: 397, 415, 433, 474). In the same century, Novatian (c. 210 - 280), in his *Treatise concerning the Trinity*, reported that the charismatic manifestations were evident in the church of his days (1978: 641).

In the fourth century Hilary (c. 291 - 371), Bishop of Poitiers, *On the Trinity* book II, analysed on the Trinitarian nature of the charismatic gifts and commented that such gifts are given not only by the Holy Ghost, but by God Father, Son and Holy Ghost. He then goes on to comment on the list of the gifts in 1 Corinthians 12 and assure the power and functions of the gifts to his audiences. He assured his audiences about the origin, purpose, and significances of the gifts. He commented that charismatic gifts were given to the church to illuminate feeble minds and weak faith so as to comprehend the mystery of the incarnation and will of God (1979: 61). In book VIII, Hilary states that the charismatic gifts are the agents of the mission and ministry of the church; and that God has ordained them. He concludes by expressing his admiration, 'How truly is the manifestation of the Spirit seen in the bestowal of such useful gifts and how hard to attain such gifts' (1979: 147).

In the early fifth century Augustine (c. 354 - 430) Bishop of Hippo, commented both negatively and positively on the existence of the charismatic experiences in his time. For example, in his commentary on the *First Epistle of John, Homily VI*, Augustine stated that the gift of speaking in different tongues was given as a sign of the gift of

the Holy Spirit on the Day of Pentecost. He claimed that this gift did not exist in the church of his time. He asserted that this particular gift *passed away* (1974: 497 - 8). However, concerning other gifts, Augustine recorded that there were an incredible number of miraculous manifestations in the church of his time. In *The City of God* book 22, Augustine listed great numbers of miracles related to healing, exorcism and the raising of the dead. He declared that the churches of Carthage, Hippo, Calama and Milan were recognized places of miraculous charismatic experiences. He also named bishops, presbyters and lay members who were recognized by the ministry of healing. He stated that the miracles were wrought most often in the name of Jesus, sometimes through his sacraments, and other times through the relics of the martyr saints. He claims that impressive healings occurred in his presence, when he was among those who knelt for prayer. When more impressive healings occurred in his absence, he would call the healed and hear witness from their own lips (1979: 485 - 89).

Augustine continued to report that he was motivated to leave written documents of the miraculous deeds in this way: 'For when I saw, in our own times, frequent signs of the presence of the divine powers similar to those which had been given of old, I desired that narratives might be written, judging that the multitude should not remain ignorant of these things' (1979: 489). He proceeds to report that the number of miracles had been so great that it was tedious to speak about them all. He states that of the many miracles of which he had had close knowledge, a number were selected, published, and provided for public recitations. He states that the number of the published miraculous amounted seventy when he wrote this part of his work. In

relation to the multiplicity of the miraculous manifestations and his inability to record all of them, Augustine wrote:

> What am I to do? I am so pressed by the promise of finishing this work, that I cannot record all the miracles I know; and doubtless several of our adherents, when they read what I have narrated, will regret that I have omitted so many which they, as well as I, certainly know ... I beg these persons to excuse me, and to consider how long it would take me to relate all those miracles, which the necessity of finishing the work I have undertaken forces me to omit (1979: 489).

In summing up his thought, Augustine stressed: 'Even now many miracles are wrought among us ... so that they cannot fall out of mind' (1979: 490). In the same period of time Jerome (c. 347 - 420), reported that the ministry of Hilarion was accompanied with numerous miraculous manifestations. In his book *The Life of Saint Hilarion*, Jerome listed healings from various illnesses and deformities, deliverance from evil spirits, and prophetic utterances. In a conclusion of his report, Jerome wrote: 'Time would fail me if I wished to relate all the miracles performed by him' (1979: 309ff).

In the sixth century, Gregory the Great (c. 540 - 604) in his four books of *Dialogues* reported that the apostolic charismatic experiences continued in his days. He recorded various kinds of charismatic phenomena which occurred by the prayer of bishops and monks. For example, in *Dialogues* book I, Gregory recorded that the power of fire extinguished; a massive rock rolled away; a mountain moved; an empty jar was filled with oil; a wooden jar of wine had continued to refill with wine when the filled wine

finished; the dead raised before and after burial, etc. (1959: 28ff). In book II he records that prophetic message received; revelations seen; unknown tongues spoken; evil Spirits exorcised; sick people healed from various kinds of illness and deformities; and dead raised (1959: 77ff). He recorded further miracles which occurred in the natural order which correspond to the miraculous phenomena of the biblical accounts listed in the beginning of this section. For example, water was provided from the rock; someone walked on the water; an iron axe was recovered from the bottom of the lake and made float on the water; a man crushed under a collapsed wall wreckage was restored to life; people were miraculously provided with flour during a time of severe famine; money was miraculously discovered for a debtor monk; and the lamp glass which was broken into pieces miraculously fitted together into a whole and intact glass as if it was not broken at all (1959: 67ff, cf. Gregory 1979: 135, 141). Gregory's records of the events indicate that most of these miraculous events happened by prayers of the bishops such as Boniface, Fortunatus, Marcellinus and Abbot Benedict and some of them happened by prayers of monks.

These accounts indicate that the apostolic charismatic manifestations frequently occurred during the first six hundred years of the church's history. In the light of this, it might be expected that such experiences continued through successive centuries of the medieval period to which we will now turn our examination.

2.3 Charismatic Experiences in the Medieval Church (600 - 1500)

In this section we will briefly consider the situation of the charismatic experiences in the church of the Medieval Period. Some scholars have suggested that the Medieval period marked a 'long drought' period in the history of the church (Allen 1994: 32 - 33, cf. Poewe 1994: 124). By 'long drought' is meant the complete disappearance of the manifestation of the stated charismata in the church of the Medieval period, because of the growing institutionalization and the spiritual decline of the church (Poewe 1994: 126, cf. Burgess 2011: 48 - 49). If this was the case, then the question must be asked of how and why the manifestations of such charismata completely disappeared to the extent the period was assumed to be so. Some suggest that the manifestation of such charismata ceased after the apostolic age and canonization of the Scriptures. In this thesis this view is referred to as 'cessationist'. Some suggest that the church purposely rejected such experiences in the light of its rejection of the Montanism in the second century. Others suggest that the church hierarchies adopted a suspicious attitude towards charismatic experiences to protect their authority, and so did not want to promote such extraordinary experiences in the church. Similarly others proposed that despite the fact that various theological, sociological and traditional factors had played a part in the reducing the recording of charismatic manifestations, such manifestations had never really disappeared from the church from the apostolic time up to the present. In this thesis this view is referred to as 'continuationist'. In this section I will briefly examine these four major views and the rationales behind them.

Cessationist view

The cessationist view holds the temporary and foundational character of both the apostolic gifts and mission. According to this view apostles had supernatural miraculous manifestations because they were a special group of revelatory agents of God. Thus, their gifts ended along with the close of their age. For instance, Warfield argues that the miraculous and revelational gifts were the distinctive authentication and credentials of the apostles as the authoritative agents of God in founding the church. The existence and function of such manifestations were confined to the apostolic period and were not intended to direct the extension of the church thereafter. These gifts, argues Warfield, belong to the revelation period only through the accredited messengers, the apostles. When this revelation period was closed along with the apostolic age, in his view, the period of apostolic miracle-working and seeing revelations also closed (1972: 6, 21, 26 - 29). Gaffin offers a similar argument when he upholds the foundational and temporary character of the apostolic ministry. For Gaffin the 'once-for-all' foundational work of Christ was consummated in his death and resurrection. The apostles are the 'once-for-all' witnesses of that work. Therefore, concludes Gaffin, the apostles had temporary, foundational and finite gifts and functions in the history of the church (1979: 89 - 102). MacArthur reinforces this view when he argues that the apostles had a non-transferable unique commission to reveal doctrine and establish the church. For MacArthur, the office of the apostles is unique; their names are unique; their ministry is unique; and the miracles they performed are unique. Their age and what they did is forever in the past. MacArthur

therefore concludes that the apostles had no successors to continue their ministry (1992: 150 - 51). Cairns strengthens these arguments by suggesting that true miraculous manifestations do not occur in a period when God is not giving a new revelation. God has completed his revelation in the New Testament. Those who now claim the miraculous and revelational gifts of the apostolic period, therefore, in Cairns' view, are in direct contradiction to Scripture, because the giving of divine revelation includes miracles, but the use of finished revelation does not (2002: 93).

Another reason for the ceasation of the identified charismatic gifts, according to the cessationist view, was the completion of the New Testament canon. The miraculous and revelational gifts were bestowed on the apostles to advocate the mind and will of God before the canon of Scripture was completed. After the completion of the canon, these extraordinary gifts ceased. Just as the close of the Old Testament canon was followed by silence, so the close of the New Testament canon is followed by the utter absence of new miracles and revelations in any form (MacArthur 1992: 72, 86, 123 - 4). After the canonization of the New Testament, God the Holy Spirit undertook to make present this 'once-for-all' completed canonical revelation subjectively in the world and to lead humankind into the knowledge of this saving revelation (Warfield 1972: 25 - 26). The next revelation to be expected, in cessationist's view, is to be the exalted Lord's immediate appearance in judgement. Until then the governing gift is the Holy Spirit with the word, which is the completed, closed and finished character of the canon (Gaffin 1979: 100 - 120, cf. Waldron 2005: 38 - 43, 100 - 102; Judisch 1978: 80 - 83).

The Cause of Montanism

The second view points towards the Montanist movement as the root cause for the church's rejection of the miraculous and revelational gifts. Montanus, the founder of the movement, was born in Asia Minor, Phyrgia, in the second half of the second century (Burgess 1984: 49, cf. Cook 2008: 5, 11). Montanus, who claimed to have been inspired by the Holy Spirit, began to experience charismatic manifestations, and inspired many followers. As a reaction to the church's cold worship and rigid formalism, the movement became a rigorist challenge to an organized and structured church. However, the church considered the movement to be heretical and officially rejected it. Thus, the church's response to this movement became crucial grounds for the development of the well-ordered hierarchical church (Hamilton 1975: 65). It is important to ask why the church considered the movement a threat, and whether it was a departure from the church catholic. Eusebius accounted perceived weaknesses of the movement as follows:

> Montanus through his unquenchable desire for leadership gave adversary Opportunity against him ... he became beside himself, ... being suddenly in a sort of frenzy, ... ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the church ... Some of those who heard his spurious utterances ... rebuked him as one that was possessed, ... led by a deceitful spirit, and ... they forbade Him to talk remembering ... the Lord's ... warning to guard watchfully against the coming of false prophets ... and thus these persons were expelled from the church and debarred from communion (Eusebius 1979: 231 – 232).

44

Accounts of the time record that Montanists emphasized the experience of charismatic gifts more than the teaching of the Law, prophets, gospels, and the apostles (Hippolytus 1978: 123 - 124); they claimed that the Paraclete revealed to them more detailed secrets of salvation and eschatology than those of accounted in the gospels (Tertullian 1963: 654, cf. Danielou and Marrou 1964: 101 - 3); and that they adapted a stricter rule concerning frequent fasting and prayer, and negligence of marriage as part of divine law for Christian ethical purity (Tertullian 1979: 102). Other accounts of the history of the movement also recorded other characteristics (see for example, Ayer 1913: 108 - 109; Richardson 1953: 25 - 26; Bauer 1971: 132 - 146; Brauer 1971: 569 - 570).

The records of the history the movement also indicate that the Montanists emphasised the free experiences of the gifts of the Holy Spirit, strong asceticism and strict practice of penance (Hagglund 1968: 57), as well as experiencing charismatic gifts such as prophecy, speaking in tongues, visions, healing, exorcism and revelation (Anderson 2004: 20, cf. Brox 1994: 122). Montanists acted in response to the dying spirituality and growing formalism of the church (Middlemiss 1996: 2); rejected the spiritual insufficiency of the hierarchy (Louis, 1975: 119); and reacted against abuses such as the convergence of all charisms on the bishops, and the subordination of the charismata to administration offices (McDonnell & Montague 1990: 256). In its charismatic experiences, the movement strongly impacted the church and had begun to acquire a degree of favour. On account of several miraculous manifestations wrought in several churches, people were persuaded to view the movement more

favourably. The movement continued to win the public attention and spread rapidly (Congar 1997: 66). Its influence began to divide the church, when some people thought that the prophecies of the Montanists were divine while others thought that they were diabolical (Chadwick 1993: 52 - 53). As a result of the movement's challenge a serious crisis arose in the church. Assuming that the movement was a threat to the institution, because of its increasing inspiration and popularity, the church hierarchies were troubled, became chief enemies of the movement and proposed that the movement should be rejected (Cox 2001: 90, cf. Borx 1994: 122; Richardson 1953: 164; Bauer 1971: 137). The church hierarchies based their rationale of rejecting the movement on two issues. On the one hand, they questioned by what authority Montanus was prophesying and teaching the faith in a new way without having received the laying on of hands by the apostles as an apostolic successor or having been authoritatively commissioned by the existing church leadership. On the other hand, it was not the problem of the content of the teaching or prophecy of Montanus that concerned or worried the church hierarchies, but the challenge of the movement when it swept people away from the institutionalized churches by its charismatic influence (MacCulloch 2010: 138). The reaction to the movement led the institutional church to enforce the conviction that revelations and manifestations had ended with the apostolic age, and to foster the creation of a closed canon of the New Testament (Chadwick 1993: 53; cf. 1990: 30) Thus, the church's rejection and repudiation of Montanism continued to quench charismatic worship tendencies within the church for centuries (Anderson 2004: 20).

Emphasis on the hierarchies

The third view suggests that the decline of the charismatic experience in the church of the Medieval period was due to the church's emphasis on the authority of the bishops. The *Apostolic Constitution, Book II,* indicates that in the early church an increasingly growing legalism converged the entire church order onto the bishops, who were given varieties of veneration titles such as Father, Lord, Master, Levitical Priest, Director, Governor, King, Mediator, Agent of the Word, Witness, Pontiff, Teacher, President, Prophet, a healing Physician, the mouth of God, and next after God (Alexander 1975: 404 - 5, 410, cf. Ignatius 1981: 66, 83f). It was also believed that the virtue of God rested on and animated the bishop and that, because of the convergence of all the charismata upon him, the bishop was enabled to act beyond ordinary limits (Congar 1997: 69). In the course of time Roman Catholic tradition conferred those titles on the pope, who is considered to be a direct successor to the apostle Peter and speaks with apostolic authority (MacArthur 1978: 30). Thus, all the charismatic gifts in the church became localized in the office of the bishop and were identified in a new way with the institutional life of the church (Anderson 2004: 20; Allen 1994: 20). Added to the condemnation of Montanism, according to this view, such convergence of all charismata on the bishops became the main factor which forced the universal church to become suspicious towards the experience of the stated charismata and to conform to the practice of not promoting them in the church (McDonnell & Montague 1990: 256 -7). The church authorities had been anxious to avoid sectarian forms of such

movements and accordingly declined to integrate similar experiences in the life of the church. This remained the basic reaction of the authorities throughout the history of the church (Louis 1975: 114). The evidence indicates that in the course of time, the hierarchy built itself into absolute power so that no secular or spiritual power could shake it, and that it preserved all the power and right of ministry for itself so as to interpret and apply all the ecclesiastical affairs from its point of view. Such authoritarian hierarchy treated the manifestations of charisms as if they were a danger to the institution, because the power of manifestations may confront or challenge the established authority with an authority beyond control. These fears, which began during the Montanist crisis, continued into the Medieval period (Duquoc & Floristan 1978: 5 - 6). Thus the dwindling of these charismata in the church through the centuries, was not according to the plan of God to cease them, as the cessationists maintain, but rather because the church rejected such gifts on purpose due to the rise of bureaucratic hierarchies who pushed out gifted people from the church in the interest of maintaining legalism and order (Deer 2006: 78).

Continuationist view

The fourth view is the continuationist view. According to this view the receiving and experiencing of the stated gifts might have been impacted by various theological and sociological factors such as increasing tradition, pastoral administration and established norms which integrated the church with its environment, but the cessation of any one of the gifts is almost unacceptable (Turner 1996: 293). Despite constant

dangers of falling into schism or heresy, according to the continuationists, all the range of charismatic gifts have never ceased, because they had never been condemned as wrong in principle either by early or later church authorities (Louis 1975: 129). From the death of Montanism until the turn of the twentieth century charismatic phenomena have reportedly continued across the centuries of the church history. Thus, it is futile to insist on their cessation on any grounds (Carson 1987: 166 - 7). The continuationist view asserts that the church has always been open to the charismata, and always recognized, and controlled charismatic experiences, which have been continuous experiences through all the ages, although they were most often confined to monasteries (Anderson 2004: 21). Throughout the Medieval period, miraculous charismata were reportedly experienced, including physical healing and rising from the dead (Hyatt 2002: 38 - 39). The scholars who adhere to this view have tried to establish their case on the basis of the records of ancient documents which indicate a sporadic continuation of charismatic experiences throughout the centuries. The following is presented as a sample of the examples they offer.

The Venerable Bede (673 - 735) reported the continuation of a ministry of healing, exorcism, rising from the dead and prophetic utterances (Cartledge 2006: 39). Symeon the New Theologian (949 - 1022), reported that he experienced speaking in tongues and seeing visions; and he focussed his ministry on the Holy Spirit's baptism (Anderson 2004: 22). Hildegard of Bingen (1098 - 1179) experienced numerous miracles, prophecies, speaking and interpretation of tongues, and singing in tongues (Burgess 2003: 1234). Francis of Assisi (1181 - 1226), the founder of the Franciscan

order, is recorded to have performed a numbers prophecies, healings, and miracles (Burgess 1997: 74 - 75). The sermons of Thomas Aquinas (1225 - 1274) were reported to have been frequently accompanied by miraculous manifestations (Burgess 2003: 1235). However, Aquinas for his part did not indicate if this was the case in his ministry, but he expressed his belief that there are supernatural free gifts which are beyond the captivity of nature to give and beyond the merit of the people to whom they are given. Having commented on the charismata listed in 1 Cor. 12: 8 - 10, Aquinas asserts that these gifts transcend reason and are required by the church to lead one another in divine things. The gifts of healing and speaking in tongues, in Aquinas' view, would lead people to faith in a special way. Healing particularly, he said, should be distinguished from the general working of miracles, because it leads a person to faith in a special way when a person acquires bodily health through the power of faith. Therefore, writes Aquinas, such gifts should be regarded as a special kinds of free graces (1954: 168 - 72). Gregory of Palamas (1296 - 1359) indicated that the gifts of healing, speaking and interpretation of tongues and many other miracles were taking place during his days (Anderson 2004: 22). Vincent Firrer's (1350 - 1419) ministry was reportedly accompanied by miracles, healings and raising from the dead (Burgess 2003: 1235). Similarly others such as Gertrude of Helfta (1256 - 1301), Birgitta of Sweden (1302 - 1373), Catherine of Siena (1347 - 1380), Julian of Norwich (1342 - 1416) and Margery of Kempe (1373 - 1433) are reported to have played significant roles as prophets, healers, speakers in tongues, mediators and founders of new orders with new forms of charismatic spirituality (Burgess 1997: 87 - 88; Anderson 1994: 22). This historical evidence clearly affirms, for continuationists, that despite the church hierarchies' limiting of charismatic

experiences, charismatic gifts were continuously received and exercised by believers throughout the centuries that preceded the Pentecostal movement of the twentieth century (Burgess 2011: 49).

Thus, from these discriptions it can be noted that cessationists argue that the manifestation of the miraculous and revelational charismata had stopped short after the apostles. By contrast the continuationists argue an unbroken continuation of the manifestation of these charismata from the time of the apostles down to the present, albeit on a low scale. Now we will turn to examine the nature of these charismata during the Reformation and Post-Reformation periods.

2. 4   Charismatic Experiences in the Reformation and
Post- Reformation Church (1500 - 2000)

In the previous section, which considered the Medieval period, we considered that cessationists argue that the experiences of the identified charismata stopped short after the apostles, whilst continuationists propose that despite being irregular and sporadic in manifestation, they continued in an unbroken bond in the church. In this section we will consider the situation of these charismata during the period between Reformation and the twentieth century. Many kinds of charismatic renewal movements flourished during the Reformation and Post-Reformation period. Since discussing all the movements of the periods would be beyond the scope of this thesis, I will select only the most significant movements including the Reformation, Radical Reformation, Pietism, Methodism, Holiness, Pentecostal and Charismatic movements. I will examine whether the identified charismata were a central factor in the emphasis and experiences of the given movement.

Reformation Movement

According to Lovelace the period from the twelfth to sixteenth centuries was a period of deep spiritual hunger. It was a period of growing monastic revival movements and reaction against the spiritual decline in the church. Many Christians were criticizing the church and were looking forward to the outbreak of a time of spiritual renewal in which the spiritually declining church would be revived and transformed. When the Reformation broke through in the early sixteenth century, declares Lovelace, it was

viewed as a spiritual renewal movement. Many theologians, mostly the reformers and laity, continued to attack the church over the doctrine of purgatory, the trade of indulgence, cult of saints, relics, pilgrimages, and for keeping believers away from Scripture (Lovelace 1978: 32 - 5). MacCulloch adds to this by suggesting that the sixteenth century reformers were not the first people to criticize and challenge the church for worship abuses. Beginning in the twelfth century, many theologians had objected to worship abuses, but the breakthrough of the Reformation came through in October 1517 (2003: 122 - 3).

According to MacCulloch, the doctrine of purgatory and trade of the indulgence was the major tradition targeted by the theologians of the period and the catalyst for the Reformation. The doctrine of purgatory, defines MacCulloch, is a middle state, with a time limit, between heaven and hell, with its promise of an eventual entrance into heaven as a result of indulgence purchase. He states that the church believed and practised that it is possible to do a good deed for one's salvation during the period of one's stay in purgatory in order to earn years off purgatory. Thus indulgence was a treasury of merit purchased by living to help the souls of dead, in order to shorten the time the dead were supposed to spend in purgatory doing penance. MacCulloch adds that theologians of the time reacted against indulgences and merit, claiming that every assumption and practice behind the indulgence system was contrary to the biblical teaching of justification by the grace of God through faith in Jesus Christ (2003: 14 -15, 122, cf. MacCulloch 2010: 556). Brecht adds to this by suggesting indulgences were attributed four chief activities of grace: firstly as a complete remission of all sins; secondly the reception of a confessional letter from the church

for repeated absolutions; thirdly a participation for dead members, mostly those assumed to be in purgatory, in the life and ministry of the church; and fourthly allows those in purgatory the possibility of entering eternal life (1993: 180 - 2, 191f).

Similarly, Iserloh indicates that theologians of the time criticized indulgences for being an abuse stemming from the church's commercial spirit, which distracts people's attention from seeking God's grace and mercy revealed in Christ and appropriated by faith alone. Accordingly, theologians rejected indulgences and related practices as a corrupt human imitation of God's mercy in good work which in turn inculcated false security in a sinners' conscience (1968: 41 - 42). Lutheran confessional statements also indicate that the reformers criticized and rejected both the doctrine of purgatory and the trade in indulgences for being devilish businesses against the doctrine of justification and righteousness by faith in Christ (AC XXVI: 4, XXVIII: 49, cf. Ap XII: 15, 167; XXVIII: 8; SA II: 12 - 14). Against such traditional practices, the reformers emphasized the exclusiveness of Scripture (*Sola scriptura)* and faith (*Sola fide)* (McGrath 1999: 152 - 3). The reformers claimed that the Word of God should be released from such traditional encumbrances and that a path should be cleared to access to the Word of God (Oyer 1964: 114).

Concerning the relationship between the Reformation and charismatic experiences, there does appear to be an element of the Reformation which arose out of mystical theology. For example, Lindberg suggests that Luther was influenced by mysticism, and that Luther's actions in the Reformation based, in a large part, on his conviction in and longing for mystical spirituality (1983: 26). Others, too, have suggested that Luther had had the gifts of prophecy, revelation, and speaking in and interpreting

tongues (Hyatt 2002: 74 - 77). Indeed, one of Luther's own writings, *Letters of Spiritual Counsel*, records that Luther believed in the healing power of faith and prayer. According to this document, Luther claimed that devils had been driven out, and that the sick had been healed by the power of faith and prayer. He asserted that the power of Christ, faith and prayer is an efficacious medicine for every physical and psychological afflictions caused by the activities of the devil (Luther 1955: 46, 52). Luther's *Table Talk* also records that Luther acknowledged that although scientific medicines are the gift of God, they are imperfect. The perfect and higher medicine, in his belief, is the power that draws its roots from faith and prayer (2004: 424 - 425). This evidence indicates that Luther had at least in part a positive attitude towards the charismatic experiences at issue in this thesis. Nevertheless, there are number of pieces of evidence which affirm that Luther in the main developed a more negative view towards mystical theology. In his rejection of the theology of the radical reformers, Luther also departed from mystical theology and developed a negative view towards the existence and significance of the identified charismatic experiences (Lindberg 1983: 26). Beginning from the time of their conflict with the radical reformers, the magisterial reformers had come to mistrust charismatic experiences (Burgess 1997: 151). They rather emphasized grace, faith, Scripture and sacraments as central features of salvation, and thus as the central features of Reformation theology. They insisted that God cannot be accessed or salvation attained in any way besides these features (Lindberg 1983: 30 -31). Accordingly, the issue of experiencing charismatic manifestations appears not to have been part of the central features of Reformation theology.

Drawing from the magisterial reformers' own writings, the vast majority of interpreters argue that they, particularly Luther and Calvin, held a cessationist position towards the experiences of the miraculous and revelational charismata. The magisterial reformers associated the notion of such experiences with Catholic superstition and Anabaptist heresy (Anderson 2007: 35). It has been suggested that Luther in particular, heartily subscribed to the cessationist position with respect to this charismata (Vinson 2001: 161). These arguments are substantiated by the majority of Luther's and Calvin's own writings. For example, Luther commented that in the early periods of the church God caused visible supernatural manifestations to foster faith in the gospel, but when the early period was finished and this was no longer necessary, God did not work supernatural miracles, and stopped them. Thereby, while there are elements of inconsistency in his writings, the whole emphasis of Luther was placed on the far greater invisible miracle wrought through the preaching of the gospel and the administration of sacraments (LW Vol. 16: 302; Vol. 24: 79, 192, cf. Calvin *Institutes* Vol. II: 1454). This issue will be discussed in detail in chapter four (see section 4.1). However, for now it is necessary next to consider the radical reformers' challenge to the magisterial reformers' emphasis on grace, faith, and Scripture alone, and their claim claim and advocacy of charismatic worship.

Radical Reformation (Anabaptism)

Brecht indicates that Luther's conservative and slow reform programme disappointed some of his colleagues, particularly those who later followed Zwingli and Karlstadt, and that it was this which caused the birth and growth of the Radical Reformation (1994: 137). The Radical Reformation, which appeared at the early stage of the Reformation movement, sought a further and deeper reformation, in order to penetrate the long standing spiritual longing of the church. The radicals felt that the magisterial reformers, particularly Luther's teaching and reform programme, had not gone far enough in reforming the church (1994: 152). They claimed, Brecht asserts, that the teaching of Scripture should be combined with mystical experiences (1994: 158). They began to advocate free and spontaneous forms of worship, appealing to new revelations, prophetic messages and personal experiences of receiving such things directly from God through personal communication (1994: 168). They accused Luther of preventing the reform movement from achieving all the intended and anticipated spiritual transformation it offered. They criticized Luther for being the papist, who once having strongly attacked the papacy for abuses in worship, had reverted back to that very same programme, out of the high regard he had for the conventional form of worship (1994: 255 - 258).

According to Lindberg, the radical reformers criticized the magisterial reformers for undue emphasis upon Scripture alone, and hence for avoiding the experience of the power and gifts of the Holy Spirit. They asserted that Scripture alone is not powerful enough to teach so people must be taught by the Spirit alone. They declared that the true Word of God does not come from the written letter of Scripture, but directly

from God through an inner voice. This Word is not contained in Scripture in the sense of being an enclosed or concluded revelation, because God's revelation continues. Therefore, from the radicals' point of view, believers have to be persuaded to experience the gifts of divine revelation through the inner light of the Holy Spirit. Lindberg goes on to state that the radicals insisted on what they called the inward clear voice of God which is the voice in which God speaks to people through the Holy Spirit, rather than through external elements. This inward voice of God, for radicals, is not connected with Scripture or sacraments, but comes directly from God to the human heart through the Holy Spirit (Lindberg 1983: 61 - 2, 83, 140). Similarly, Hyatt suggests that the radicals claimed to be able to recover the worship and ministry of the early church with all its original purity, power, gifts and freedom, without compromising any of the church's current traditional orders. They accused Luther for impeding his adherents from free exercise of the gifts of the Holy Spirit (2002: 79 - 80). Littell affirms this by suggesting that the radicals criticized Luther for maintaining all the traditional worship orders of which he had originally questioned and and break from the church. Thereby, they adapted free worship experiences such as dancing, speaking in tongues and other spontaneous verbal movements (1964: 2, 19). Oyer concludes that worship of the radicals was accompanied with ecstatic movements, visions, dreams, prophecy, physical healing and sometimes with other spectacular miracles (1964: 67). Moreover, the description of one of the records of the period (Williams 1957: 213), indicates that radicals held the experiences of the identified charismata as a part of central emphasis of their worship and they continued to influence individuals and groups within Protestantism, and produced successive movements with similar convictions and experiences.

Pietism

The Pietist movement arose within Lutheranism during the late seventeenth and early eighteenth centuries in 'reaction against academic theology and institutional form of religion' (Rahner and Vorgrimler 1965: 389). The movement began as a reaction to 'Protestant Orthodoxy' and a 'growing spiritual coldness' in Protestantism (Zahl 2010a: 81). It was a 'transconfessional phenomenon beginning in a post-Reformation crisis of piety rooted in the difficulties the Reformation churches experienced in realizing Christian life and activity' (Lindberg 2005: 3). Therefore, the movement was viewed as part of the broader 'Protestant evangelical awakening' (Zahl 2010a: 81). The movement criticized the doctrinal orthodoxy of Protestantism for being a barren orthodoxy of dead creedal assent, and for not favouring an experiential faith; thus emphasizing that the reformation of doctrines must be accompanied and approved by a living faith (McGrath 1998: 175 - 6). The movement reacted to the 'confessional emphasis on doctrine and stressed committed devotional life and intended to reform educational and ecclesiastical structures' (Lovelace 1983: 447, cf. Bundy 2003: 610 - 611). According to Hagglund, the movement criticized Protestantism for the insufficiency of objective theological knowledge and asserted that personal experience of the pious is the basis of certainty in theological knowledge. In their view, only regenerate Christians, through experiential faith, can be true theologians and possess a real knowledge of revealed truth. To attain such knowledge, one must be born again through the Holy Spirit and have a personal experience of revealed truth through the illumination of the Holy Spirit, which actually characterizes an inner transformation of regenerate believers (1968: 325 - 9).

Pietism emphasized 'individual experience of God over and against formalism and confessionalism' (Zahl 2010b: 88 - 89). Dayton claims that the movement is one of the most significant charismatic movements in the history of the church, in emphasizing the living continuation of the identified charismata, and particularly for its popular miraculous healings (1987: 119). Hyatt and Anderson also affirm that the worship and practices of the pietists were accompanied by many kinds of supernatural manifestations, including miraculous healings (2002: 95 - 6; 2007: 35). Thus, it is perceivable, from these accounts, that the experience of the identified charismata was part of the central emphasis of the Pietist movement.

Methodism

Methodism was a spiritual movement which emerged in the early eighteenth century as a result of the influence of Pietism. The movement was termed 'Methodist' because of its 'methodical approach to seek and encounter God' (Hyatt 2002: 101). John Wesley, the founder of the Methodist Revival movement, placed emphasis on a second baptism, holiness and perfection, which together eventually developed into the doctrine of entire sanctification (Ferm 1964: 413 - 4). John Wesley was influenced by the conviction and experience of Pietism and desired for it to go further in the practice of deep spiritual formation (Dayton 1987: 117 - 8). Accounts recorded that Wesley was involved in charismatic experiences, and acknowledged that God endowed him and his groups with charismatic gifts which made them able to attain mystical union with God without any sacramental mediation (Clement 1981: 36).

Miraculous and revelational manifestations were in evidence in the life and ministry of Wesley (Hart 2000: 569). It was suggested that the Holy Spirit confirmed Wesley's gospel proclamation with different kinds of miraculous manifestations, including physical healing, and with unusual physical movements such as falling on the ground, trembling, roaring, laughing, crying, and so on. (Hyatt 2002: 102). This evidence indicates certainly early Methodist movement was accompanied by record of the identified charismatic experiences.

Holiness Movement

The Holiness movement appeared in the late nineteenth century as a reaction against the form of Methodism which was not strongly focussed on Wesley's tradition of Christian perfection, or entire sanctification, but which began to adopt the more common Protestant view of sanctification as an incremental process of Christian life (Lederle 1988: 16). The movement appeared with a renewed and intensified interest in personal experiences of living faith, sanctification, biblical literalism, Christian moral discipline and perfection (Anderson 2004: 27). As an identification of their high standard of holy life, the claimants of the movement avoided alcohol consumption, chewing gum, rings, bracelets, earbobs, neckties, going to the cinema or theatre, attending movies, dancing, gambling and the use of make-up, so as to attain complete victory over sinful bodily deeds and to remain in complete devotion to God (Cartledge 2006: 92). The main factor that characterized the movement was its emphasis on 'Fire Baptism', in which the claimants of the movement sought to be

identified as the 'Fire Baptized Holiness Church', and that they referred to this baptism as a 'third blessings' (Clement 1981: 38). The term 'Fire Baptism' here refers to the Holiness movement's emphasis on the baptism with the Holy Spirit. As above mentioned the movement held the Wesleyan tradition of 'Christian perfection' or 'entire sanctification', but added the idea of the 'third blessing' by which it meant living and experiencing the purifying powere of the Holy Spirit (Clement 1981: 38), which corresponds to biblical texts such as Mt. 3: 11; Jn. 1: 33, and Acts 2: 3. From this evidence it can be perceived that the Holiness movement emphasized a practical holiness in the Christian life which corresponds with Paul's teaching in Romans chapter 6 - 8. However, there is little evidence of any experience of the identified charismata as a central aspect of the movement.

Pentecostal Movement

The Pentecostal movement arose out of the Holiness movement in the early twentieth century (Anderson 2004: 27). It began in the Azusa street revival movement in Los Angeles in 1906 (Bruner 1970: 47), though others suggest that it started in Bethel Bible School in Topeka, Kansas, in 1901 (Burgess 2003: xviii, cf. Sullivan 1982: 52). The movement was designated 'Pentecostal', because the groups that seceded from other churches and joined the movement emphasized a repetition of the experience of the Day of Pentecost with its doctrine and practice of speaking in tongues (Hollis 1976: 107). The movement asserted that the belief and teaching that those who have been baptised by the Holy Spirit should speak in tongues as an evidence of their baptism (Welker 2006: 127). The movement retained the Wesleyan holiness tradition

of the two stage model, regeneration and sanctification, but added a third stage: baptism with the Holy Spirit. This is due to their conviction that the order of salvation entailed a third definable experience: baptism with/in Holy Spirit, accompanied by speaking in tongues as its initial evidence (Welker 2006: 127, cf. Lederle 1988: 16). The movement further generated new concepts of Christian life, along with the expectation of a new age of the power of Pentecost to help to find better answers to peoples' ethical and spiritual lives by leading them to the fullness of the Holy Spirit (Synan 1975: 58 - 9). Other denominations have viewed the movement at times as sectarian, because of its lack of roots in any established church tradition and because of its reaction to the historic denominations as being mere secular, rational, and dead doctrinal institutions (Quebedeaux 1982: 3 - 4, cf. Hummel 1993: 29). Nevertheless, the movement has developed its own denominations such as the Assemblies of God, the Church of God, the Church of God in Christ, the United Pentecostal Church, and the International Church of the Foursquare Gospel (Burgess 2003: xxi).

The Pentecostal movement is still a strong, fast growing and influential movement. Three reasons, out of many, can be cited for its intensified ongoing growth. First, its subjective experience is attracting many people around the world (Clement 1981: 56). Second, many of its spectacular experiences have attracted many enthusiasts, because the claimants emphasize the experiences, but not the effects of the experiences (Cox 2001: 87 - 8). Third, most of its experiences are being practised in all the historic churches across the world under the veil of the charismatic movement, under different designation and leadership (Poewe 1994: 105). Records of the history of the

movement indicate that all the charismatic gifts listed in 1 Cor. 12 - 14 have been restored in an intensified way in the worship of the movement (Bruner 1970: 132). It has been on account of its experiences of the spectacular charismatic manifestations that the movement has flourished throughout the world (Harrell 1975: 11).

Charismatic Movement

The charismatic movement, which is the most recent religious movement, emerged in the 1960's (Welker 1994: 9). The movement is sometimes termed as the 'second wave of the twentieth century renewal' and sometimes as the 'neo-pentecostal movement' because of its comparable religious experience to the pentecostal movement in relation to the charismatic gifts and baptism with/in the Holy Spirit, albeit its theological perception of the experience is not identical to that of the pentecostal movement (Johnson 2011: 59, cf. Pomerville 1985: 11). The charismatic movement is not a movement in reaction to the established churches, and does not inspire a systematic attitude of flight from them (Duquoc and Florisan1978: 32 - 4). In all its structures and principles the movement does not intend to protest against the institution. It is neither a rejection nor a criticism of the institution. It does not neglect the sacramental rites, but merely introduces the vitality of the charisms into the heart of the church and aims to infuse it with a new life through a renewed worship experience (Congar 1997: 152, cf. Logan 1975: 33). The concern of the movement is not to react against traditional systems, but to revive the long neglected gracious gifts and to restore the charismatic life and ministry of the church through the power of the

Holy Spirit (Pomerville 1985: 81). The movement has been viewed as evangelistic, charismatic and reformist in character and has received acceptance as a trans-denominational movement of enthusiastic Christianity in the historic denominations (Quebedeaux 1982: 4 - 5).

The charismatic movement is the largest historic religious movement in the history of the church, and has had a profound effect on Christianity around the world as the fastest growing movement of this period (Williams 1988: Vol II: 194, cf. Welker 1994: 8). It is regarded as the largest religious movement even in the history of the world (Ford 2003: 285). This, is because being an experiential movement, it is not tied to any specific denomination, but embraces all denominations and peoples across the globe (Coleman 2000: 68). It is a movement made up of several intra- and extra-ecclesiastical currents which strive to overcome hierarchical structures and traditional denominational isolations, and to retain common views on the experience of the power and presence of God through supernatural manifestations (Welker 1994: 7). It is a worldwide movement which has challenged the church's traditional thinking about the works and gifts of the Holy Spirit and its general stance in relation to the charismatic experience (Badcock 1997: 136 - 7, cf. Green 2004: 304). It is regarded, therefore, as an ecumenical and trans-confessional movement, which has touched the whole of Christendom with its effects; reawaken a new interest in the theology of the Holy Spirit; and restored the supernatural dimension of church life and ministry (Bridge and Phypers 1982: 128 - 31, cf. Heron 1983: 132). The sole commitment of the movement is to deepening faith and spirituality regardless of any social or

religious basis. It emphasizes the reality and presence of God in worship; takes seriously the manifestations of supernatural gifts; desires deeper study of the Bible and prayer in a new and intensified way; and demonstrates a special quality of faith centred on the power, gifts and activities of the Holy Spirit (Welker 1994: 11 - 13). These characteristics indeed correspond to the charismatic movement in Ethiopia to which we will turn to consider in the next chapter.

Thus, two principal things can be noted in the conclusion of the current chapter. First, as discussed in this chapter, the charismatic emphases have continuously posed challenges to conservative traditionalism, beginning from Montanist movement of the second century up until the present. Second, the claim of charismatic manifestation was at issue in many of the religious movements which emerged after Reformation. Most of the movements which flourished in the Post-Reformation period onwards held common views towards having a special quality of faith. They claimed this to be revealed in individuals' spiritual, moral, and social lives, revolving around living and serving a gifted and empowered charismatic form of Christianity. Since the turn of the twentieth century, however, it appears that charismatic experiences have had a renewed emphasis for all of Christendom through pentecostal/charismatic movement.

2. 5 The Rise of the Charismatic Movement in Ethiopia and then in the EECMY/SCS

In this section I will examine when and how the charismatic movement was introduced to Ethiopian churches. There is not much recorded evidence from which to draw information about the rise and growth of the pentecostal/charismatic movement in Ethiopia. However, there is some evidence that indicates the diverse roles foreign pentecostals played in introducing the charismatic movement to the country. I have chosen two sources as they seem to reflect the oral tradition. These are Tibebe Eshete's and Englesviken Tormod's documents.

In his book, *The Evangelical Movement in Ethiopia* (2009), Tibebe suggests five different foreign pentecostal sources which played a role in introducing the charismatic experiences to the Ethiopian churches. The first was the mission from the American Church of the Assembly of God. This mission came to Ethiopia in 1934 and continued to expand its teaching in the capital. However, says Tibebe, due to the Italian invasion of the 1936, which lasted five years and caused the movement difficulties to all the existing missionary enterprises, the mission of the Assembly of God was unable to expand its vision to introduce the charismatic experiences to more of the country (2009: 149 - 150).

The second source was that another missionary group arrived in 1952 from the same church, the American Church of the Assembly of God. Tibebe states that this group entered the country with special permission from the government and with the special

approval of the Orthodox Church. The group stayed in the capital for only six weeks, but it was able to sow a lasting seed of charismatic worship in the country. During the course of the six week stay, the group conducted healing ministry in two different places in the capital: in the national stadium and Jan Meda (a large field in the capital which is still used by the Orthodox Church for the Epiphany celebration). Tibebe states that during this healing ministry, tremendous numbers of people, including the government and Orthodox Church authorities, were healed from various sicknesses and deformities. The events were reported daily in the media and press with special permission of the government. This spectacular healing ministry, Tibebe notes, introduced and popularized the power, vitality and possibility of prayers for healing, and promoted the distinctive charismatic nature of evangelical Christianity to the population of the country (2009: 152).

The third source was that of the crusade organized and conducted by the American evangelist Billy Graham in 1960. Tibebe states that the evangelist conducted a one week crusade at the national stadium in the capital. That crusade, according to Tibebe, offered particular public visibility for the nature and vitality of the charismatic worship, and influenced numbers of college and university students in the capital (2009: 152).

The fourth source was that of the Indian pentecostal teachers. Tibebe describes how the Ethiopian government used to get teachers from India to teach in the high schools, colleges and universities. Among these were three pentecostal teachers who arrived in the 1960s. They were assigned to the Harer, Diredawa and Asmara High Schools. Wherever they went, they began to organize group meetings for Christian

students and taught them about the significance and possibility of charismatic worship and related experiences. Tibebe states that these three Indian teachers had influenced students who attended their groups (2009: 154). Tibebe concludes that the influence of the ministry of these four foreign pentecostal sources played a valuable role in preparing many students for what was to come, i.e. the explosion of the charismatic movement in the country in the 1960s through the ministry of Scandinavian Pentecostal missionaries (2009: 154).

The fifth source is that of the Scandinavian Pentecostal Missions: the Swedish Philadelphia Mission and the Finnish Pentecostal Mission. In a brief explanation about the contribution of these two pentecostal missions, Tibebe acknowledges that they were the first and the best missionary enterprises to plan a nation-wide strategy to introduce the charismatic experiences into the country. He concludes that the Scandinavian Pentecostal missions have had an enduring impact on the rise and growth of the charismatic movement in Ethiopia (2009: 154).

If the first three sources of Tibebe's stories are recorded accurately, then, this stands in contradiction to the arguments made by Haustein, who suggests that the Ethiopian charismatic movement does not have any historic connection with the American Pentecostal churches (2011: 46). Anyway the first four sources of Tibebe's stories have not been recognized by the oral tradition of the movement of the country. Rather it is his fifth account which is recognized both by the oral tradition and documentary evidence, including that of Tormod's *Documentary Report on Pentecostal Revival in Ethiopia* (1997*)*. Tormod was a missionary to Ethiopia for the Norwegian Lutheran Mission (NLM) from 1971 - 73, and was professor at the

Mekane Yesus Seminary (MYS). He wrote an extensive history of the charismatic movement in Ethiopia from 1960 - 75. He presents in detail how the Swedish and Finish Pentecostal missions played a decisive role in introducing and expanding the charismatic movement to Ethiopia. His work is based on his personal knowledge of some of the events, and contact with involved persons (both nationals and expatriates), and participant observation as a researcher (1997: 32f).

Tormod reports that the Swedish Pentecostal mission, known as the Philadelphia Church Mission in Ethiopia (PCME), arrived in Ethiopia in 1959 and started its work in Awassa, a town 270 km south of the capital. At the time Awassa was a newly established town and there was no other Protestant mission centred there. However, there were a number of Protestant churches in the surrounding areas that were related to the NLM and SIM missions. He states that the PCME held two main strategies in order to introduce and expand its Pentecostal mission: opening a Bible course and a vocational school. The latter had two objectives. First, it fulfilled the government requirement that all missionaries must accompany their mission with social development services. Second, it drew public attention by training and providing their children with job opportunities. Hence, recruiting and training educated young people was a pressing priority for the mission. Tormod states that the mission held its first Bible course during summer of 1962, which lasted for four weeks, with 23 students. On the 27th of July a decisive event occurred in the history of the mission in Ethiopia. During the prayer on that day an invisible wind reputedly swept all the attendants down on the floor and five of them claimed that they were baptized with the Holy Spirit (1997: 32 - 47).

Tormod proceeds to describe how the mission extended the scope of its recruitment for the following year's Bible course. He states that the mission recruited participants from many parts of the country, from both religious and non-religious students, and the number of participants grew to 125. That year the mission invited a prominent Pentecostal evangelist, Chacha Omahe, from Kenya, to teach the course. Omahe's teaching focussed on the power, gifts, baptism and activities of the Holy Spirit and how to become involved in such experiences. During that Bible course, Tormod noted, about one hundred participants claimed that they were baptized with the Holy Spirit and received the gifts of speaking new tongues, prophecy, revelation and healing. That Bible course, as he noted, marked a great historical breakthrough of the charismatic movement in the religious history of the country. Tormod asserts that during the next summer Bible course, the mission further extended its recruitment throughout the country and raised the number of participants to 180. Once again the mission invited Omahe to teach the course. Omahe's teaching focussed on the same subject as during the preceding year. Tormod claims that during that Bible course many of the participants were baptized with the Holy Spirit and received different kinds of charismatic gifts. Tormod reports that astonished by their experiences, empowered by the Holy Spirit, and encouraged by the mission, the participants returned to their respective villages, towns, schools and churches, and continued to witness what had happened to them. From that time onwards, Tormod noted, Awassa was no longer the only centre of the charismatic movement. Nor were the charismatic experiences the prerogative of the Pentecostal Mission, because the movement was diffused throughout the country, wherever those participants lived, worked, worshipped and studied (1997: 90 - 96).

The second mission that played a decisive role in introducing the charismatic movement in Ethiopia was the Finnish Pentecostal Mission (FPM) which arrived in the country in 1951. Tormod describes how the mission began its work in the capital in 1956, under the name of the 'Finnish Pentecostal Mission in Markato' (1997: 48). Markato is a large, popular, and bustling shopping area in the capital. Tormod describes how the mission rented a small room, started its work and began to recruit young people from high schools, colleges and university to worship together. The mission focussed its teaching on the power, presence, gifts and activities of the Holy Spirit. This teaching began to attract many people and the number of the converts soon grew large. In addition to its regular teaching, according to Tormod, the mission began to provide tracts, magazines, pamphlets and books which were intended to teach about the gifts and activities of the Holy Spirit and related charismatic experiences. The distribution of these materials was extended to the high schools and colleges in the capital's surroundings. The students were enlightened about the subject through the teaching of the mission and the material they read, and became enthusiasts; yet none of them was involved in the experience until the summer Bible course in 1962 when the first man was baptized with the Holy Spirit and spoke in tongues. In his comment on the reason why the charismatic experience was delayed in Markato worship place, Tormod states that the work of the mission was relatively slow, because the mission was 'obviously afraid that too much enthusiasm might challenge the Orthodox Church environment and draw the attention of the authorities so that they may interfere and restrict, or even close, the work of the mission' (1997: 48 - 53).

Tormod continues to report that on account of such cautiousness, the mission intentionally delayed the breakthrough of the charismatic experiences in the Markato worship place. The young people, however, were enthusiastic and were asking the mission when and how to start the experience, but the mission's answer was that they should be patient. As they continued in dissatisfaction and impatience, wrote Tormod, the Markato worship participants heard about Omahe's ministry in Awassa in 1963. They contacted Omahe through the Awassa participants and asked him to visit them. After completion of the Awassa Bible Course, Omahe went to the capital, stayed for about fortnight and repeatedly visited the group of young believers in the Markato worship place. He taught them about the same thing that he taught in Awassa and prayed with them. About forty of them, according to Tormod, were baptised with the Holy Spirit and received the gifts of speaking in tongues, prophesying and discerning the spirits. Tormod concludes that this was the second crucial phenomenon for the development of the charismatic movement in the country (1997: 96 - 101). In his recent article 'Charismatic Renewal, Denominational Tradition and the Transformation of Ethiopian Societies', Haustein has recorded some of these stories (2011: 45 - 52, cf. Garrad 2003: 85 - 86). However, his presentation is too general and does not provide appropriate reference to his sources in order to assess or follow up on his findings.

There are, therefore, two points to be noted in this respect. First, as discussed in the preceding chapter, the charismatic movement broke through in 1960 in America and soon spread throughout the world. If this was the existing reality, then the movement was introduced to Ethiopia in the early stages of its birth. Second, the above stories indicate that the Ethiopian charismatic movement was initiated by Western

missionaries. Despite the role of the teaching of the Kenyan pentecostal evangelist, Chacha Omahe, the Western missionaries played a decisive role by sowing the seed of the charismatic movement in Ethiopia through their basic teachings, which stimulated the hunger of their audiences, and resulted in the breakthrough of the movement in 1962 and onwards.

According to oral tradition and some documentary evidence, the rise of the charismatic movement in the EECMY is almost contiguous with its rise in the country. According to the person who presided over the EECMY from 1965 - 1985, it was almost at the same time that the movement invaded the EECMY congregations in many parts of the country. This person reported that from 1965 the EECMY used to receive consecutive oral and written reports through its units about the spread of the movement and related worship disruptions (OREA 27-08-08). Lindberg indicates that the General Secretary of the EECMY and the leaders of the Addis Ababa congregations began a dialogue with the national leaders of the movement in 1967, and the EECMY showed an attitude of openness to the movement. He states that the EECMY also held a consultation in August 1976 which involved about forty representatives from every level of the church. The consultation issued an official statement about the reaction to the movement. Lindberg quoted this statement from the EECMY's report to the LWF council that year: 'We have seen how other churches reacted towards the charismatic movement ... They were open to it, allowed it to develop within their churches and regarded it as a blessing from God. Therefore, we recommend the EECMY to be open to charismatic movement, see it as a blessing and guide it according to the Word of God' (1983: 205 – 6, cf. Christenson 1987: 369 - 70). If this was the existing reality, then it is perceivable that the charismatic

movement spread throughout the country and touched all the evangelicals within a few years of its birth in the country.

According to interview respondents, the charismatic movement was introduced to the SCS area in summer 1970 through a young man called Beksisa (OREA 27-08-08 and TRZG 07-07-09). In discussion concerning his own involvement in the charismatic movement and how he introduced the movement to the SCS area, Beksisa reported that he was converted in 1969 when he was a student at Gondor Health Institute in Northern Ethiopia. He claimed that two significant events occurred during his conversion: baptism with the Holy Spirit and speaking in tongues. Having graduated in July 1970, he was assigned to the Hossana Health Centre as a laboratory technician. As soon as he arrived in Hossana, he began to contact Christian youth, mostly from Kaleheywot, a SIM related church, and formed a home prayer group in his rented room. They met twice a week and their prayers focused on the baptism and gifts of the Holy Spirit. Beksisa reported that baptism with the Holy Spirit, speaking in tongues, prophesying and seeing visions became common place. Shortly after, their prayer was accompanied with healing and exorcism. Especially the news of the healing and exorcism spread fast in the town and surroundings. Accordingly, said Beksisa, people who were suffering from demonic spirit possession and viarious kinds of sicknesses, were brought on the prayer days and were healed and freed. The healing and exorcism, according to Beksisa, were major factors that attracted public attention and resulted in fast expansion of the movement. Beksisa reported that when news of the healings spread, the Orthodox church priests instigated persecution and forbade holding such worship in the town. Beksisa and his group then divided the

programme into two: the Junior Secondary School, located in the centre of the town, and the Batena Riverside, which lies near the SCS headquarters. At the Riverside, according to Beksisa, the worship continued in freedom and was more popular. However, shortly afterwards, they moved to the Hossana Mekane Yesus Church found at the headquarters of the SCS. In the school, in particular, the youths, who came from both religious and non-religious backgrounds, were fascinated by the physical healing and attended the worship regularly. Because of the healings the movement gained a reputation, continued to grow and spread to the towns, villages, schools and churches of the area, through the witness of healed people and those who had brought the sick and the students (ORBD 27-08-08). Nevertheless, there are historical facts that confirm the movement did not last long in the country, due to the severe persecution that came from the Marxist regime that took power in February 1974 and ruled the country for the following seventeen years.

According to the older respondents in this research, the students of the higher institutes who were leading the opposition against feudal rule and struggling as forefront leaders for social and political change, together with the military forces, succeeded in overthrowing feudal rule in 1974. The new regime, which was expected to lead the country towards democracy and freedom, unexpectedly changed its ideology from a democracy to Marxist Leninist socialist ideology as its guiding principle. This particular socialist ideology was against the Christian faith. The respondents stated that the regime adopted the policy that the citizens should be instilled with, and shaped by, atheist Marxist Leninist political philosophy. This

policy led to severe persecution of all evangelical and pentecostal churches. Some of the evangelical churches and all of the newly planted pentecostal churches were closed. The evangelical churches such as the EECMY and Kalehiywot, which were not closed, were left with tight restrictions on their worship and missionary activities. Many ministers, leaders and individual believers were imprisoned, beaten and tortured. This persecution affected the whole life and ministry of the evangelical churches and utterly suppressed the charismatic movement. However, the respondents noted, adherents of the charismatic movement, especially those who had started independent pentecostal churches, did not give up their charismatic experiences. They continued to worship underground, in home-based meetings, and continued with charismatic experiences until the Marxist regime was overthrown in 1991 (OREA 27-08-08; ORBD 27-08-08; and TRZG 07-07-09). Hence, this underground charismatic experience provided grounds for the reappearance and fast growth of existing charismatic movement to which we will now turn our examination.

Chapter Three

Reappearance of the Charismatic Movement and its Impact on the Traditional Lutheran Worship of the SCS

I have indicated previously that the aims and objectives of this research study are to examine and bring to light the nature and impact of the charismatic movement on the Lutheran traditional worship of the SCS. In the previous chapter, we considered the charismatic experiences in the context of the universal church beginning from the early church until the present time, and specially the Protestant tradition of which the EECMY/SCS is part. In this chapter, we will focus specifically on the thesis' central concern – the charismatic movement in the SCS. The chapter consists of five sections with five key features. The first section will briefly examine when and how the charismatic movement reappeared in Ethiopia following the regime change and how it has begun to impact the SCS traditional worship. The next four sections will examine the nature of the consequent worship tensions and the impact of the charismatic movement on the traditional worship. This will focus on the fixed worship and liturgical structure, prayer, songs and sermons. Each of these sections will begin by giving an overview of the general characteristics of both the traditional and charismatic style of worship, and move on to identify the particular characteristics of charismatic worship which caused tension and which eventually impacted traditional worship orders. This analysis will be carried out mostly via fieldwork analysis.

3. 1 The Reappearance of the Movement

We considered in the previous section that the former charismatic movement was suppressed by the Marxist regime. The existing charismatic movement came into being with the second change of government in Ethiopia when, having succeeded in overturning the Marxist regime in 1991, the current government declared religious freedom (see section 4. 3).

According to the non-partisan respondents four principal features played a significant role in the flourishing of the existing charismatic movement in the country as a consequence of the declaration. The first feature was freedom of worship. During the Marxist government charismatic churches were closed and other evangelical churches such as the EECMY and Kale Heywot, the two earliest and largest evangelical churches of the country, were left under strict restrictions, which included length of worship time and prohibition of loud noise during worship. When freedom of worship was declared, the formerly restricted evangelicals were thrilled and engaged in intense, animated worship to express their relief, joy and celebration of a newly restored freedom (NPRAA 17-07-09 and NPRME 18-07-09).

The second feature, according to the respondents, was the reopening and rapid growth of the pentecostal churches. Wherever the pentecostals planted their churches,

their evangelists and youths set about contacting members of non-pentecostal evangelical churches to inquire whether or not they had been baptized or had any experience of the gifts the Holy Spirit. Following this the Pentecostals would preach to them about the baptism and gifts of the Holy Spirit and experiences which followed this. This influenced the members from non-Pentecostal evangelical churches, who became enthusiastic about this new form of worship and sought out further opportunity for such experiences (NPRAA 17-07-09 and NPRME 18-07-09).

The third feature was the formation of the Evangelical Churches Fellowship of Ethiopia (ECFE) which currently contains about thirty three denominations and sixty one associated member organizations. More than anything else, said the respondents, the ECFE played a decisive role in bringing the pentecostal and non-pentecostal tradition churches close together and provided the members of non-pentecostal traditions with the opportunity to learn about pentecostal/charismatic experiences (NPRAA 17-07-09 and NPRME 18-07-09).

The ECFE manual indicates that the aims and objectives of the ECFE are to unite and coordinate evangelical churches in order to carry out the Great Commission in Ethiopia and beyond. The statement of theological basis for the ECFE has been adapted from Jesus' prayer 'I ask ... that they may all be one ... as we are one' (Jn. 17: 20 - 2 (NRSV)), a phrase which has been used as a directive for the fellowship. Referring to this theological and biblical origin of Christian unity, the ECFE declared that the mystery of Christian unity stems from the unity of the triune God. The ECFE

emphasizes that this essential Trinitarian and doctrinal mystery of Christian unity was predestined even before the church's foundation. Accordingly, the ECFE coordinates the member denominations under the guiding principle *unity in diversity and diversity in unity*. This means that the unity of the ECFE does not mean uniformity in theological traditions. Instead, it is a unity of worship, evangelization and mission (ECFE 2006: 11 - 12).

The non-partisan respondents also reported that, next to the text of the directive statement of the ECFE, biblical teachings such as Gal. 3: 26 - 29; Eph. 2: 13 - 16; and Rev. 5: 9 - 10 have been given an exceptionally strong emphasis. Based on these, the ECFE coordinates the member churches to strengthen the spirit of unity amongst the denominations. The respondents stated that it has been asserted that Jesus is the peace of believers, who brought them from every language, nation and nationality through his blood, and who proved this by breaking down the dividing wall between Jews and Gentiles. This coming together of the two hostile peoples, under the reconciliatory power of the cross of Christ and the power and gift of Pentecost, has been referred to as a model for how Christian unity overcomes all kinds of national, social, racial, sexual or denominational separations. The respondents continued to report that the ECFE stresses that there is no difference between any of those who call upon the name of the Lord because they are one in Christ and are commissioned to proclaim the same gospel of Christ. Accordingly, the participants of the ECFE programmes have been taught and encouraged to worship together, and to support each other both spiritually and physically by any means possible beyond their denominational limitations. The respondents stated how such persuasive teaching and preaching

provided the members of the non-Pentecostal churches with the opportunity to establish deeper fellowships and friendships with members of the Pentecostal churches. They stated how the formation of the ECFE has been extended throughout the nation in all towns, villages, schools, colleges, universities and offices. The aims and objectives of the ECFE have been put into practice throughout the country through its local branches (NPRAA 17-07-09 and NPRYL 23-07-09).

The respondents proceeded to assert that such cross-denominational worship meetings have been strengthened throughout the country. Holding joint programmes such as Bible studies, day-long fasting and prayer, all-night prayer meetings, and sharing Christian experiences have become common features for the participants of these worship meetings. Through these joint worship meetings, participants have been taught and encouraged to have personal experiences of the baptism and gifts of the Holy Spirit in their lives and ministry. These informal group meetings, the respondents noted, have become more significant than formal church services when it comes to deepening the spiritual experiences of the participants and healing and promoting their social relations. As places of unmethodical and uncontrolled free worship, in their observation, these group meetings became learning places for spontaneous verbal and physical movements as well as charismatic experiences. The respondents concluded that through such cross-denominational worship meetings, charismatic experiences have become a common experience in evangelical churches in Ethiopia (NPRAA 17-07-09 and NPRYL 23-07-09).

The fourth feature was the physical and social contribution of the charismatic movement. The respondents stated that Ethiopia is one of the poorest countries in the world. It is a country in which people are denied basic human needs and rights because of poverty. More than half of the population, the respondents note, live below the absolute poverty line. Millions of people have been affected by famine and drought year-in-year-out. The economic life of the rural population is dependent on agriculture. Yet the agricultural sectors have been suffering from poor systems and frequent drought. The rural population, therefore, lives in extreme poverty in which they have no chance of worthwhile sustenance. At the present time in particular, the hopelessness of economic life is increasing in line with the fast growing population rate. Due to the lack of employment opportunities, said the respondents, many educated people have been flocking to South Africa, Arab, Asian and western countries to pursue job opportunities. More than anything else the fast growing HIV/AIDS pandemic has caused the most acute pressure on the economic life, because in an Ethiopian context HIV/AIDS is closely related to poverty. It has mainly affected the twenty to fifty year old age group, which is the most productive labour force group of society. In general, said the respondents, Ethiopia is a country in which the everyday life of the population is in enormous challenges and the people are confused about the meaning of life. The respondents asserted that the SCS congregations are equally victims of such social problems. Because of such social and economic conditions, in the respondents' view, the congregations desperately long for the gospel message that breaks through in their situations to liberate them.

Thus, it has been in such a social context that the charismatic movement has confronted the congregations with power evangelism, intensive prayer, and manifestations (NPRAA 17-07-09; NPRME 18-07-09; and NPRYL 23-07-09).

The respondents reported that wherever ECFE branches are formed, holding courses and seminars for leaders, ministers and youth groups as well as large conferences for all the communities of the member churches have become the common practice. Influenced by these cross-denominational common practices, member churches have also learned to hold larger conferences for their congregations. This has become normal part and practice of the member churches' annual schedules. Whether they are organized by ECFE branches or by any of the member churches, such large conferences usually contain prayers for physical healing. Most often the objectives of such large conferences are advertised via posters and the notices of the membership churches. Such conferences are attended both by religious and non-religious people in the hope of physical healing. The charismatics use these occasions to urge the public to turn their attention to God's miraculous intervention into their conditions as the only means of escape from their miseries and present problems. The respondents continued to report that during the prayers of such conferences, participants have usually been asked to lay their hands either on the ill parts of their own body or on each other to be prayed for. The participants are given an extended time for such personal or one-to-one prayer and encouraged to rebuke the imposition of the yoke and traps of the devil, sickness, poverty, and social evils which affect their security

and obscure them from being truly human. Particular slogans such as 'In the name of Jesus we break the imposition of the power of the yoke and traps of the devil, poverty and sickness' have become common rebuking words. The respondents considered how the movement has emphatically addressed the public's personal and communal social problems in such common worship sessions. The physical healings in particular, have played a decisive role by demonstrating God's compassion and care for the poor, the sick and disadvantaged, irrespective of their religious background (NPRAA 17-07-09; NPRME 18-07-09; and NPRYL 23-07-09).

The respondents proceeded to state that when manifestations occur and tackle personal or communal problems as well as promising messages of wellbeing through divine intervention, the extent of joy expressed by ululations and hand clapping are beyond expression. When the congregants receive such promising messages, they go back with happiness and the hope of receiving a solution from God from now on. No matter, the respondents asserted, whether the pronounced messages are fulfilled sooner or later, their pronouncement alone offers a tremendous psychological relief to the participants. Due to their desperate longing for a moment to forget their misery and enjoy relief, the public simply assume the pronouncement of the manifestations as practical messages for their present situation. In general, concluded the respondents, the movement has trained the public how to pray in desperation like Hannah, Samuel's mother, whose life was changed by the power of incessant prayer from mourning to rejoicing. By virtue of such visible physical and psychological

social contributions the movement has won public attention of the aims and objectives of the movement. Such a physical and social role of the movement in turn played a decisive role in the flourishing of the movement (NPRAA 17-07-09; NPRME 18-07-09; and NPRYL 23-07-09).

There are a couple of points to highlight from these descriptions. First, it appears that the physical contribution has enlivened the SCS charismatic movement, drawn public attention and resulted in an accelerated acceptance and spreading of the movement. Viewed from this perspective it would seem that nothing can open the hearts and minds of the poor people for evangelism more than giving them something which alleviates their present physical and emotional needs, which may be hardly surprising in the context.

Second, it appears that the cross-denominational worship meetings have become the context in which participants have learned what is meant by charismatic worship. It has been through such cross-denominational worship meetings that the charismatic experiences have become a common experience of the evangelical churches in Ethiopia. It has been in these worship meetings that participants could pray about their special interest in the gifts of the Holy Spirit, identify their gifts, and begin to exercise and demonstrate their gifts. It is by these means that charismatic worship

appeared in the churches of the given individuals. Having been inculcated with charismatic experiences and convinced that what they had experienced was truly the work of the Holy Spirit, the SCS young people had a tendency to continue these experiences in their own churches' regular Sunday worship. Nevertheless, their churches, which were influenced by the denominational pneumatological stance and allegiance to traditional worship, did not consider these experiences as worthwhile parts of Christian worship. Therefore, older people, leadership groups and functionaries began to insist that no room be given for such kinds of disorderly practices in their worship sessions. These divergent views and tensions left congregations uneasy and caused confusion and divisions with part of the church wishing to retain traditional forms of worship and the other wanting to adopt new charismatic forms of worship. As a result, the content, form and performance of the traditional worship were the primary features of the SCS worship tensions. It is to this which we now turn our attention.

3. 2 Tensions in the Traditional Worship Structure

In the previous section we surveyed briefly how and when the existing charismatic movement reappeared in Ethiopia and how it has begun to make an impact on the churches of non-Pentecostal tradition. In this section I will briefly analyse how the movement impacted on the SCS traditional Lutheran worship structure. I will first examine the origins and development of the EECMY/SCS traditional Lutheran worship and then analyse a few of the issues that are raised by the charismatics concerning the content, form and performance of the traditional worship. This will be carried out through both the literature and fieldwork reviews.

We have previously considered that the EECMY was founded by European Lutheran missionaries, mostly from Germany, Sweden and Norway, who came to Ethiopia in the late nineteenth and early twentieth centuries (see section 1.1). Wherever the missionaries lived and served in the country, they formed Lutheran churches. In the course of time they provided the basis for the formation of one Evangelical Lutheran Church at a national level, which became the EECMY. These missionaries brought their home liturgical traditions to their congregations in Ethiopia. According to the Mekane Yesus Seminary's (MYS) text book on *Christian Worship and Liturgy* (2004: 121f), the missionaries' home liturgical tradition in turn drew its roots from the liturgy of the Medieval Roman Catholic Church (albeit via Lutheran orders). The

reason for this is that when the sixteenth century reformers formed a protestant church, they did not react against the church on any of the articles of faith, standard traditions or practices. They reacted only against the adaptation of non-biblical traditions such as the doctrine of purgatory, indulgences, penance, prayers to saints and angels, and prayers for the dead (McGrath 2005: 11, 30, 31, cf. MacCulloch 2003: 11 - 5; Iserloh 1968: 41 - 2; Lull 1989: 445 - 6).

The Lutheran confessional statements indicate that the reformers pledged to keep all the traditions and articles of faith of the church in order to foster harmony with the entirety of Christendom (AC xxii, cf. Ap xv: 50 - 1). During the course of controversial exchanges with their opponents, the reformers pleaded that their evangelical churches dissented from the Catholic Church in no article of faith or tradition, but omitted only the few features which exposed the church for its abuses and were contrary to the intent of the canons (AC xxii). Nor did the reformers make conspicuous changes to the public ceremonies of the mass, except to a few unnecessary masses held through abuses (AC xxiv: 40). According to the confessional statements, the reformers insisted they were glad to realize and preserve all the traditions set up in the church, because those traditions, in the reformers' view, were useful and promoted tranquillity. They retained and preserved almost all of the customary ceremonies, including the mass, and celebrated them with the greatest reverence (AC xxiv: 1, 34 - 35). The reformers also insisted that nothing should be changed from the accustomed rites, but that all of the accustomed rites and orders of the church should be kept (Ap xv: 50 - 1). They claimed that they were even more

faithful to the canon and old traditions of the church and to conduct the public liturgy than the Roman Church (Ap xv: 38 - 39). They pledged to cherish and preserve all the useful ordinances of the church for the sake of tranquillity (Ap vii & viii: 33). Lutherans did not, therefore, radically alter medieval liturgies, but accepted and extended all the long standing traditions, forms and practices of the church of the medieval period.

Particularly with regard to the structures of liturgy and worship, Luther declared he had no intention of forming a new evangelical service of worship. Rather he wished to use and preserve the worship service which was being used by the Roman Catholic Church (LW Vol. 53: 11 - 14, cf. Lull 1989: 445 - 6). Brecht suggests that on account of such devotion, Luther approved the Roman Catholic Church's traditional worship order to be used and preserved. Along with it was to be used Luther's new German mass *Deutsche Messe* of 1525. In this, Luther did not create a new worship orders, but he merely shortened the orders of the traditional worship, which he thought to be too long and legalistic and strayed from the content of Scripture, and placed them in the vernacular. These liturgical sources have continued to function within Lutheranism until the present times (1994: 254 - 7, 275, cf. Bradshaw 2002: 293 – 4). The MYS text book on *Christian Worship and Liturgy* also affirms that those two liturgical sources, the Latin mass and German mass, have become the models and guidelines for all liturgical and worship structures in Lutheran churches. The missionaries' home liturgical traditions were an extension of these two liturgies. These conservative liturgical traditions were then brought to Ethiopia by the missionaries and inherited by the EECMY congregations (2004: 121 - 4). The

EECMY's traditional worship structure, therefore, can be considered to be directly inherited from the worship orders of the Medieval church via Lutheranism.

The EECMY *Book of Liturgy and Worship* contains all the key components of Christian worship such as introductory prayer, penance, confession, intercession, absolution, Bible reading, prayer, hymns, sermon, offertory, creed, holy sacraments, inaugurations, dedications, ordination, installations, confirmation, marriage, funerals, etc. (2008: 5 - 6). The order also includes the use of the liturgical year, lectionaries, vestments and robes for clergy, altar furnishings with the cross, flowers and candles, which are perceived to be parts of the extensions of the sixteenth century practices of the Roman Catholic Church (Senn 2002: 80). In this structure, worship services are read from the text in their respective order, including all the prayers. Congregations can participate only when they are directed to do so by the leader, and may join in by singing or with any set response. Otherwise they usually sit passively and follow what the leader says. As one of the EECMY's units, the SCS adheres to this liturgical and worship order. However, since the impact of the charismatic movement, charismatics have become uncomfortable with this fixed worship structure and have criticized many aspects, of which we will consider here the three principal ones.

First, charismatics criticized the traditional worship structure for being fixed, static and repetitive. The charismatic respondents complained that the traditional textual worship order has become like the law of the Medes and Persians stated in Dan 6: 8

which was never subject to any alterations or amendments. They complained that it has become a roadblock to both the ministers and congregations, because due to reliance on its fixed and limited service order the ministers do not read any extra relevant literature in order to acquire new insights. This prevents the ministers from improving the quality of their ministry and feeding their congregations with something fresh. They stated that the only thing the ministers pay attention to is whether they are turning the proper pages of the liturgy book, following the sequence of the service order, and whether they should kneel or stand at a given point. Besides this, said the respondents, the ministers have not been concerned about reading extra material in order to widen their knowledge and to improve the competence of their ministry. Nor have they been concerned with stimulating the worshipers (CRBG 18-08-08 and CRAG 13-08-08. One of these respondents further complained by raising questions such as:

> Why should the same order be repeated week-in-week-out and year-in-year-out? If the worship service is prevented from moving outside this fixed order, and if congregations are doomed to repeat the same order Sunday after Sunday, then how can the congregations receive fresh messages from God, if he has anything to say for the current situations of the church or individual members? Since the same order is being repeated from the same page and the same text on every worship occasion and it became habitual, how can the congregations attentively participate and focus on what is being said? Why should the congregation be blocked or denied from receiving timely and situational fresh messages from the Holy Spirit? (CRBG 18-08-08).

The charismatics complained that the fixed and textual worship order has blocked the experience of the power, gifts and activities of the Holy Spirit in church, because neither the fixed textual service order nor textual prayers address the need for these features. Therefore, the gifts and activities of the Holy Spirit are quenched (CRAG 28-07-09). This respondent intensified his complaints by raising questions such as:

> Why does the church not pray for the continuous outpouring of the Holy Spirit to empower the worship, to fill and endow individuals with his virtuous gifts? How can church be the church without experiencing due encounter with God through the gifts of the Holy Spirit? Since there is no chance to expect any desired transforming effect to be achieved through it, why should congregations suck this flowless and barren text of worship service Sunday after Sunday? Why should congregations be muffled in the worship sessions sitting still with folded hands and bridled mouth? Why should they sit quiet as if they were dead, kept silent as in a cemetery? Why do they not move in any form as the Holy Spirit moves them? (CRAG 28-07-09).

The second aspect of the charismatics' criticism was directed towards the leadership of the worship service. Lutheran worship theology assumes that all believers are chosen priests of Christ, but they need to call individual persons from among them in order to perform the church's ministerial functions in an orderly way on behalf of the whole priestly community (Althaus 1966: 323f). As the EECMY assumes this theological tradition, the traditional worship structure does not give room for the laity to conduct the worship service. Despite offering a narrow possibility for the laity, but only by those specially recruited and informally trained to be involved, the leadership

of the traditional liturgical and worship services is primarily intended to be carried out by ordained ministers. The charismatics, however, have criticized this structure for being a solo leadership and one-man ministry structure (CRTL 30-06-09).

The charismatic respondent referred to 1 Cor. 14: 26 - 30 which says, '... When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up' (NRSV), and then complained as follows:

> Our traditional worship order is in direct contradiction to this biblical teaching. Since the church abides in this biblical teaching, why does it ordain and appoint a single person, converge all the church ministry on him and let down the gifts of others? This mutual commitment in which the congregations can serve one another with their gifts, listen to one another and learn from one another should be adapted and promoted. The worship sessions should, therefore, be open to all members to participate and contribute their gifts for the strengthening of the whole body as much as the Holy Spirit empowers and enables them. This is one of the reasons why we criticize and reject our church's traditional worship and contest that the church should adapt a new pattern of worship in which all members participate and make use of the diversity of their gifts (CRAA 12-07-08).

Another charismatic respondent referred to 1 Pt. 2: 9, the priesthood of all believers, and expressed bitter complaints as follows:

If all members of the Body of Christ are priests who are chosen to worship and serve God equally, then why are we doomed just to come to church, to listen or watch what these so-called ordained do, and go back when they say, 'go... you are dismissed'? If this is a lasting case in this church, then when, and how can believers identify and develop their gifts that God gives them to serve him and one another? Unless the members practically participate in Every concerned ministry of the church, how can they identify, practice and develop their endowments? If this tradition continues likewise, how does the church know who is who and who has which endowment and then provide itself with substituting ministers and leaders in accordance with one's endowments? These are some of the reasons why we insist that the solo structure of worship leadership, as well as other ministry, should be discouraged. Every member of the church, male and female, young and old, educated and illiterate, poor and rich alike, has to be encouraged to strongly pray about their interest area, identify it, practice it and develop it to serve God and his people, as well as participate in everything possible means without any restriction (CRAG 28-07-09).

The third complaint of the charismatics was related to the liturgical performance capacity of the ministers. The charismatic respondents complained that the SCS assumes that the ordained ministers should carry out every worship service and other pastoral activities. To this end it encourages each congregation to have its own ordained minister. However, it does not duly alert congregations about the spiritual inclinations and intellectual capability of those called to the office. The congregations have not been provided with officially resolved written guidance about the intellectual, spiritual, social and moral standards of those called to the office. Therefore, said the respondents, the calling and appointing of the ministers has often

been grounded in a variety of factors, including the nepotism by the leading elders of a given congregation. On account of such negligence, most of the ministers of the SCS congregations are not intellectually capable and are, in many aspects, behind the congregations they serve. Thus, when such incapable ministers conduct worship services from the textual liturgy, according to the respondents, they authoritatively direct the congregations to stand up for a given reading, but they do not read the text fluently in a way that makes sense; rather, they just stammer. When the ministers stammer in reading, the charismatics wink at each other, tease and ridicule them. This, for charismatics, demonstrates the ridiculous nature of structured and hierarchical worship, and demonstrates the need for change   (CRAA 12-07-08 and CRAG 28-07- 09).

The charismatic respondents stated that such inefficient performance of worship has led charismatics to regard traditional worship as being barren, uninspiring and incapable of satiating their spiritual hunger and thirst. Charismatics, therefore, often ignore the regular Sunday worship of their own churches and go to the Pentecostals' worship where they feel nourished by the sharing of messages from the Holy Spirit through free charismatic worship. According to the respondents, it is the charismatics' wish that traditional worship services were used only during ceremonial occasions such as sacraments, confirmations, installations, inaugurations, etc. Other worship occasions should be left for free worship so that every participant may be directed to the receiving and experiencing of the power and gifts of the Holy Spirit. The respondents asserted that the church can be served by lay evangelists and

all the members who can serve one another with their diverse gifts. The ordained office, therefore, together with its ceremonial liturgies and decorations such as vestments, robes and altar furnishings should be relinquished from worship sessions, because none of these, in their view, is biblical and is in contradiction to the biblical teaching of the priesthood of all believers (CRAA 12-07-08 and CRAG 28-07- 09).

These descriptions are just a few of the many aspects of the charismatics' complaints against the traditional worship structure since the beginning of the impact of the charismatic movement. Almost all the charismatic respondents, with whom I conversed in different places at different times, have the same complaints and criticisms. In this way, the movement has had an impact on the traditional Lutheran worship in two ways. First, it has approached the congregations with a much more contextualized form of worship and opened the eyes of the congregations to see the possibility of alternative worship patterns. Second, it has enabled congregations to understand that God gives a diversity of gifts to all members of the body and works through them. As a result it has impacted the perception of congregations towards traditional form of worship. This is one of the key issues this research study intends to address along with the proposals of how the church should respond to these situations. This will be discussed in chapter six.

3. 3   Tensions in the Traditional Worship Prayer

This section will first examine the nature of the prayers of both the traditional and charismatic worship patterns, and then will identify the particular characteristics of charismatic prayers that have caused tensions. Finally, I will try to indicate how this has an impact on the prayer service of traditional worship patterns. This will be carried out both by literature and fieldwork reviews.

The nature of the traditional worship prayer

According to the Lutheran confessional statements, the proper worship of God, from Lutherans' perspective, goes deep inside into the heart so that one might acknowledge one's sins, and seek and receive forgiveness and grace from God (Ap IV: 154, 310). Therefore, during the course of worship, believers need to humble themselves in the presence of God, lament their misery and plight, and pray for grace and help from God (LC IV: 11). Accordingly, Lutheran liturgical prayers are meant to be confessional, emanating from a humble heart which penitently pleads to God for mercy. They should be offered with a sense of repentance and contrition, turning to God, as a reflection of biblical teachings found in such places as 2 Chr. 7: 14 - 17; Ps. 51: 16 - 17; Isa. 57: 17, 66: 2 and Jn. 4: 23 - 4. In Lutheran theology such prayers

are regarded as a pure and holy sacrifice (Ap VIII: 16 - 17; XXIV: 30 - 32). Such prayers are considered to be rooted in the desire of the heart to climb upwards to God (Luther 2004: 212) and are the highest and noblest form of worship of God (Althaus 1966: 132). The EECMY *Book of Liturgy and Worship* also affirms that such prayers are enacted on the foundation of the doctrine of original sin, where the worshipper can sense the presence and holiness of God whilst simultaneously recognizing his/her own sinfulness and imploring for mercy, forgiveness and grace (EECMY 2008: 30). The SCS traditional worship prayers are structured in such a way as to reflect the practical enactment of such theology.

The SCS traditional worship prayers are textual, fixed and repeated with the same predetermined responses. They include introductory praise, petition, intercession, confession and absolution (EECMY 2008: 30 - 32). They are intended, for the most part, to match with the liturgical situation of a given occasion. Situational prayers can be added at times in connection to the existing social, political, economic or religious events of the community (EECMY 2008: 39 - 40). In each and every case traditional prayers are led in congregational silence and characterized by congregational agreement with the leading person. A common and conclusive 'Amen' comes only once at the end of the prayer. Thus, these prayers give no opportunity for any extra physical or vocal contributions, beyond the prefixed prayers.

The charismatic respondents complained that such fixed and repetitive prayers do not flow from the Holy Spirit, but demonstrate a passive and dead legalism which does

not refresh, inspire and empower the worshipper. They said these prayers neither address the power, gifts and activities of the Holy Spirit, nor encourage or engage believers in related experiences. These prayers, for charismatics, are merely ritualistic and obligatory petitions that never consider the individual believers' specific context and needs. Moreover, these prayers, for charismatics, evidently lack divine power to free those who are trapped in evil spiritual realities, or situations related to physical life (CRTL: 30-06- 09 and CRZA 30-06-09).

The nature of the charismatic worship prayer

The charismatic movement contains particular characteristics which are not common to the established traditional churches. Charismatic worship is free and led orally; easily accessible to all participants; provides the possibility for active personal participation; and allows much room for spontaneous contributions (Suurmond 1995: 21-23). Charismatic worship also often includes falling to the ground, rolling and screaming, barking like dogs, laughter and dancing (Cartledge 2006: 91); running around, jumping, whirling, making strange and indistinguishable sounds, speaking in tongues (Cox 2006: 20); leaping up from the ground, clapping hands with utmost violence, shaking heads, throwing hands and legs to and fro, rolling and roaring (Middlemiss 1996: 13); and sheer childlike delight in praising God in a spontaneous and almost irrepressible expressions (Baer 1976: 158; cf. Smail 1995: 159; Csordas 1997: 163 - 69). The prayer practices of the SCS charismatic movement certainly assume all these characteristics.

As indicated previously (see section 3. 1), charismatic worship meetings are not confined to regular Sunday worship, but frequently held in the week, either in the church's cell groups or through the ECFE group meetings, wherein participants enjoy the depths of free worship. In addition to the ECFE trans-denominational worship meetings, conducting annual refreshment conferences has become a common part of the yearly pattern for the young people of the SCS congregations. Such annual conferences often contain healing prayers. Individuals who are recognized as being able to conduct healing prayers, gifted preachers and solo singers would be sought throughout the country, across denominational borders, and invited to those conferences. Such conferences bring together traditionalists and charismatics, as well as non-believers interested in physical healing. The conferences also host charismatic celebrations in which many kinds of spectacular verbal and physical movements take place (see section 3. 1).

In discussion concerning the nature of charismatic prayers, a non-partisan respondent reported that when prayers are conducted in charismatic worship, especially during the conferences, the leader of the programme welcomes the assembly and declares the powerful presence of the Holy Spirit among them. The leader then asks for repentance and self-surrender to God, preparing their hearts to see the power of the Holy Spirit moving among them, touching them and manifesting his works. Thereby, the respondent noted, the leader announces time for personal prayer, saying: 'Now everybody feel free ... talk to God ... sense his presence ... praise him ... communicate

with him in any way that suits you, ... etc.' The leader also encourages sharing manifestations if anyone receives them during the prayer time, and then offers an extended time for personal prayer. Then when everybody goes on to personal prayer, different kinds of spectacular physical and vocal movements take place (NPRAA 17-07-09). Another non-partisan respondent, who demonstrated some of the events in action, reported the nature of the movements of charismatic prayers as follows:

As everybody goes on to personal prayer, humming and strange babbling sounds are heard throughout the hall. The prayer first begins with repentance, then turns to praise and shortly turns to celebration which is accompanied by various physical movements and spontaneous verbal utterances. Some people stand up with stretched hands and bent neck looking up straight at the roof of the building; some kneel down, lift their hands and hum; some slip down from their seat, sit straight up leaning back in the chair; some fall straight forward with their chest down on the dusty floor and beat the floor until the dust blows up; some fall back down, roll and roar; some walk around, bounce, prance, bang the chairs moving with angry noise; some remain seated, hum, sob, groan and weep with definite tears; some stand up and just tremble; some cackle and laugh in loud voice, etc. Shouts of joy (Halleluiahs, Amen, Praise the Lord, etc.), rebuking of evil spirits in the name of Jesus again and again, cries of grief and relief, etc., are heard throughout the village. Within this atmosphere, some demonstrate prophecy, revelations and healing manifestations (NPRYL 23-07-09).

The above mentioned non-partisan respondents unanimously reported that having given an extended time for such kinds of personal prayers and experiences, the leader claps his/her hand and announces, 'Now let us pray together'. Subjects of the prayer

can then be introduced. Most often such prayers, the respondents noted, focus on two issues. First, they focus on matters of common concern such as physical health, economic situations and peace. Second, they focus on the descending of the power of the Holy Spirit in a fresh manner, and bringing spectacular changes in the worship, ministry and the whole life of the congregations. The leader of the prayer cautiously addresses the introduced prayer subjects and the assembly accompanies this with several 'Amens' to confirm togetherness on the subjects. When the prayer is concluded, according to the respondents, the leader says, 'Glory be to God! Praise the Lord! Jesus is the Lord!' Then, the assembly commonly responds with 'Amen', 'Halleluiah', clapping of hands and ululations. Finally, the assembly embrace one another and share blessings and encouragements. The respondents concluded that these experiences are appreciated by charismatics as they create a good atmosphere for the participants to communicate with God directly and to express their feelings to God freely. Such experiences are viewed, by charismatics, to be receiving the baptism of the Holy Spirit (NPRAA 17-07-09 and NPRYL 23-07-09*).*

As indicated previously such conferences usually contain prayer for physical healing as a priority. Christians and non-Christians alike attend the conferences on account of physical healing (see section 3.1). The older members of the congregations also attend the conferences on account of physical healing. These chaotic worship experiences have become highly shocking and confusing to them.

In discussion concerning the feeling of the older people during the course of such chaotic experiences, a traditionalist respondent reported that every sound they (the older people) hear and movement they see in such worship experience is puzzling and frustrating for them. He stated two main reasons for the older people's puzzlements and frustrations. First, older people have never seen or heard anything like this since their conversion. Second, they are aware that such kinds of experiences were traditionally associated with the African traditional religious experiences (TRGB 09-08-08). Accordingly, the older people used to associate these experiences with two different events of the African traditional religious practices:

First, the older people associate the calling upon the name of Jesus again and again with the traditional religious experience of the calling upon the name of a particular person from a given family's or clan's ancestral line that is believed to have carried special power to mediate between the living and the supernatural power. A traditionalist respondent, who had been converted from such traditional experiences thirty years prior, reported that he was the thirteenth descendant in the family line since his ancestors began to manifest themselves and communicate with the living. He stated that he used to speak with the last seven ancestors spiritually, but mostly with the fifth ancestor who was believed to have carried more power than others. He stated that his ancestors used to manifest themselves and join the living families, through him, from time to time. He said that the ancestors functioned as the guardians of family life and were regarded as the intermediaries between an incomprehensible God and the living families. The ancestors manifest and act through the ancestral spirit traditionally known as *Zar.* According to the respondent, *Zar* is

104

an evil spiritual power, which is traditionally believed to be an ancestral agent, which falls upon someone, empowers and takes control of the person in order to perform the concerns of both the ancestors and the living. In order to accomplish this, ancestors, as traditionally believed, choose someone from among the living families in order to descend and execute both the concerns of the ancestors and the living families through the chosen person. The respondent stated that when the living person, who was chosen and empowered by *Zar* from among the living, calls upon the name of a particular powerful ancestor, like his own fifth ancestor, and asks for the matter of concern over and over again, then the spiritual power *(Zar)* makes the required things happen. He asserted from his own experience that whatever thing the living person may ask for in the name of that particular ancestor, was believed to be given, but an immediate reciprocal sacrifice is required for its fulfilment. The respondent concluded that when this ancestral spirit descends to act its concerns, it controls, empowers and moves the chosen person from amongst the living. Thus, the controlled and empowered person moves and acts in the same manner that the charismatics move and act in church during the course of the conference prayers (TRHA 23-08-08). This is disturbing for those who have converted from ancestral worship practices.

Second, the older people associate the whole chaotic practices of the charismatic prayer sessions with the traditional practices of the evil eye spirit and witchcraft. Another traditionalist respondent explained that when the evil eye spirits and witchcraft spirits are due to act their concerns, they possess or dominate the mind of

the individuals related to their activities. When the spirits move to act, then those mentally dominated individuals fall flat on their face or their back, shake, convulse, roll, scream, roar and speak in different kinds of unknown tongues, similar to those used by the young people in the church during conference prayers. He stated that those spirits first speak in an unknown language but shortly change into an understandable language of the possessed individuals and make their messages clear commanding their worshipers to do what they wanted to be done. The respondent then offered his criticism that many young people speak in an unknown language during the conference prayers, but none of them interpret it into an understandable form. He referred to the biblical Word '... no wonder! Satan can disguises himself as an angel of light' (2 Cor. 11: 14, (NRSV)) and expressed the older people's belief that those traditionally practised Satanic powers might have changed their approach and entered into the church through these emotional experiences (TRGB 09-08-08).

Another traditionalist respondent, who was extremely frustrated at the early stages of the movement, referred to biblical texts such as 'Guard your steps when you go to the house of God; to draw near to listen is better than the sacrifice offered by fools' (Ecc. 5: 1-2, (NRSV)), '... those who listen to me will be secure and will live at ease' (Pr. 1: 33), and '... work out your own salvation with fear and trembling' (Phil. 2: 12, (NRSV)). He then expressed his persepectives on the charismatic prayer experiences as follows:

When we saw the young people cackle like equines, cluck like hens, croak like frogs, twittering like birds, roar like lion or ox, bleat like sheep, roll like donkeys on the dusty or muddy floor, etc., in church in the presence of God, we were embarrassed and puzzled. The whole brawl and acclaim puzzled us to discern whether it was Christian worship or chanting of war songs, whether it was the movement of the Spirit of God or the spirit of devil, whether it was spirituality or insanity. Young women fall down on the ground and roll with bare body and laugh or weep out of control as demonic spirits do and behave like mindless animals in the presence of God. Their behaviour certainly indicates that they are out of their mind. After such uncontrolled movements, some remain unconscious to the extent they are carried out to the prayer rooms again to be prayed for. Shame isn't it? For the best of my knowledge, such practices belong to the demonic possessions, evil eye spirits, witchcraft activities and ancestral spirits. Besides this, if such are supposed to be Christian experiences, then they should the practices of apostasy Christians. Otherwise, to practise such things in the presence of God, in my view, is a consummated devil-directed audacity against God (TRSH 24-08-08).

The later traditionalist respondent went on to state that particularly at the early stages of the charismatic movement and their own early days of encounter with such experiences, the older members used to associate these experiences with demonic activities. Many older people were thoroughly dubious about whether these practices belong to Christian worship or local traditional religious rituals, because most of the movements they watch in the charismatic prayer sessions were comparable to the traditional African religious practices of the community. Thereby, they attempted to resist and get rid of the experiences particularly from the regular Sunday worship (TRSH 24-08-08). For charismatics, however, such experiences meant the presence of moving power of the Holy Spirit (CRZA 30-06-09 and CRTL 30-06-09). Thus, the charismatics attempt to adapt these chaotic experiences in regular Sunday

worship. Traditionalists, for their part, want to worship penitently in congregational silence and composure. These two contrasting views of worship caused tensions and disruptions with regard to traditional worship prayer and led the congregations into confrontations. This indicates how the charismatic movement has impacted on the traditional worship.

3. 4   Tensions in Traditional Worship Song and Music

In this section we will consider how the charismatic movement has impacted on traditional worship song. We will first consider the origin, development and nature of both traditional and charismatic worship songs. We will then consider the points of departure that have caused tensions in relation to the traditional worship song.

Traditional worship song

The SCS traditional liturgical hymn draws its roots from two different sources. The first source is a song book, called *Sebhat LeAmlak* which consists of two volumes and is written in Amharic. According to the MYS textbook on *Christian Worship and Liturgy,* the songs of the first volume were composed by the earliest missionaries of the nineteenth century. The textbook states that some of these songs were written as metrical paraphrases of passages of the Scriptures, while others were direct

translations of Swedish hymns. The melodies of these songs were patterned on the melodies of the missionaries' home traditions (MYS 2004: 185). The songs of the second volume were composed and compiled by Ethiopian nationals, but with melodies similar to the melodies of the songs of the first volume. According to the EECMY *Book of Liturgy and Worship,* these two volumes of songs have been regarded as part of the doctrinal elements and theological identity of the EECMY (EECMY 2008: 20).

Charismatics, for their part, criticized these songs as being irrelevant for contemporary worship. The charismatic respondents suggested three reasons for this. The first is that the difficulties of the Amharic language for uneducated members of the rural congregations. Therefore, these songs have not been in use in all of the rural congregations. Even in the urban congregations, most of the congregants cannot sing them because of the difficulties of the Amharic language and the melodies of the songs. The second is that, since the melodies of the songs are inherited from western churches, they are difficult to learn. There is no one from among the older generation who is well acquainted with the melodies of these songs and able to teach the younger generations. The third reason is that even if there is a possibility of learning the melodies of these songs, their melody is uninspiring. Therefore, concluded the respondents, these two volumes of songs do not fit the atmosphere of contemporary worship in any way (CRBG 18-08-08 and CRAG 28-07-09).

The second source of the traditional worship song was local oral song, which Fargher terms as 'antiphonal singing' (1988: 355) and Henning terms as 'responsorial' (2006: 4). This was a song particular to the evangelical churches of southern Ethiopia, mostly in the Kambata, Hadiya, Wolayta and Sidama regions. A traditionalist respondent explained the origin, development and vitality of this type of song as follows:

> The missionaries and some nationals, who followed them, preached the gospel to us. We believed in Jesus Christ and began to follow him. But when Italians invaded the country the missionaries were forced to leave the country. Indigenous preachers, who were visiting us as replacements to the missionaries, were forbidden freedom of movement by Italians. We were left alone, yet continued to meet up and worship on Sundays. Since we had no scripture, preachers and leaders among us, we were merely praying to God to lead, help and bless us. It was an occasion of absolute helplessness and hopelessness for the converts of the missionaries. It was on such a helpless and hopeless occasion that God revealed this type of song to some perceptive persons who circulated it throughout the region shortly afterwards. When we started singing this song, we were quite thrilled, comforted and encouraged. Our faith was renewed and strengthened. Thereafter it has been loved and esteemed in the region as a particular gift of God (TRAA: 14- 07-09).

A missionary researcher, who investigated the origin, development and significance of this type of song in the evangelization of the region, suggested that it was perceived as one of the first obvious fruits of the Holy Spirit in the region. According to his findings, this type of song was the gift of the Holy Spirit to the earliest Christians of the region that were suffering from not having the Bible, hymns,

teachers and preachers, and yet were still gathering Sunday after Sunday in order to worship. The missionary considered the song to have embodied an authentic meaning and quality of contextualized worship (Henning 2006: 4).

This song is led orally by a person assigned from the congregation whose voice fits it best. The assigned person comes to the platform and leads the singing from the front. The congregation follows the person by repeating the first directive word again and again. The leader animates and flavours the song by mixing it with some biblical texts and the life situation of the community. A traditionalist respondent explained his heart-felt esteem for this song, for example, in the following:

> This song has been the feature that has acquainted us with true Christian worship in a far easier way than the preached word. Through this song God spoke to our societies in the church, funerals, weddings, family worships, etc., When we sing this song, we feel as if we were drinking from a special stream which flows from the house of the Lord, because when the song reflects our personal situations, some people convulse in laughter; some dissolve with tears; some sing with their eyes shut and in personal reflection, and some sing with a smiling face and joy in agreement with the leader. It lifts the hearts and mind of the congregations in mid-air and gets them into a definite worship atmosphere. It is a priceless element in inspiring and stimulating worship. This song was a peculiar ingredient that enhances the splendour and grandeur of our worship. (TRAA: 14-07-09).

Nevertheless, this highly esteemed form of traditional song has disappeared from the current worship scene as a result of the impact of the charismatic movement. In fact, charismatics do not make any explicit objection to the use of this song in worship,

because they love and enjoy it. However, due to their biased attention for newly composed and highly contextual songs, charismatics have influenced congregations to relinquish this song, albeit unintentionally.

Songs of charismatic worship

The charismatic movement has significantly contributed to developments of new forms of worship through new songs, music, and dance throughout the world. For example, Allen suggests that the charismatic movement has produced a torrent of new hymns and songs of praise (1994: 148). Smail, Walker and Wright suggest that many churches, irrespective of their denominational or liturgical traditions, have begun to experience new forms of song which the Holy Spirit has restored to them through the charismatic movement (1995: 109 - 110). Similarly, Bridge and Phypers note that such new charismatic songs have made worship a living reality in many established churches where worship was previously formal. The charismatic style of songs set many established churches free from the eighteenth and ninetieth century music traditions and have given a contemporary immediacy which is considered most refreshing (1982: 134). Cartledge also notes that in the established churches, even some of the older hymns have been given a contemporary feel with the addition of new melodies and accompanying musical instruments. The mystical and contemporary style of charismatic singing is profoundly different to that of traditional worship singing (2006: 57-58; cf. Suurmond 1995: 93; Hummel 1996: 143). Christenson affirms that all these new singing experiences have been occurring in the

contemporary Lutheran churches in many parts of the world (1985: 129). This has certainly been the case for the worship life of the SCS since the impact of the charismatic movement.

In discussion concerning the reason why traditional oral song is relinquished, a traditionalist respondent reported that composing new songs in every local tribal language has become one of the major characteristics of the SCS charismatics. Three to five choirs have tended to be formed in each congregation. Each choir has its own uniform, poem, melody, and song. Many soloists have also emerged in many congregations. Both the choirs and soloists alike compose sweet melodious and devotional songs of praise, pledge, and prayer, in local tribal languages. The songs appropriately reflect the context of the congregations' spiritual and physical life situations. Therefore they easily capture the attention of the audiences. Several of the songs, from both soloists and choirs, have been released on cassette, taught to the congregations, and have become part of the worship. Thus, the use of these songs influenced congregations to relinquish the traditional oral song (TRAA 14-07-09).

The traditionalist respondents viewed the significance of the charismatic songs positively. They stated that the charismatic type of songs are quite situational and contextual, and that they touch every aspect of public life. Since the songs are composed in local tribal languages, people do not need to be literate in order to memorise them. Their melodies also are easy to memorise and suit congregational singing. Therefore, the respondents noted, the older and illiterate people who had

never previously experienced such participation in worship have been taught and encouraged to sing these songs, and have enjoyed doing so. The traditionalist respondents acknowledged that the charismatic type of songs play a significant role in giving a contextual meaning to the gospel message, and in encouraging the participation of congregations in worship. They stated how the charismatic songs have become a real contextualization and indigenization of evangelism. They concluded that there has not been any explicit conflict in relation to the charismatic form of songs (TRSH 24-08-08 and TRAA 14-07-09). The charismatics, however, have adapted not only a new type of song, but also a new range of musical instruments to accompany their songs. Tensions related to song and music have their roots in these musical instruments.

Musical instruments

Musical instruments such as accordions, guitars and keyboards (in urban churches) are common in SCS congregations. However, since the impact of the charismatic movement, charismatics have also adapted some local traditional musical instruments such as *tambur* (small drums), *kebero* (big drums), *imbilta* (pipe), *washint* (flute) and *tsenasel* (cymbals) in addition to those electronic instruments. From these traditional instruments, the use of small and big drums has been intensely criticized and rejected by older people because of their role in African traditional religious rituals, dances and in the dances of witchcraft bands.

According to the traditionalist respondents, in Kambata and Hadiya, the two dominant tribes of the SCS' ministry boundaries, small and big drums were used only by non-believing societies and witchdoctors. The small drum which is locally called *tambur* had three major traditional functions. First, traditional exorcists use the small drum to exorcise demons and demonic spirits. When demonic spirits possess people from non-Christian societies, the possessed are taken to traditional exorcists. The exorcists shave the hair of the possessed, sprinkle some ash on their head, clothe them with particular clothes related to the act of exorcism, and then conduct exorcism by beating small drums and dancing until the spirit is exorcised. Second, witchdoctors use the small drum for their magical ritual dances that precede their empowerment for witchcraft activities. The bands of the witchdoctor dance by drumming for a certain number of hours before the power of the witch haunts the person and starts to perform its concerns. The respondents stated that traditionally it has been recognized that the small drum was the best instrument to animate the witchcraft sessions, to enhance the atmosphere, and to inspire the witch spirit to manifest. The big drum was also used by the bands of witchdoctors, but to a lesser degree than the small drum. Third, the small drum was traditionally associated with different kinds of dances in relation to Satanism. According to the traditionalists, the young people of non-Christian societies use it to perform the best known ritual dance locally called *Hiyo or Huwaye*. Usually this dance is held at night and lasts throughout the night. The dancers get together from different corners of society and spend nights dancing outside in the field. The respondents stated that during the course of the dance, dancers stand in pairs, man and woman, face to face, and dance

with their head, neck, shoulders and chest, moving all the body parts above their waist by shaking and bending with the rhythm of the drum. The respondents stated that it was traditionally believed that it was mostly from those dancers that demonic spirits and evil eye spirits began to possess people. The reason for this, the respondents noted, was that 'Tenka' the principal demonic spirit of the dance, usually requires much respect and obedience from its clients. When Tenka feels he has not been paid due respect from his worshippers clients, he possesses and afflicts the dancers. Thus, the small drum is the most powerful and meaningful musical instrument that attracts and inspires both Tenka and his dancers, and empowers and enhances the rituals. The respondents asserted that Tenka is supposed to have told people that tambur is his 'perfect possession forever' (TRSB: 25-08-08 and TRHA: 23-08-08).

The traditionalists also described how the big drum, which is locally called *kebero,* is an instrument with a profoundly loud sound that was used by non-Christian societies in mourning ceremonies. When people from non-Christian societies die, the families of the dead perform mourning rituals by beating the big drum from the moment of the person's death until burial; this usually lasts for three to four days. The band conducts the ritual wearing a special uniform like a cloak made from the skin of gureza monkeys or tiger, putting a feather of a special kind of bird in their hair, carrying spears in their hands, they beat the big drum. The band conducts the ritual by repeating a directive word of the ritual d*oyuko* which means 'He/she is no more ... He/she and his/her concerns are collapsed forever', and by moving back and forth

with the rhythm of the funeral chant. If the dead person is a man, said the respondents, then the dance involves horse riding, special funeral chants, a women's dirge group and shooting guns in order to animate the ritual. The band narrates the whole eulogy of the dead from birth to death, such as the social status of his/her family/tribe/clan as well as the social standing and bravery of the deceased. In this way, the band pays due tribute to the deceased and finally commends him/her to his/her dead ancestors in burial. The big drum, thus, is the principal musical instrument that empowers the band as well as animating and enhancing the funeral ritual (TRGB 09-08-08 and TRSB 25-08-08).

The traditionalists asserted that many of the older people of the congregations had been active participants in these traditional rituals before their conversion to Christianity. The role and significance of these musical instruments in traditional religious and non-Christian people's rituals was their recent recollection. Many of them still assume that these instruments are heathen, and are illicit or even taboo in Christian worship. The respondents stated that when they saw these instruments being beaten in worship services, and watched young people making different kinds of physical and vocal emotional movements in line with the rhythms of the instruments, they were embarrassed. They were also confused about how these satanic instruments could be used in Christian worship. They stated that they were concerned that the door may be opened for Satan through the rhythms of these instruments and that he may affect the church. On account of such concerns, the traditionalists strongly objected to the use of these instruments in worship service.

They stated that some of them had appealed to the church either to get rid of these instruments from the worship scene or to allow the older people to leave the church. In some congregations, the older people, ministers and eldership were united and tried to get rid of these instruments from regular Sunday worship in particular (TRGB 09-08-08 and TRSB 25-08-08). Nevertheless, charismatics insisted that these instruments were divinely recognized and approved parts of true worship and, therefore, that they should be valued and realized in Christian worship.

Charismatic respondents referred to biblical passages such as Ex. 15: 19 - 21; 1 Sa. 18: 6; 2 Sa. 6: 5; and Ps. 28: 2, 119: 48, 149, 150, and suggested that these instruments have theological and biblical grounds: the sense of excitement and joy in worship with such kinds of instruments is sound theologically and biblically. Therefore, any complaints, criticisms and confusions in relation to the use of these instruments in worship are irrational. Associating these instruments with a satanic role, as they noted, is also improbable, because in traditional rituals the instruments were not the main targets of Satan, rather it was the people who were governed as his possession and served his interests through these instruments. Satan did not demand his clients to offer selected musical instruments, as the respondents learned from tradition, but their expensive possessions including their male children. After all it was not Satan who produced these instruments, but the people who served his interests. Therefore, as it is possible to redeem those people from serving Satan's interest, it is also possible to redeem the instruments from his service. Moreover, charismatics insisted, these instruments are local, cultural, easy to access, sweet in melody and suitable for animating worship. They asked the question: since such

kinds of magnificent local instruments are available, why should the church want to invest a huge amount of money in purchasing expensive foreign technological musical instruments? This, in their view, is a potential waste of money as well as time. They insisted that the music of the church should be rooted in local cultural and contextual instruments, which are easy to access, cheaper to purchase, melodious and have the potential to animate and enhance worship. However, they concluded, songs and accompanying instruments should be handled and used in a manner that maintains the spirit of corporate worship by considering the joy and feeling of an entire assembly. They added that in corporate worship neither song nor musical instrument should be used in a way in which it meets the need of particular group, but it should be used in such a way as it edifies each participant in worship (CRAG 13-08-08 and CRTK 23-07-09). Thus, these two different perceptions, of traditionalists and charismatics, are evidence of tensions and confusion in relation to the songs and musical instruments. Despite the evidence of such cultural barriers, these traditional musical instruments have been resurrected and used in worship, including regular Sunday worship, as a result of the impact of the charismatic movement.

3. 5 Tensions in the Traditional Worship Sermon

In this section we will consider the impact of the charismatic movement on the traditional sermon. We will first consider the theological and biblical basis, historical development and nature of the traditional sermon. Then, we will briefly consider the nature of the charismatic sermon. Finally, we will consider the practical ways in which the charismatic movement has impacted on the traditional sermon.

The nature of the traditional worship sermon

As an adherent of Lutheran theology and practice, the SCS traditional worship sermon draws its roots from Lutheran belief and teaching on the Scriptures. Lutheran belief and teaching about Scripture in turn draws its roots from two historic developments. The first is apostolic teaching concerning the authority and authenticity of Scripture. This has been developed mainly from three important New Testament texts. The first is 2 Tim. 3: 16 - 17 which says, 'All Scripture is inspired by God' (NRSV). The text further asserts that Scripture, as the breathed Word of God, is useful for teaching, rebuking, correcting and training in righteousness so that the people of God may be equipped for every good moral work. The second important text is Heb. 4: 12, which says, 'Indeed the Word of God is living and

active, sharper than any two-edged sword, piercing until it divides soul form spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart' (NRSV). This demonstrates, for Lutherans, the power of Scripture to effect a spiritual transformation in the lives of those who listen to it. The third important text is Eph. 6: 17, which says, '... the sword of the Spirit ... is the Word of God' (NRSV), which in turn connects, for Lutherans, the work of the Holy Spirit to the work of the Word (see section 4.1). These apostolic teachings, for Lutherans, are the basis of the doctrine of *Sola Scriptura* or the *sufficiency of Scripture*. Thereby Lutherans give a dominant position to preaching and hearing the Scriptures, and assert that the whole life and breath of the church is in the preached Word of God (Althaus 1966: 289).

The second historic development traces back to the sixteenth century Reformation teaching of *Sola Scriptura*. According to the confessional statements, Lutherans believe and profess that Scripture is the divine-breathed eternal truth, inerrant and infallible Word of God (LC Part IV: 57; FCE VII: 13), and employs the power of God which establishes articles of true faith and doctrine (SA II: 15). Scripture, for Lutherans, is the only judge, rule, and norm of true faith and doctrine according to which all doctrines, teachings and practices must be understood and judged as good or evil and right or wrong (FCE I: 1, 2, 7). It is the only source of true faith and teaching according to which all religious teachers, their teachings and practices are to be evaluated and judged (FCSD II: 3). The Word of God is the voice that comes directly from heaven to comfort, strengthen, console the conscience, quicken absolution and give new life (Ap XII: 39, 40). God is present with his grace in the preached word in order to offer grace, create faith, give repentance in the hearts of

the hearers and to draw them to him (FCSD II: 50). Thus, proclamation of the Word

has been regarded, by Lutherans, as the chief aspect of the worship of God and chief

part of the purpose of sacraments (Ap IV: 42; XXIV: 34 - 5), and even links to the

sacrifice of the New Testament which sprinkles believers with the blood of Christ

and makes them alive in him (Ap XXIV: 30, 38). The proclamation and hearing of

the gospel should, therefore, always be done with zeal and honour. If preaching and

hearing of the gospel is done only out of habit, and not out of a fresh zeal, then this,

for Lutherans, is equal to sinning against the Third Commandment (LC I: 95 - 8).

Thus, as an adherent to the Lutheran theological tradition, the EECMY and all its

units assume this position and profess *Sola Scriptura* as a major statement of faith

and doctrine (EECMY Constitution article II). Accordingly, it has been assumed, by

the EECMY, that the sermon should be a direct translation of God's Word into the

heart of his people, and preachers should prepare themselves by reading and praying

in order to present a good and penetrating sermon (MYS 2004: 164).

The SCS traditional sermon

The SCS traditional sermon follows the lectionary method. As an adherent of the

Lutheran theology of worship, the EECMY traditional sermon follows the lectionary

method - a pre-arranged set of texts, for any given regular Sunday worship. These

usually contain three texts: one from the Old Testament, one from the Gospels and

one from the apostolic epistles. In the EECMY this method has been seen to have

three major advantages: firstly it maintains the tradition designed by the reformers for evangelical churches to read the whole Bible, instead of repeating certain parts of the Bible by following the preachers' subjective selection of texts; secondly the same themes and passages are read and preached on in all congregations of the church at the same time throughout the country (MYS 2004: 205 - 6); and thirdly the method enables congregations to cover the whole Bible in a four year period (EECMY 2008: 23). The EECMY's lectionary, which the SCS uses for its sermons, usually follows the church calendar, which in turn follows the Ethiopian custom of naming each year after the evangelists; Mathew, Mark, Luke and John (MYS 2004: 205 - 6). According to the selection guide, in each of these years, the selection of the text is based on the festival half of the year and non-festival half of the year. The festival half of the year includes seasons such as Advent, Christmas, Epiphany, Lent, Easter, and Pentecost. The selection of texts for these seasons has supposedly been in the light of what God has done for us through the mysteries of incarnation, crucifixion, resurrection, ascension and Pentecost. The guide states that the non-festival half of the year contains Sundays which come between Pentecost and Advent. The selection of texts for the non-festival half of the year is supposed to be based on the human response to God's love and works done during the festival seasons. The guide document states that following the festival half and non-festival half of each year provides the church with a sound solution to the problem of choosing the appropriate texts for regular Sunday worship services throughout a given year (EECMY 1993: 3 - 5). Thus, the SCS regular Sunday worship sermon follows this general principle which draws its root from the lectionary method.

According to the traditionalist respondents, sermons are expected to be taken from the lectionary, principally the gospel. Besides the lectionary method, sometimes topical sermons can be presented on a particular subject of current concern, and sometimes a certain book or passage of the Bible is chosen and presented in Bible study form, either by the same or a different preacher in consecutive Sunday worship services. Having been systematized into such a passage selection tradition, traditional sermons never leave room for an individual's subjective choice of text. The traditional sermon, for traditionalists, is expected to be expository, and properly to consider the objective and original meaning of a given passage, and explain what the given passage meant in the context of the first recipients, in order then to address and apply the passage in the context of the current audiences. The sermon is to be, at least in principle, precise, theologically reflective, contextually applied, moving and penetrating to the hearts of the congregations. The preachers are also expected to choose one of the readings for a given worship service, and to consider this general principle during the course of sermon preparation. However, said the respondents, in practice the actual presentations do not always coincide with the principle, because the sermon presentations always depend on the intellectual capacity, spiritual inspiration and general context of the preachers. The ordained in particular make an effort to engage with doctrinal and hermeneutical accuracy as much as possible, rather than animating the sermons with illustrations, allegories and bringing the house down in laughter (TRAA 14-07-09 and TRGK 30-07-09).

Charismatics, however, have criticized such traditional sermons in many different ways, of which we consider the principal two here. Firstly, they complain that traditional sermons as well as preachers are constrained and restricted by the lectionary rule. Using the lectionary method, in their view, prevents the church from receiving an appropriate text from the Holy Spirit in the context of the given worship service. They stated that God may want to give to his people an appropriate message in a certain time and context through an appropriate text. If this is to be the case, charismatics ask, how can it be that God gives the appropriate text if the church does not pray to God in order to receive it. If the church expects God to speak through the text it has fixed, then is it not the church which is guiding God in its choice instead of letting itself be guided by God? If so, then for how long can the church guide God and for how long can God execute the church's purpose? Therefore, in the charismatics' view, the church must vigorously pray to God and expect him to reveal his choice, rather than expecting him to execute its choice. Secondly, charismatics criticized the traditional sermons for being dull and ceremonial orations, simply done in order to fulfil the liturgical obligation, instead of fostering the word of God. Such sermons, for charismatics, are not illuminated and energized by the Holy Spirit and powerfully presented in the sense that God speaks through them. Charismatics paralleled such sermons with barren soil, by which they mean that the tradional sermons are not profitable. The charismatics complained that in such kinds of obligatory sermons the deeply felt spiritual hunger of the congregations has not been duly addressed, and their desire to hear the Word of God remains unmet (CRAG: 13-08-08 and CRBG 18-08-08).

Charismatic sermons

Charismatic sermons are often primarily devotional and spiritual. For instance, Logan comments that charismatics interpret Scripture in the light of their subjective experiences, instead of interpreting their subjective experiences in the light of Scripture (1975: 36). Fee comments that pentecostal and charismatic hermeneutics tend to exegete their experience rather than the historic and didactic aspects of the text. Their experience precedes their hermeneutics which claims to take texts literally and pragmatically: instead they allegorize, spiritualize and devotionalize (1976: 119 – 22 cf. Cox 2006: 19). Suurmond adds to this by commenting that in charismatic preaching there is plenty of spiritualizing and devotionalizing a text which is accompanied by reacting with approval in applause, exclamations, laughter, laments, praise in glossolalic sounds, dance, prophecy and testimonies as expressions of the moving of the Holy Spirit (1995: 23). These observations indeed correspond to the SCS charismatic sermons. The SCS charismatic sermon does not appear to consider the historical, doctrinal and contextual meaning of the text as a matter of concern.

In discussion concerning the nature of the charismatic sermon, charismatic respondents reported that they emphasize the prophetic aspect of preaching. Reading literature in order to prepare a historically and contextually expounded sermon, in their view, is considered to be a lack of confidence in the Holy Spirit and a lack of

the experience of the power of prayer. They emphasize impromptu methods of presentation which they regard to be the best prophetic way of sermon presentation. They emphasize holding repeated fasting and prayer in order to receive both power and a powerful word from the Holy Spirit so as to speak as prophets did without having any note in hand. The respondents asserted the significance of holding consecutive extended prayers and expecting the coming of the Holy Spirit upon them to give them an appropriate text in the context of a given worship. They referred to Jesus' sermon on the mount (Mt. 5 - 7) and Peter's sermon on the Pentecost (Acts 2: 14 - 36) as model prophetic sermons which, they think, had been presented without any prior preparation, but by the illumination of the Holy Spirit. In order to justify this perception, the respondents cite and apply to this context the words of Jesus from Mt. 10: 19 - 20; Lk. 12: 11 - 12, '... do not worry about how you are to speak or what you are to say; for the Holy Spirit will teach you at that very hour what you ought to say" (NRSV). They assume that such sermon presentation enables the congregations to hear directly from God rather than letting them hear what the preachers think the congregations need to hear (CRAA 12-07-08 and CRTK 23-07-09).

Non-partisan respondents also described how they have observed the nature of the charismatic sermon. They reported that when the charismatics are due to preach, they undertake repeated and extended fasting and prayer times, instead of preparing a sermon by reading and taking notes. They then go to the preaching session. When it is time to present the sermon, non-partisans observed, the charismatics would go to the pulpit, and ask the congregants to stand and pray together. They then persuade the

congregants to ask the Holy Spirit to fall upon the preacher, to reveal an appropriate text and speak to them through the text, using the preacher as his mouthpiece. When the prayer is over, said the respondents, the preacher announces that the Holy Spirit has revealed to him/her a certain text into his/her mind during the course of prayer and then reads the claimed text. Congregants then respond with ululations, hand clapping, Amens, Halleluiahs, and the likes for the revelation, despite not knowing objectively whether the Holy Spirit has truly revealed the text or not. The respondents stated their own surprise about how the charismatics alleged confidently that the Holy Spirit is faithful, because he always reveals an appropriate text, to the charismatics, during both the course of prayer that precedes the sermon and in the context of the worship (NPRAA 17-07-09 and NPRTW 30-07-09).

Non-partisan respondents continued to describe how such experiences usually provide the preachers with a couple of different experiences. First, such experiences provide the charismatic preachers with the opportunity to persuade congregations that they were not listening to the preacher but to the Holy Spirit, because it was the Holy Spirit who has both revealed the text and spoken to them through the mouth and words of the preacher. With such persuasions the preacher draws the attention of the entire congregation and keeps them awake and attentive until the end of the sermon. Second, since the sermon is claimed to be being delivered by the Holy Spirit, the expectation of manifestations is remarkably high. The respondents stated that charismatic sermons are unmethodical and unorganized, but that the preachers make every possible effort they can in order to keep the sermon stimulating and foster a worship atmosphere. This effort includes involving congregations in the sermon, in

which they open up the session for playful interaction between the preacher and the congregations in the form of question and answer. The interactions, the respondents observed, most often focus on the current spiritual and physical life situations of the congregations. Such interactions are accompanied with spontaneous responses such as 'Amen', 'Halleluiah', 'Praise the Lord', 'Jesus is the Lord', 'Oh, Yes', etc., and by physical enactments such as the raising, waving and throwing up of hands, standing up and moving around. The preachers intentionally offer opportunities for congregations to react with approval in applause, laughter, exclamation and laments. These interactions are assumed to be spiritually inspiring, emotionally touching and mobilizing of congregations. The respondents said that since most of the congregations are uneducated, the presentation of theologically and historically expounded and doctrinally or hermeneutically correct sermons is not their concern. What matters for them is to listen to a sermon which appropriately reflects on their situation at hand, touches them emotionally and gives them some relief. The respondents concluded that these interactive and participatory sermons have been favoured for being given by the Holy Spirit and presented through the Spirit-filled preacher (NPRAA 17-07-09 and NPRTW 30-07-09).

The traditionalist respondents, however, have complained about such sermons for being overly rhetorical and prepared merely to lift the hearts of the congregations. The sermons are full of hopes and promises that suggest that something would appear 'from out of the blue' at that very moment. Charismatic sermons, from the traditionalists' point of view, merely flame up emotion and inspiration, as a fire lights up in the dry bush, but disappears immediately. Such sermons, for them, are aimless

and goalless, because the preachers speak randomly without properly planning what to say and what to achieve. Traditionalists termed these sermons to be similar to the clouds without a drop of rain mentioned in Pro. 28: 14 and the waterless springs driven by dry wind mentioned in 2 Pt. 2: 17 - 19. By this, the traditionalists mean that charismatic sermons do not provide anything tangible for those who want to grasp them (TRGG 26-07-09 and TRGK 30-07-09).

As we considered previously (see section 3.2) traditional sermons do not entail any playful interactions between the preacher and the audiences. During the course of traditional sermon presentations, congregations simply sit in silence with folded hands and listen to the speaker. The traditional sermon presentations make an effort to engage with doctrinal and hermeneutical accuracy as much as possible, rather than animating the sermon with illustrations, allegories and laughter (see section 3.2). Contrary to this, charismatic sermons involve the audiences in any way possible in order to express their joys and laughter as well as their laments in words and actions. Through the interactive play between the preacher and congregations, the charismatic sermon enables people to speak out their feelings. This has inspired, moved and attracted congregations. The traditionalists, for their part, exert themselves to maintain the traditional liturgical way of preaching. These diverse views have resulted in remarkable tensions in relation to sermons and have impacted the traditional Lutheran method of the use of the lectionary.

Chapter Four

Some of the Perceived Root Causes of the SCS Worship Tensions in Reaction to the Charismatic Movement

In the previous chapter, I described the impact of the charismatic movement in the SCS since 1991, identifying numerous shifts and tensions in church practices. This chapter *analyses* some observable features which appear to play a role as the root causes of SCS worship tensions. The analysis involves some major questions such as: What causes the SCS worship tensions? Are there any visible theological, sociological and contextual features that the SCS worship tensions seem to be pointing to? In an attempt to answer such questions, charismatics assume that the Holy Spirit is working through charismatic manifestations and that these manifestations have been clashing with traditional conservative worship values. Traditionalists, however, assume that it is young people's enthusiasm and over emotionalism that has caused such worship tensions and disruptions. Non-partisan respondents, by contrast, suggested a number of social, religious and contextual features which seem to be the root causes of SCS worship tensions. As it will be difficult to present all of those features in detail in this thesis, I will select only three key features which were identified in my fieldwork as the most clearly visible and tangibly influential root causes of the SCS worship tensions. The first of the features is the influence of the Lutheran pneumatological tradition. The second is the form,

content and context of traditional Lutheran worship in line with the authentic spiritual hunger of contemporary congregations. The third feature is the influence of contemporary world-wide cultural changes. I will first analyse the historical nature of each key feature and then try to point out the particular role of that feature in causing and enforcing SCS worship tensions.

4. 1 The Influence of Lutheran Pneumatology

In this section I will analyse the historical development and nature of Lutheran pneumatology, particularly the Lutheran churches' teaching about the gifts and activities of the Holy Spirit on which the SCS has been founded, and then indicate how the influence of this pneumatological tradition has played a particular role in causing and enforcing SCS worship tensions. This will be carried out by reviewing the Lutheran Confessional Statements (LCS) and some of the major theological writings of Lutheran scholars, including Luther's biblical commentaries. The LCS are compiled in the Book of Concord (BC) with its ten texts: the three ancient Ecumenical Creeds, the Augsburg Confession (AC), Apology (Ap), Smalcald Articles (SA), Treatise, Small Catechism (SC), Large Catechism (LC), and Formula of Concord (FC), which contains Epitome (FCE) and Solid Declaration (FCSD). These confessional statements contain all the basic theological, doctrinal and liturgical teachings of the Lutheran Churches.

When investigated through the LCS and other major Lutheran theological writings, Lutheran pneumatological development draws its roots from two distinct historical pneumatological developments. The first is the formation of the Trinitarian doctrine of the early church which emphasizes the essence of the Holy Spirit. This development draws its roots from the second ecumenical council of the early church which was held in Constantinople in 381 in order to resolve the Trinitarian controversy, and issued the Athanasian Creed as the church's lasting Trinitarian doctrine. The LCS indicate that Lutheran pneumatology is in essence the same as the pneumatology of the Universal Church based on the Trinity, Scripture and the three ancient Ecumenical Creeds: Apostolic, Nicene and Athanasian. Article I of the confessional statements acknowledges that the Holy Spirit is the true, eternal and almighty God, equal in power and authority to the Father and the Son, of one essence, and worshipped and glorified together with the Father and the Son. The articles express that God is one God in three persons, in which each person is the entire deity and no person exists as the deity without the other two. The one-ness and three-ness are equal, because the one-ness is at the same time the three-ness of the three distinct divine persons. These three persons in one Godhead cannot be distinguished from each other by anything other than their respective relationships to one another as Father, Son and Holy Spirit (AC I; Ap I; SA I: 1- 3).

The second pneumatological development draws its roots from the teaching of the sixteenth century Reformers. This development emphasizes the activities of the Holy

Spirit in the church as well as in an individual believer's life. This pneumatological development draws its roots from two distinct issues of the Reformation period: the first is the reformers' teaching, which emphasized that Scripture is the supreme authority and office of the gifts and activities of the Holy Spirit; and the second is the controversial exchange between magisterial and radical reformers on matters of the gifts and activities of the Holy Spirit both in the church and in the life of individual believers (see section 2.4).

McGrath argues that Luther was regarded as a popular charismatic reformer, because his reform programme emphasized the exclusiveness and authority of Scripture; marked the revival and reappearance of the theology of forgiveness of sin and justification by faith; and opened the way for a new social and religious order in Europe. However, his reform programme was also criticized for being much more conservative and obstinate, and met with considerably less success than expected (1999: 117 - 8, 152 - 3). MacCulloch argues that Luther was often criticized for being more conservative than any other major reformers (2003: 144). Brecht points out, as noted previously, that Luther's conservative attitude to reform disappointed some of his colleagues and caused the birth of the radical reformers and their separation from magisterial reformers (1994: 256 - 258). Lindberg points out that the radicals criticized Luther for blocking the works and gifts of the Holy Spirit by emphasizing only the dead letter of Scripture and by elevating the sacraments. Against the teaching of Luther, notes Lindberg, the radicals emphasized that faith should be experienced through hearing an inward voice of God, i.e. the voice of God that speaks directly into the heart of his people through the Holy Spirit. Lindberg goes on

to state that the radicals emphasized that external acts of worship are nothing, and that the true word of God is not the written Word, but the experience of the Spirit through the inner voice. The radicals asserted that believers must experience the gifts of new revelations through dreams, visions, prophecy and the inner light of the Holy Spirit through direct communication with God and illumination of the Holy Spirit, not through reading Scripture (Lindberg 1983: 61 - 62, 83, 104). The LCS also indicates that radicals believed and advocated that God illuminates, converts, saves, justifies and draws people to himself through the Holy Spirit without any external means (FCE II: 13, 80; FCSD II: 4), and that they insisted on charismatic renewal experiences through continuous personal communication with God and experience of his inner voice through the Holy Spirit (LC IV: 61; Ap XII: 5; XIII: 13). Thus, the magisterial reformers' reaction against the belief and teaching of the radical reformers about the gifts and activities of the Holy Spirit shaped Lutheran pneumatology, particularly towards the charismatic worship as well as the experiences of manifestations.

LCS indicate that the magisterial reformers, Luther and Calvin in particular, criticized the radicals as a sect with false teaching who call upon the name of the Lord as a cover for their devilish teaching and practice (LC III: 47); and saw them as wicked fanatical robbers who bring error and schism into the church (Ap XXI: 43; AC IX: 2; FCSD VII: 29); and as arrogant spiritualists who twist the Scriptures according to their enthusiastic pleasure (SA III: viii). Luther in particular equated the radicals with Satan and the serpent that made enthusiasts of Adam and Eve and led

135

them from the Word of God to enthusiastic spiritualization and temptation. The radicals' spiritual enthusiasm, in Luther's view, was a passion instilled in humankind by the devil and is the source of heresy and temptation (SA III: viii). His biblical commentaries also affirm that Luther condemned the radicals for being false prophets, led by a satanic spirit, the instruments through which Satan attacks the gospel (LW Vol. 19: 118 - 125; Vol. 40: 110, 142 - 6). Brecht adds to this by suggesting that Luther identified the radicals as the instruments of the devil that sow his evil seeds of false teachings and practices: the seeds which externally appear impressive and attractive, but lead their practitioners astray. Luther understood, as Brecht notes, that the practices of the radicals were not only heretical, but were also criminal offenses. Therefore, the radicals should, in Luther's view, be imprisoned, expelled from the country and even executed (1993: 37 - 39). Such harsh condemnation and reactions against the charismatic practices of the radical reformers appear to have been a driving force behind Luther's reflections on his deeper pneumatology. This pneumatological stance is expressly reflected in his theological works: i.e. biblical commentaries and the confessional statements.

As described earlier (see section 2.4) both Luther and Calvin held a cessationist view towards miraculous and revelational charismata. This can be substantiated through their biblical interpretations and other writings. For example, in his commentary on Isa. 35: 5 - 6 "... the eyes of the blind shall be opened ... the ears of the deaf unstopped ... the lame shall leap; ... the tongue of the speechless shall sing for joy" (NRSV), Luther commented that such signs and miracles were necessary only as

witness to the Jews who ought to recognize the gospel of Jesus Christ. Since the gospel has spread and is known to all the world, such signs and miracles are no longer needed in Christian ministry as in the time of apostles and, therefore, they belong to the past (LW vol. 16: 302). In his commentary on Mk. 16: 17 - 18, according to Froehlich, Luther commented that where there is a Christian, the power of Christ is present to do signs and wonders, because a Christian owns equal power with Christ. Nevertheless, such miracles, in Luther's view, often serve the desires of the devil instead of serving the purposes of the gospel (Froehlich 1978: 151, 154). In the commentary on Jn. 14: 12 '... the one who believes in me will also do the works that I do and, in fact, will do greater works than these ...' (NRSV), Luther stated that in the early Christian experience God caused visible miraculous manifestations in order to foster faith in the gospel, but when this was no longer necessary, God stopped those miraculous manifestations. He asserted that God no longer wanted to defeat the works of the devil through the might of signs, miracles, and wonders as he had done during Jesus' ministry, but by gospel proclamation, obedience, humility and submission (LW vol. 24: 79, 192). Similarly Calvin commented that in the early church charismatic gifts were dispensed when the apostles laid their hands on people and prayed for them. He claimed that such experiences had ceased with the end of the time and ministry of the apostles. Calvin asserted the experience of such gifts indeed lasted only short period of time: i.e. only during the period of the apostles. When God ceased the charismatic manifestations from the church, said Calvin, he preserved the magnificence of preaching the gospel of the kingdom of God (Calvin 1960: 1454).

Luther's writings further indicate his consistent declaration that, since there are no new revelations, the Holy Spirit does not speak or act outside the Word. The whole activity of the Holy Spirit, for Luther, remains dependent on the Word. He advised his adherents not to delude themselves by imagining that God speaks to his people in any immediate way without the preached Word. The Holy Spirit kindles in the believers' heart only the preached Word, and brings or speaks nothing besides that Word. Claiming any personal communication with and immediate response from the Holy Spirit, according to Luther, is a product of the fanciful imagination of enthusiastic sectarians. Therefore, when believers pray for the gifts of the Holy Spirit, they must pray only in terms of accompanying and kindling the preached Word in their hearts, because the Word is the only unconditional means to access the gifts and activities of the Holy Spirit, and the Holy Spirit is given to no one and does nothing without the Word (LW vol. 14: 62, cf. Luther 2004: 141 - 2). In Luther's perception, God has determined to give the invisible gifts of the Holy Spirit to no one without the visible instruments: the Word and sacraments (LW vol. 40: 146). Thus, any worship experience that intends to hold any teaching and experience apart from Christ alone and Scripture alone, in Luther's view, is to be considered as the invention of the devil and the activity of sectarians inspired by Satanic spirits (LW Vol. 21: 55). Calvin also acknowledged that anyone who wants to know who the Holy Spirit is and what he does, and who wants to benefit from his activities, must read and listen to Scripture. God has joined his written Word and his Spirit in a peculiar mutual bond. Calvin insists that it is only through the written Word of God that believers can recognize the

image, nature and activities of the Holy Spirit, and can benefit from his power, gifts and activities. Any claim of receiving the power and gifts of the Holy Spirit apart from the written Word of God, according to Calvin, should be considered as a vanity and lies. It is only when the written Word of God is given a proper honour and value that the Holy Spirit exercises his power and gifts. Working only through the word of Scripture, Calvin concludes, does not cause any affront to essence and personality of the Holy Spirit (Calvin 1960: 93 - 5). This pneumatological stance of the magisterial reformers is reflected in the Lutheran confessional statements.

The LCS also indicate that Lutheran pneumatology emphasizes the external means of the Word and sacraments for the gifts and activities of the Holy Spirit. LCS state that the Holy Spirit works only in, with and through these external instruments (FCSD II: 52, 65, 71; Ap XXIV: 70), because all the significance and function of the signs, wonders and miracles are replaced by them and preserved in them (Ap XIII: 20, 21). According to the LCS, the Holy Spirit is present only to assist the preached Word and to help people in the course of conversion as an effect of the power of the preached Word (FCE II: 4, 5). The Word is the office, work and ministry of the Holy Spirit (FCSD II: 56; XI: 29). He who has the Word, from Luther's perspective, has everything from God, because the Word contains and conveys the whole being of the triune God (Althaus 1966: 350, 353). Therefore, only the ministry of the Word should be extolled with every possible praise along with God's name, taught in its purity, cherished and treasured and given the highest possible praise in the church as

well as in an individual believer's life (Ap XIII: 13; LC III: 47; Ap IV: 73). LCS indicate that Lutheran believers were advised to hold the conviction that God does not deal with his people and gives no one his Spirit except through external instruments, and that whatever is attributed to the Holy Spirit apart from the external instruments should be treated as of the devil (SA III: viii).

The LCS assert that the chief purpose of Christian faith, worship and gospel proclamation is to teach people only what they need to know about the saving work of Christ, the forgiveness of sins, and the justifying grace of God through faith in Christ, which should be appropriated by the help of the Holy Spirit (AC XXIV: 3; Ap IV: 292 - 3). The explanation of the article of justification by faith asserts that the theology of the cross and the doctrine of justification by faith, for Lutherans, strictly objects to any kind of human effort in any form in order to achieve or vivify one's salvation (SA II: 5). Hence, the LCS clearly affirm that the Lutheran theological tradition does not assume the receiving of the charismatic gifts of the Holy Spirit as a necessary part of faith practices. Rather, the confessional statements strongly suggest that one should avoid such practices (SA III: viii). The Lutheran theology of worship draws its root from such a theological and pneumatological tradition. This is the tradition upon which the SCS was founded, adheres to and exerts to its practical end.

Thus, these two basic theological sources, Luther's biblical interpretations and the LCS, continue to this day to influence Lutheran pneumatology, and avoid any

inclination and appeal to divine intervention through the gifts of the Holy Spirit. The confessional statements have been regarded as the foundational source for the teaching and practice of faith in Lutheran churches (FCSD II: 4 - 5). It has been asserted that any worship insight, for Lutherans, must draw its roots form the confessional statements (Brauer 2005: 29). Gassmann and Hendrix suggest that the LCS have been regarded as a signpost or a compass which provides a map for any theological, doctrinal and liturgical works, and that they became the authoritative guides, norms and rules of faith, worship and gospel proclamation, acting as a tool for decision making on any given faith teaching and practice. They have been given a central place as essential elements of and criteria for the Lutheran theology and practice. Lutheran preachers and teachers were, as Gassmann and Hendrix observed, supposed to teach and practice in accordance with these statements as well as weigh and judge any teaching and practice in the light of them (1999: 33 - 7, 180 - 2). Thus, any kind of faith teaching and practice, which might include a charismatic experience, which is not clearly stated in these confessional statements and which appears to be contrary to the teaching of the statements, would be considered heretical and duly reacted against (FCSD XII: 6 - 9). These confessional foundations influenced Lutheran churches and made them closed towards a charismatic aspect of worship. The SCS traditionalists' resistance and reaction to the charismatic worship draws it roots from this tradition and reflects its influence.

Similarly, Luther the man has had a decisive impact on all of the theological traditions of the Lutheran churches. LCS praise Luther as the most eminent teacher of

the church (FCSD VII: 28, 32, 41 - 42). On account of this praise, his theological works have been regarded as lasting authoritative sources within the Lutheran theological tradition. Kolb elaborates on this when he states that Luther has been regarded, by Lutherans, as the Elijah of the Last Days who was chosen as God's vessel to restore the light of Scripture. All his writings have been regarded as if they came from the pen of the prophet and are sometimes even equated with the teaching of Christ himself, as if the teaching of the gospel had been revealed again to the church through him. Kolb goes on to state that Luther's writings have been regarded as extraordinarily significant and given normative status for judging the doctrine, faith teaching and practice of the church, and used as an authoritative source for orthodox teaching, as well as determining the worship life of the Lutheran churches (Kolb 1999: 55 - 63). On account of such veneration of Luther, both the person and his writings, what he rejected and excluded from his writings has continued to be rejected and excluded from Lutheran theological teaching and practice. As described above, Luther associated the claims of charismatic worship and its claimants, both in biblical commentaries and the LCS, with the nature and activities of the devil, murderers, heretics, sectarians, etc. Therefore, it would appear to be challenging for his adherents to break with his legacy and integrate charismatic worship into the structured standard worship order. It can be seen, therefore, how contentious charismatic worship would be in a conservative Lutheran setting, and how divisive the presence of charismatics in Lutheran traditional worship would become.

Christenson argues that Luther's reaction against the radicalists' teaching and practices has had a lasting emotional impact on Lutheranism regarding charismatic worship, and has evoked continuous fears and suspicion until this day. Lutheran churches, therefore, Christenson notes, have not properly encouraged and led their congregations to receive the experiences of Spirit-gifted, Spirit-empowered and Spirit-led worship and evangelization (1987: 173 - 4). Lindberg argues that Luther's successors held the view that the promotion of charismatic piety could subvert the historic Lutheran doctrine of salvation by faith alone. They thus viewed the gifts and activities of the Holy Spirit as a threat to the adherence to scriptural and creedal authority (2005: 86). Accordingly, says Lindberg, all personal claims for the direct experience of the power and gifts of the Holy Spirit have been viewed as painful for Lutheran theology and worship (1983: I). Similarly Gerberding argues that successive Lutheran theologians have adopted the view that where there is a faithful pastor and a sincere, earnest and united congregation, the church is alive, because there will be constant conversion and renewal through the faithful use of ordinary services and the ordinances of the church. For such churches, Gerberding argues, no kind of revival or renewal movement is needed, because such a movement is needed only in a church where the Word and sacraments are not duly recognized and practiced (1887: 97 - 101, cf. Opsahl 1978: 239). The EECMY's *Book of Liturgy and Worship* acknowledges that, as an adherent of the Lutheran theological tradition, the EECMY too gives priority to the Word and sacraments. The book expressly states the EECMY's lukewarm position regarding charismatic worship, which might be considered positively in the light of Luther's polemic stance towards charismatic worship and related experiences (EECMY 2008: 244 - 6). Thus, it was on such a

pneumatological and worship tradition that the SCS was established and assumes it as its standard theological practice. This was the reason why the characteristics of charismatic worship became puzzling and frustrating for the traditionalists and why they viewed it as a contradictory experience to Christian worship.

During the fieldwork discussions, the non-partisan respondents commented that, because of the influence and impositions of this pneumatological tradition, SCS traditionalists imagine that there is a certain statute that excludes charismatic experiences from traditional worship. They commented that for every question that charismatics raise concerning the reception and experience of gifts of the Holy Spirit, traditionalists refer to an abstract source which they conventionally call in the local language *damb*, which means the 'statute' and they say 'our church's *damb* does not recognize this, ... this is contrary to our *damb,'* etc. Nevertheless, the respondents observed, when charismatics ask the traditionalists to show or read a single word from the source they refer to as *damb,* traditionalists cannot, because they merely refer to an abstract perception that assumes the Lutheran worship tradition does not recognize charismatic experiences. The respondents concluded that these diverse worship perceptions and needs, which are well enforced by the current cultural changes and generation gap have made the whole atmosphere of worship contentious and disruptive (NPRAA 17-07-09 and NPRME 18-07-09).

Nevertheless, since the worship context of the contemporary church is different to that of the reformers' church, charismatic worship, which was condemned by the reformers as the heresy of sectarians, has become a normal experience in contemporary Christendom. In spite of its recent emergence, the charismatic movement has reached every corner of the world; has profoundly challenged the established denominations with charismatic effects; and has reawakened a new interest in the theology of worship (see section 2.4). This has been evident in all the evangelical and non-evangelical churches in Ethiopia since 1991 (see section 3.1). The SCS congregations have been practitioners of this style of worship over the last two decades (see sections 3.1 and 4.3). The situation seems to require the church's attention to consider its pneumatological theology in the light of the contemporary worship context. Therefore, the present pressing question to be asked and duly considered is: Is this pneumatological and worship tradition still a viable way forward for the SCS to insist on, in the face of the contemporary worship context? This is one of the main issues this research intends to raise and to which I will propose some workable solutions. This will be discussed in detail in chapter six. I will now turn to examine the form and content of traditional worship in line with the claimed spiritual hunger of contemporary congregations.

4. 2 The Form, Content and Context of the Traditional Worship Structure

Next to the Lutheran pneumatological stance, Lutheran liturgical and worship structures appear to be one of the major factors that have played a role as root causes of the SCS worship tensions in reaction to the charismatic movement. In this section I will analyse the development, form and content of the traditional liturgy, and will then try to point out how this has played a role as one of the root causes of SCS worship tensions.

We considered previously (see sections 1.1 and 3.2) that the EECMY is a church founded, taught and shaped by European Lutheran missionaries. These missionaries brought their own liturgical traditions to their congregations in Ethiopia, particularly from Germany, Sweden and Norway (EECMY 2008: 7 - 11). According to the MYS text book on *Christian Worship and Liturgy* the missionaries' home liturgical tradition draws its roots from the traditional liturgy of the Medieval Roman Catholic Church Latin mass, and from Luther's liturgical draft German mass of 1525. The missionaries' home worship traditions were an extension of those two liturgical sources which were brought to Ethiopia through the missionaries and inherited by the EECMY (2004: 121 - 4).

Structurally, traditional worship is fixed, formalistic and repetitive. Most of its orders contain confessional services rather than celebrations. As can be perceived from its repeated confessional prayers and songs, traditional worship structure would appear to be designed to the practical end of the Lutheran theological principle *simul justus et peccator*. This principle, for Lutherans, assumes that a Christian is completely righteous because of God's grace and mercy through his Son Jesus Christ, and at the same time completely sinful, because of his/her existence in the sinful world. Therefore, a Christian is subject to daily self-surrender to God in confession for God's gracious renewal, which results in the progressive death of the sinful nature and building up of the new man (SC V: 16ff; LC V: 13ff, cf. Althaus 1966: 242 - 245). When observed from the EECMY's *Book of Liturgy and Worship*, service order numbers 3, 4, 5 & 6, traditional worship emphasizes that we are sinners; that we need remorse and to come to worship with thorough contrition; that we receive forgiveness; and that we listen to God speaking through the preached Word and return home renewed (2008: 29 - 32).

When seen from the EECMY's *Book of Liturgy and Worship*, the theology and structure of traditional worship stands in contradiction to the theology of charismatic worship. Since it is intended for the practical end of the Lutheran theological tradition, which assumes the celebration of a finished and closed revelation, as previously analyzed (see section 4.1), traditional worship structure does not contain or encourage the experience of new supernatural manifestations. Nor does it

147

encourage appealing to God's immediate miraculous intervention in a given moment or the practice of verbal and physical movements during the course of worship. In traditional worship, almost all the worship services, including prayer, are read from a written text. During the course of worship, congregations can participate only when directed by the leader of the worship, by singing or through set responses. Otherwise they sit passively and follow what the leader says. Any service order does not allow any possibility for extra vocal or physical movements or revelational utterances. In virtue of its allegiance to all the Lutheran theological traditions, the EECMY has not tried to revise or restructure the form, content and performance of such formalistic textual worship, or to make any appropriate changes in its own context. Thus, as one of the units of the EECMY, the SCS maintains this old liturgical tradition as its standard practise. However, participants in the charismatic movement have impacted on the congregations' younger generation in particular, to the extent that they consider their own traditional worship obsolete and contradictory to a powerful and deep spiritual life and experience.

During the fieldwork, I tried to investigate the reason why the EECMY has not been able to revise and reform the traditional worship structure within its own context. Accordingly, I contacted a number of people to comment on this. One of them was a Lutheran missionary, who lived and served in the SCS for the last two decades and is well acquainted with the existing impact of the charismatic movement on traditional worship and related tensions. He commented on both the reason why the EECMY

has not been able to reform traditional worship structure within its social context, and how the form, content and performance of such a fixed and formalistic worship structure has been rejected by the younger generation. He commented that traditional Lutheran liturgical and worship structures are direct extensions of the worship structures of the sixteenth century Roman Catholic Church. Since the turn of the twentieth century, these old worship structures have been revised and restructured by the European Lutheran churches in line with the context in which they live, worship and serve. However, revising and reforming the worship in context has never been taken into consideration in the EECMY. Therefore, the form, content and performance of the traditional worship is not meeting the worship needs of the present context. He then identified two typical reasons why the EECMY has not been concerned with revising and reforming the old worship structure for its context. Firstly, some of the early missionaries proposed revising their home worship structure and making it compatible with the context of Ethiopian congregations. Some of the national leaders and clergy, however, rejected the proposal, because traditionally they assume that what is done in the West is correct and authentic, and provides a reliable standard. They were, therefore, concerned that the revised and localized worship structure may lack its original Western standard and become a second class liturgy. Thus, the nationals declined the proposal. Secondly, said the respondent, in the course of time questions were raised again and again within the EECMY about the need for reforming worship structure for its context. Nevertheless, he noted, some of the more conservative theologians such as those in the top

leadership positions and older clergy regarded the older worship structure as almost the third part of the Holy Scripture, next to the Old and New Testaments, instead of regarding it as a worship order. He stated that there are still many older people who treat the traditional worship structure as part of a sacred text of divine revelation. Therefore, concluded the respondent, the form, content and performance of this age-old worship structure, is not meeting the worship needs of the present generation in its context. This has been playing a role in causing tensions between those who seek to maintain the traditional worship and those who want a release from the formalism of the traditional worship (ORHB 30-06-09).

In his presentation on the theological identity of the EECMY, one of the EECMY's leading theologians wrote the following statement – a statement that clearly indicates how the traditional liturgy has been regarded by the EECMY:

> The contribution of the liturgy book to the theological identity of the EECMY cannot be seen lightly. Most of her major theological tenants are resonated every Sunday during regular worship, the celebration of baptism, the Lord's Supper and other festivals. I would say for those who hear and follow attentively the Word of God in liturgy, no poor sermon of the day will harm them, because the forgiveness and will of God has been proclaimed in the liturgy. The EECMY's liturgy is a historical, because it affirms the forgiveness of God through Christ as it has been embodied in the theology of the Reformation (Eshetu 1996: 3).

When Eshetu declares that 'no poor sermon harms those who attentively follow the liturgy', the tone of the phrase seems to mean that traditional worship structure itself plays an equal role to a good sermon. If this is so, then this matches very much with the missionary's comment regarding the EECMY's treatment of the traditional liturgy as the third part of the Scriptures. In this regard, one of the non-partisan respondents also made a corresponding observation to that of the missionary's observation concerning the EECMY's treatment of the traditional liturgy. The non-partisan respondent commented that the ordained ministers of SCS congregations regard the *Book of Liturgy and Worship* highly, handle it respectfully, and pretend that lay people are not allowed to touch it. He commented that the ordained ministers act as if there is a particular statute in the church that does not allow teaching the traditional worship structure to the laity. In addition to the form, content and performance of the traditional worship, the pretentions of the ordained also contribute to the hatred of the younger generation towards traditional worship structure. The respondent stated that when the ordained are asked the reason why they treat the *Book of Liturgy and Worship* with such particular respect, they answer that they were taught during the course of their training for ordination to handle the book of worship with such caution and respect as the Word of God (NPRME 18-07-09). These are clear indicators of how the draft of the sixteenth century's worship service has been regarded by the EECMY's congregations and why it has not been subject to revision and reform in the context.

On the other hand, the EECMY held a theological consultation in August 1993 to discuss issues related to the impact of the charismatic movement. The consultation addressed two major issues: the need to revise the worship structure and make it compatible with the context, and the issue of recognizing charismatic worship. The consultation based its discussion on the confessional statement which states that it is 'not necessary for the unity of the church that traditions, rites, and ceremonies instituted by men, should be observed uniformly in all places and times' (AC: VII). In the explanation of the ecclesiastical rites and authority, the confessional statements declare that the community of God in every place and at every time has the right, authority, and power to change, reduce, or increase ceremonies according to its circumstances. Whenever and wherever such amendments are perceived to be profitable for the edification of the church, the community of God has the power and authority to make due changes to the structured orders and ceremonies (FCSD X: 9). The EECMY's theological consultation proposed that this article can be understood as a confessional guideline for ongoing renewal and reformation of the church's systems and orders in any generation, according to the needs of its context. Thus, drawing on this confessional statement, the consultation raised and discussed a number of issues related to the existing social and religious situations of the community. Finally, the consultation concluded by recommending two pressing issues. Firstly, it recommended that ways of worship should not be considered as dogma, and that there should be varieties of ways in worship with an appropriately contextualized order of worship in accordance with the spiritual needs of the

congregations. The recommendation adds that efforts have been repeatedly made to revise and reform the EECMY's worship structure, but enough has not been done yet. Therefore, the process of reforming and contextualizing the worship structure should be continued and completed as soon as possible. Secondly, the consultation acknowledged that the EECMY recognizes charismatic gifts as a blessing to the church. Therefore, charismatic worship should not be viewed negatively, but comprehended in to the church's worship, and experiences of the gifts should be encouraged for the edification of the whole body (EECMY 1993: 2 - 3).

Having a copy of the recommendation with me, during my fieldwork, I contacted two of the EECMY leaders of the time. I read the recommendation to them and asked if the church acted accordingly. One of them replied in this way:

> The consultation was held when the Charismatic Movement was flourishing and beginning to impact on the traditional worship orders of all the mainline churches. The recommendation was in a proper time when the needs to resolve these problems were increasingly growing. However, due to the shortage of human power, financial sources, and occurrences of unanticipated engagements for the few existing staff, the revising and reforming of the worship structure has not been given the priority as recommended. Despite this the units of the church were continuously reminded to reflect on the recommendation, to be flexible in their approach to worship and to handle tensions arising in relation to charismatic worship in accordance with the recommendation. Indeed there have been considerable and concrete differences on the extent of the tensions in the units that responsibly used the recommendation (CLIG: 13-08-09).

The other leader also admitted that the recommendation was made as a response to the impositions of the charismatic movement. Nevertheless, his was a contradictory response to that of the leader who responded above. He declared as follows:

> What is meant by contextualizing worship? Does it mean rewriting the worship service by reducing some of the old orders and adding something new? In my opinion contextualizing worship means performing the worship service in a way that recognizes and meets the worship needs and interests of the congregations. Every leader of a given worship service can make the worship contextual without having to read from a contextualized text. Revising and rewriting worship service never guarantees the contextualization of worship, but contextualized performance can guarantee the contextualization of worship. Therefore, fitting the worship to the local context is the duty of those who lead worship services at the grass root level. It is there that all the local social, cultural, and religious situations can be considered and assimilated. For this to happen, we often used to advise and encourage the leadership of the units to assist their congregations to be flexible in their worship performance by recognizing the situations of worship needs in their respective settings. If they do not apply this, then they are responsible rather than the church leadership (CLMG: 13-08-09).

From these contradictory responses of the former leaders towards the implementation of the recommendation, one can note that the church in general has held mixed opinions over the revision or not of the worship structure, and over being open or closed to charismatic worship. To the observer this may clearly acknowledge two hidden stances of the church. The first is the church's continuing lukewarm stance towards charismatic worship, which is again a reflection of the continuing influence

of Lutheran pneumatology. The second is the lack of transparency and coherence between the church's resolutions and implementations. If the SCS leadership had not been influenced by such hidden agendas and had acted responsibly in accordance with the recommendation, there might have been considerable differences in the extent of existing worship tensions. However, while tensions and confusions related to the recommendation reached a critical stage and affected the unity of the congregations, the message of the recommendation has not been utilized by the SCS congregations, because the SCS leadership of the time did not teach and guide its congregations according to the recommendation. Therefore, the SCS traditionalists still assume that their church's worship practice does not recognize charismatic worship. The recommendation was disseminated to each participant Synod to use as an official document to demonstrate the church's positive stance on a flexible approach to worship and positive response to charismatic worship, so that Synods could reflect on it and guide their congregations to perform their worship with recognition of the recommended issues. But through the course of the last two decades the purpose of the recommendation remained only that of a recommendation in the SCS. This indicates that the negligence of the SCS leadership of the time has contributed to the existing worship tensions and disintegration of the congregations.

The charismatic respondents expressed their utter hatred of the form, content, and performance of the traditional worship that does not give room for charismatic experiences. They asserted that they wish to experience the power and gifts of the

Holy Spirit in their worship. During my fieldwork, I put this question to them in different parts of the Synod and at different times: what kind of spiritual state are you longing for and exerting yourselves to attain? Their answer was almost unanimous. They stated that their desire for charismatic worship and related activities are not merely emotional, but draw from their genuine hunger for the Word of God which is preached and lived, not in the persuasive words of human wisdom, but in a genuine and actual demonstration of the presence, power and gifts of the Holy Spirit. The charismatics referred to biblical texts such as Mk. 16: 17 - 18; Jn. 14: 12; 1 Cor. 12: 4 - 11, 28 - 32, and asked some related questions such as: when, how and through whom is it that these biblical promises would practically be attained? Why do we not need to see the practical effects of such a divine promise in our lives? Why does God not manifest these miraculous things today through us as he did through the early Christians? etc. They then expressed their awareness of two features which prevent them from attaining such divine promises. The first is the fixed and rigid traditional worship structure of the church. The second is their own lack of resolution to frequently pray and ask God for the endowment of such gifts (CRAA: 12-07-08 and CRAG 28-07-09). The charismatics cited the words of Jesus recorded in Mt. 7: 7 - 8 and asserted that Christians are told to '... ask ... search ... and knock ... For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened' (NRSV). They then explained that they are resolved to pray hard; to seek the gifts of the Spirit; to receive them; and to quench their spiritual thirst. In the meantime, they expressed their utter hatred of the traditional worship structure which does not encourage them to the appropriation of such deeper level spiritual experiences (CRAA: 12-07-08 and CRAG 28-07-09).

The history of Christian worship indicates that institutionalized, cold and boring worship structures have caused tensions and resulted in church divisions throughout the centuries. For example, Anderson and Hamilton argue that the institutionalized and cold worship of the early church led to the Montanist movement which emphasized the experience of the power and gifts of the Holy Spirit (2004: 9; 1975: 66). Lovelace and Hyatt argue that the sixteenth and seventeenth century Puritan and Pietist movements addressed an unbalanced worship practice of conservative orthodoxy, and emphasized that true Christians are not those who are merely professing believers, but those who are spiritually alive by encountering God through his gracious gifts (1979: 273 - 4; 2002: 97). Houston adds to these arguments stating that when religious institutions fail to meet individual needs in the contemporary church, then we ought to expect one of the postmodern reactionary spiritual movements to emerge and flourish – movements which are mostly based on the ways individuals seek to renew their lives both in the spiritual and physical states (1994: 186). McDonnell justifies these arguments when he states that hungry people will go anywhere they think they will receive spiritual food which they believe best satisfies their spiritual hunger (1978: 67 - 9). Redman supports McDonnell's statement when he argues that in a contemporary religious context the mainline churches are no longer the only choice in their respective settings, because many different kinds of new churches and religious movements have been springing up across the nations with a strategy of identifying individuals' personal needs. Therefore, those who long and look for alternative worship patterns have many more choices about how and where to spend their time (2002: 122, 126). Cupitt also notes that religious life and

experience, in postmodern societies, is increasingly taking the form of demonstration, performance or display. Therefore, spirituality is also taking on a postmodern and expressionist sense which is influenced by the way certain associated cultures and lifestyles are moving (1998: 27). Couture concludes that in contemporary societies, people everywhere are looking for a structure that meets their personal needs and encourages them in the lead of their choice. The church, therefore, needs to be a process, not a fortress, and needs to move with the work of the Holy Spirit in line with the movement of cultures and public needs (2005: 570). These observations and suggestions indeed correspond to the contemporary social and religious life situation of the Ethiopian evangelical churches. These features seem to be forcing the mainstream evangelicals, in the Ethiopian context in particular, to reconsider their theology of worship and worship performances alongside the wider social and religious context at hand (see sections 4.3 and 6.3).

A further point must be observed in order to conclude the section. The SCS congregations would seem to be influenced by a mixture of four major factors: firstly those inculcated in the ECFE trans-denominational worship meetings (see section 3.1); secondly fast spreading cultural changes that influence people to chase and meet their personal needs both in the physical and spiritual spheres (see section 4.3); thirdly the persuasive and tempting positive contributions of the charismatic experiences (see section 5.1, 2); and fourthly spiritual hunger for a devoted and deep spiritual Christian life. Taken together these have sufficient impetus to make

congregations, especially young people, uncomfortable with the form, content and performance of their own church's traditional worship. Thus, the effect of the impact of all these factors seems to be indicative of the need for a reformation of worship structure. This again is one of the main issues this research intends to propose a potential solution for. This will be discussed in chapter six (see section 6: 3). Now we will turn to examine how the influence of the worldwide cultural change has played a role by causing and enforcing the SCS worship tensions.

4. 3 The Influence of Contemporary Cultural Changes

According to the fieldwork findings, the SCS worship tensions are at one level reflections of the influence of wider cultural changes. In this section I will examine how rapid cultural changes have been taking place in Ethiopian societies since 1991 and how the influence of these cultural changes has been causing tensions in the SCS traditional worship. However, in order to explain clearly why and how such rapid cultural changes have been occurring in Ethiopian society, I will first examine the situation of contemporary world-wide cultural changes through a literature review. In this examination I will focus on two factors which are influencing permanent cultures and causing multiple forms of social and religious tensions throughout the world. Some scholars suggest that contemporary world societies are being influenced by a culture of pluralism and others suggest that contemporary world Christian societies are being influenced by the intricately overlapping pentecostal/charismatic cultures

and the cultures of modernism and globalism. Having examined these two views, I will then try to analyse how the suggested phenomena have become a common experience among SCS communities and what particular roles such phenomena have played in causing the SCS worship tensions.

Some scholars suggest that the social and religious life situations of contemporary world societies are being influenced by multiple forms of cultural changes. These changes include some major factors such as pluralistic world views, multiple alternatives of religious experience and the quest of individuals for personal fulfilment rather than communal and institutional fulfilment. For example, Houston argues that in the present world's situation no perspective, whether religious, scientific or philosophical can singularly convince or satisfy populations. He notes that religious faiths, in particular, are generating pluralistic views never experienced before (1994: 182 - 3). Goodlife adds to this when he argues that in contemporary world societies there is no social or religious unity, but only the power of personal choice. Goodlife understands that people are being influenced by pluralistic views to the extent that they cannot determine their choices or behaviours through their own insights and motivations (1998: 26 - 7, cf. Blink 1995: 200 - 1). Wood strengthens these arguments by adding that the multiplication of alternative ways in which people can pursue various pluralistic moral and religious purposes, has produced a new salvational dilemma, namely, that of finding one's own spiritual path in the midst of many alternatives. He notes that old religious values and practices have lost their power over these newly innovated alternative views, because the newly innovated alternative views are forcing people to think through and renew their religious and

spiritual options (2005: 555 - 6). Similarly Webber notes that in contemporary world societies every tradition and culture has been through modernization and moved away from historical traditional and cultural sensitivity to a new condition of life with emphasis on the autonomy of the individual persons (2001: 44 - 5, 140). These cultural changes and multiplicity of alternative views, as Heitink notes, not only influence or change the way in which people see their social, institutional, traditional, and cultural systems; but they also influence the way in which they look at and experience God. Such influences have far-reaching consequences for religious institutions and their orders (1990: 40).

Bredin suggests that if given society is experiencing the death of cultural and institutional permanence and if people understand their world and themselves in a new way, then this is bound to have a profound influence on the practice of worship and liturgy (1994: 24). Drane, for his part, asserts that the great need of contemporary religious people all over the world is to find personal fulfilment and a sense of meaningful life. A driving force behind this perception is not theological and doctrinal awareness, rather it is a concern for a more holistic style of living (1997: 177). Most of these phenomena are common in the social and religious life of contemporary Ethiopian societies, because the country has been open to such multiple forms of social and religious cultures since 1991. This can be substantiated by reviewing the constitution of the country and through fieldwork analysis. However, before doing this, I will examine the second view mentioned at the beginning of this section – that of the cultures of modernity and globalism.

Some scholars suggest that the overlapping of the cultures of the charismatic movement with the cultures of modernization and globalization movements has caused tensions with permanent social and religious cultures. For instance, Cox argues that, as the new millennium moves forward, two large-scale movements seem to be converging and overlapping. The first is globalization or 'market revolution' and the second is the pentecostal/charismatic movement. He argues that both movements share a number of characteristics and strategies of winning public attention. They are spreading mutually, reaching into every remote corner of the globe and are in an intricate relationship because of their overlapping socio-cultural and economic contexts. Cox notes that the globalism movement bears many of the marks of religious movements. For instance, chaos is one of the principal ways in which poor people experience a culture of globalization in a self-evident correlation between democracy, free market, free election and capitalism, which cause massive uprooting, displacement, and the destruction of established traditions. Similarly, says Cox, the pentecostal/charismatic movement generates counter-currents to globalization cultures as it invites people into a chaotic subjective experience of the power of the Holy Spirit and into highly emotional form of worship which encourages immediate gratification as well as the cultivation of an individual's direct communication with God. Such chaotic charismatic experience, in Cox's view, promotes individualism and self-awareness, which globalization also requires for its market culture. Cox concludes his argument by asserting that the culture of modernity and globalization relies on a life style to which populations are encouraged to aspire and which the pentecostal/charismatic movement advocates in a slightly different way, i.e. 'name it and claim it' (2006: 11 - 22, cf. Walker 2002: 218 - 222).

Coleman supports Cox's argument when he states that the globalization movement extends the concept of modernity towards the integration of the social, cultural, political, and economic life of world societies at a greater level than ever before. He points out that in a globalization process people can form their identities trans-societally, through non-government organizations, religious movements, inter-cultural contacts, etc. Worldwide connections between populations, as Coleman perceives, are becoming more intense and are having an impact on forms of identity and mutual awareness. He notes that the new electronic media is providing populations with rapid communication and an awareness of events occurring in all parts of the world. In a like manner the charismatic movement is a flourishing fluid culture throughout the world and is interconnected by means of many factors. Charismatics are concerned with prompting the flow of people, ideas, views, teaching and material objects across the world. This is due to their claim that the same Spirit is empowering different populations and that common charismatic manifestations are occurring among different populations in different corners of the world. This world-wide interconnectedness of charismatics, in Coleman's view, is powerfully articulated and extended through personal contacts, evangelistic networks, prayer networks, literature, websites, etc. He concludes by suggesting that through such networks all current ideas, innovations and new practices of the charismatic movement are instantly disseminated throughout the world (2000: 49 - 67, cf. Ormerod and Clifton 2009: 123, 128 - 9; Osterhammel and Petersson 2005: 144f; Poewe 1994: xi - xii; Alvarsson and Segato 2003: 8).

Bergmann characterizes globalization as the movement of the Spirit and global cultural change. First, he argues that globalization is a materialized and applied doctrine of the Spirit. It can be understood in the context of the New Testament teaching 'The wind blows where it chooses' (Jn. 3: 8, (NRSV)) and interpreted as a secularized version of Christian pneumatology, because globalization blows cosmically and represents an intrinsic value of life. Bergmann asserts that the globalization process creates the need for a critical self-reflection of the identity of believers and their community, and challenges them to reconstruct and creatively reinvent how and where the Spirit dwells and works among them here and now. Secondly, Bergmann argues that globalization, as the movement of global culture, potentially challenges and changes conventional traditional concepts of cultures and systems. Present cultures throughout the world are mixtures, fusions, synergies and global exchange processes. Viewed in this context, concludes Bergmann, experiences with the Holy Spirit cannot be reduced to subjective individual spheres, but must be understood as experiences of global process (2006: 186 - 92). Kalu strengthens Bergmann's argument when he states that the charismatic movement has been understood and interpreted to be locked into the mindset of modernity, and serves as nothing different to the enchanted cultural version of globalization (2008: 11 - 12, 188 - 190, cf. Hocken 2003: 500; Marks 2008: 5 - 6).

These two different views of the nature of contemporary world-wide cultural changes clearly point out four key factors that influence popular attitudes towards permanent traditions, systems, values and authorities throughout world societies. Firstly, they indicate that the world is in cultural transition. The cultures of modernity and

globalization have reached every remote corner of the globe and influenced societies towards adapting and developing new cultures. Secondly, they indicate that the cultures of modernity and globalization travel hand-in-hand with the pentecostal/charismatic movement in an intricate relationship and act symbiotically. Thirdly, all these movements are influencing and awakening populations to challenge older cultures, customs, rules, traditions, systems, authorities and practices, as well as self-perception. These challenges cause fragmentation of older cultural and traditional values as well as personal and communal identities. Finally, they indicate that all these movements stress the fulfilment of personal choices and are more concerned about existential states such as one's meaningful life here-and-now. These factors encourage and incite individuals to move towards taking every possible self-satisfying measure. Thus, the question arises of how all the challenges and impacts of these features apply to SCS worship tensions.

Many aspects of the SCS worship tensions and confusions appear to be a reflection of such broader cultural changes. Cultural changes have been evident in Ethiopian societies since 1991 when the existing government declared freedom and democracy in every aspect of public life. The constitution of the Federal Democratic Republic of Ethiopia (FDRE) declares that 'everyone has the right to freedom to hold or adopt a religion or belief of his/her choice, either individually or with others, and in public or private. He/she has the freedom to manifest his/her religion in worship, observance, practice, teaching and propagation' (Article 27: 1 - 5) and that 'everyone has the right to seek, receive and impart information and ideas of all kinds, regardless of frontiers, through any media of his/her choice' (Article 29: 2). The constitution continues to

state that 'as long as they do not contradict or interfere with the constitutional provisions of fundamental human rights, dignity, equality, and democratic norms and ideals, the adaptation of any kind of culture and tradition shall be supported by the government' (Article 91: 1). The constitution also affirms that any Ethiopian or foreign national, who lives in Ethiopia lawfully, has the 'right of liberty of movement and freedom to live and work wherever he/she chooses within the national territory' (Article 32: 1). According to the non-partisan respondents several kinds of unprecedented social and religious cultural changes have been taking place in the country as a consequence of the declaration.

The non-partisan respondents reported that the declaration opened the floodgate for individuals, groups and different kinds of organizations and religious movements, seeking to establish, propagate and expand their interests into all aspects of public life. Accordingly, various kinds of movements with various interests, including business and religious groups, have been imported into the country from the communities of modernized cultures. These movements have been expanding the cultures of modernity, globalism and various religious views in the country. These newly imported cultures have been affecting the permanent traditional social, cultural and religious rules and values of the population. The respondents stated that the last two decades have been a period of adaptation to dramatic and rapid cultural changes in the public's social, moral, ethical and religious life. As a result of the influence of such cultural changes, the way of understanding, interpreting, and practising events has been immensely affected in all personal, communal, religious or social aspects of the public life. The respondents affirmed that SCS believers, the young in particular,

have been participating in these cultural changes directly or indirectly and their behaviour towards their social, moral, cultural, and religious life has been affected both consciously and unconsciously. The influence of these newly imported cultures have been clearly reflected in an individual's personal behaviour and communal practices, such as in religious performances, social welfare, and the political and economic sectors (NPRAA 17-07-09 and NPRME 18-07-09).

The respondents continued to describe how different kinds of religious groups have been emerging in the country. They stated that the emergence of different kinds of religious groups has become almost a monthly affair in present day Ethiopia. They commented in detail on the means such movements use in order to draw public attention to them and expand their religion. They stated that the movements employ a particular slogan in which they persuade and tempt people. The slogan is, in the local language, *zemenawi, keletafa, tilk menfesawina siketama nuro mennor* which means 'Living an efficient, modernized, deep spiritual and successful life'. Explaining what the claimants of the movements mean by this, the respondents identified two issues. The first is that when the claimants of the movements approach people, they emphasize a successful and secure physical life. The respondents stated that when the claimants of such movements approach members of the mainstream evangelicals, mostly those who may be jobless, poor, frustrated, deprived and desperate, and thus have a motivation to seek solutions for such problems, they imitate as if their religious experience has an ability to control the distress of such problems and to bring effective change in a tangible way that the distressed could prove in practice. Thus, such disadvantaged members of the mainstream evangelicals are an easy target

for such religious approaches. The second is that the claimants of such movements emphasize living a Spirit-filled, changed, and attractive spiritual life. The respondents said that such movements stress inspiring forms of worship and living a sacrificial spiritual life in a continuous charismatic culture by experiencing direct personal communication with God, and the power, presence and intervention of God in personal and communal concerns. Such movements usually demonstrate a highly inspiring and attractive charismatic pattern of worship along with manifestations such as prophecy, revelation, discerning spirits, exorcism, physical healing and miracles. Such supernatural phenomena easily attract audiences and draw their attention to such kinds of worship experiences. The respondent went on to state how mainstream evangelical believers, mostly those who have a genuine spiritual hunger, long to have the gifts of the Holy Spirit, and to attain a deeper state of spiritual experience, become fascinated and yield to such movements. Added to the already existing impact of charismatic movements, said the respondents, the multiplicity of such attractive worship alternatives have provided young people of the mainstream churches with a lens to look upon their own churches' traditional worship orders as stumbling blocks to spiritual life. On account of such worship alternatives the young people of mainstream evangelicalism put a choice to their churches: either to adopt such experiences in their regular worship or allow them to leave the church and join those attractive religious groups. The respondents concluded that the multiplicity of such religious alternatives has caused a high level of tension and confusion in the worship and evangelization life of mainstream evangelicals. The SCS congregations have also been host to the consequences of such external religious influences (NPRAA 17-07-09 and NPRME 18-07-09).

Thus, from these descriptions, it can be perceived that SCS worship tensions are partly the consequences of the impact of wider social cultural changes and the availability of multiple forms of religious alternatives. It appears that the impulse of these features has influenced the younger generation's traditional submission to older people's authority and the older social and religious systems and values. Viewed in this context, it seems quite difficult for the church to continue with older traditional values in a contemporary context. It is also difficult to try to compel such an influenced generation to adhere to traditional values. The situations, therefore, appear to be reminding the church of the wider social and religious cultural context, and the need to update and adjust its ministry and worship in line with the context to enable its community to cope well with the cultural changes. This again is one of the main issues this research intends to consider. This will be discussed in chapter six (see section 6.3). Now we will move on to the examination of the strengths and weaknesses of the charismatic movement from the particular perspective of the SCS context.

Chapter Five

Some of the Perceived Strengths and Weaknesses of the SCS Charismatic Movement

In the previous chapters we have considered the nature of the impact of the charismatic movement and related tensions on the SCS traditional worship, and have analysed some of the root causes of the tensions. The next question that might be asked is that of how the impact of the movement has been perceived variously as positive, negative or both. According to the fieldwork assessment, the movement has been perceived to result in a number of remarkable theological and sociological strengths and weaknesses, by which it has impacted the church as well as the wider society both positively and negatively. The purpose of this chapter is to examine some of the perceived strengths and weaknesses of the movement through the fieldwork reviews. Thus, the assessment of strengths and weaknesses is related to the perception of those who participated in the fieldwork.

5.1 Strengths of the movement

5. 1. 1 Spiritual and theological strength

According to the fieldwork assessments, the SCS charismatic movement has had a positive impact on the church in a number of ways. These are related to the church's liturgy and worship, its doctrine of pneumatology and its missionary activities. Liturgically the movement has renewed and reinforced worship; pneumatologically it has enabled congregations to rediscover the person, gifts, empowering baptism and activities of the Holy Spirit in a new way and restored the use of certain traditionally neglected charismatic gifts; and missiologically it has renewed and reinforced the missionary activities of the Synod. Each of these will be analyzed here through the fieldwork data.

Worship and spiritual contribution

According to the non-partisan respondents, the most important element of the SCS charismatic movement is an active and awakened participation of all members in worship and engagement in ministry. The movement has changed the entire nature of worship patterns and created a different climate in worship. Traditional ways of conducting worship services have been reserved only for ceremonial occasions such as sacraments and rites. Regular Sunday worship services have been released from their respective textual orders and the formalism of traditional liturgy. Even during the course of ceremonial liturgy, traditional liturgy has been conducted in a new way, and has become a mixture of spontaneous charismatic experiences and traditional

formal liturgy. The respondents asserted that all the static, routine and repetitive worship orders of the traditional liturgy have been challenged. During the course of regular Sunday worship the congregations now experience an unusual touching and moving of the Holy Spirit. The worship has been heightened and is unusually joyous, spontaneous, and accompanied with ululations and 'Hallelujahs'. Every service that happens in traditional worship has been enhanced in an unusual way, and has taken a different shape (NPRYL 14-07-10 and NPRMS 14-07-10).

The respondents also described how the traditional worship structures of the SCS neglected the nurture of an individual believer's spiritual status. The teaching of Christian moral righteousness had not been an issue of emphasis in traditional worship. Owing to such inadequacies, the SCS congregations have often been characterized by formalism and criticized for nominalism. Since the appearance of the charismatic movement, however, believers' personal spiritual statuses, morality and purity of life have been given a high emphasis. Congregations have been continuously persuaded to live to the glory of God in the power of the Holy Spirit. Accordingly, congregations have been experiencing spirituality in a way they have never encountered before. This has resulted in spectacular spiritual and moral changes in the lives of the congregations. For many traditionalists, for whom church membership had become formal and nominal, the movement has brought both disturbance and renewal. Many traditionalists, who were entangled in different kinds of ethical vices which degraded their religious and social standing, have been confronted with convincing charismatic messages that have brought confession and

release. The respondents concluded that many people have found their worship enlivened; their lives transformed; their ministry empowered; and their vision uplifted (NPRYL 14-07-10 and NPRMS 14-07-10).

Doctrinal contribution

In the SCS the charismatic movement has not only introduced the significance of an awakened worship, but it has also revealed the traditionally neglected aspects of the theology and doctrine of the Holy Spirit. According to the non-partisan respondents, the movement apparently acted against the Lutheran church's belief, teaching and practice with regard to the power, gifts and activities of the Holy Spirit. However, this was not viewed negatively, but as a corrective. In this regard, the respondents identified the following three main areas of the church's teaching and practice where the movement has had a doctrinal impact:

First, contrary to the Lutheran doctrine of the Holy Spirit, the movement enabled the congregations to rediscover the person, gifts, baptism and activities of the Holy Spirit in a new way. What the congregations traditionally learned about the Holy Spirit was only the single phrase in the third article of the Apostles' Creed 'I believe in the Holy Spirit', which is recited at regular Sunday worship. Since the impact of the charismatic movement, however, congregations have been enabled to differentiate between the appropriations of the three persons of the trinity, each by his proper

name and activities. This teaching has placed particular emphasis on what is meant by the divine person of the 'Holy Spirit' and his activities both in the individual and in the communal life of the church (NPRBC 14-07-10 and NPRAH 14-07-10).

Second, congregations have been taught what is meant by baptism with the Holy Spirit and have been enabled to practice this. According to the Lutheran theology, the respondents noted, baptism with the Holy Spirit is not something which occurs separately from the sacramental water baptism that takes place after conversion. According to the Lutheran theology, once one believes in Christ, and is baptized in accordance with the teaching of the Scriptures (Jn. 3: 1 - 8), one has received complete forgiveness of sins, is united with Christ and has entered into the Kingdom of God. Sacramental water baptism, for Lutherans, does not only give the single particular grace of salvation, but also gives the entire grace of God, the entirety of Christ with his redeeming power and the Holy Spirit with all his gifts. Those who are baptised with sacramental water baptism are those who have been baptised or filled with and indwelt by the Holy Spirit. Therefore, for Lutherans, there is no belief or teaching that those who are baptised with sacramental water baptism also need the empowering baptism of the Holy Spirit. According to the respondents, however, since the impact of the charismatic movement, congregations have been taught that the sacramental baptism of water and the receiving of the Holy Spirit in this baptism does not guarantee a fully Spirit-filled and empowered spirituality, worship and ministry. Neither does it ensure one's spiritual maturity to the degree of receiving the power and gifts of the Holy Spirit. In this way congregations have been persuaded to prove

through their own personal practices what is meant by the empowering baptism of the Holy Spirit. Accordingly, the respondents concluded, many people — mostly the young — have determined to become involved in practice demonstrating the empowering baptism of the Holy Spirit in their own lives and ministry. They continued seeking the baptism of the Holy Spirit through day-long and overnight prayers. Many people have been filled with the Holy Spirit in an unusual way, demonstrating a notably different and fruitful spiritual life which has been seen to show that they are truly empowered by the Holy Spirit (NPRBC 14-07-10, and NPRAH 14-07-10).

Third, the movement introduced the congregations to certain traditionally neglected gifts of the Holy Spirit. The respondents stated that the gifts of the Holy Spirit, such as speaking in tongues, prophecy, seeing revelations, discerning spirits, healing and miracle working, were neglected in the traditional worship structure. Since the appearance of the charismatic movement, however, congregations have been taught how to seek, receive and practise these gifts personally and collectively. They have also been taught that the Holy Spirit endows them with such gifts regardless of their gender, age and literacy status. This teaching has opened the eyes and minds of the congregations and aroused hunger in them to receive and realize these gifts. Accordingly, said the respondents, many people have been stimulated to have these gifts and they continued to pray and to expect them. Many people, including teenagers and illiterate house wives have repeatedly been endowed with these gifts and have demonstrated manifestations of them in public sessions. Different kinds of

miraculous and revelational manifestations, which are mentioned in the Gospels and Epistles, have been spectacularly demonstrated in public worship sessions. These gifted people have challenged their churches about the nature of their worship, ministry and missionary activities and are seen to have caused remarkable positive changes. The respondents concluded that the movement has created and promoted a new awareness of the power, presence and intervention of God in word and action through these gifts. Contrary to the traditional belief and teaching about the healing activity of the Holy Spirit, the movement practically demonstrated the possibility and availability of physical healing through the Holy Spirit. In traditional worship it has been believed that the Holy Spirit carries his works of regeneration, renewal, sanctification and healing activities through the faith, confession, absolution, the Word, sacraments, and forgiveness of sins. Accordingly any appeal to divine miraculous intervention in healing has been avoided in traditional worship services. Since the impact of the movement, however, congregations claim that the Holy Spirit carries out his healing activities without the sacraments and formal absolutions. Physical healing has been the major significant feature of the charismatic movement that has touched the public at the point of most desperate need and drawn their attention to the movement. In the SCS settings in particular, the respondents noted, where there is no well-equipped medical centre, sickness has been almost a death sentence. This makes prayer for physical healing the only alternative. Therefore, physical healing by prayer has become the most desired solution and has been incessantly sought after. On account of such public concern for physical health, conducting weekly healing prayers has become common practice for many congregations, both in towns and villages (NPRYL 14-07-10 and NPRBC 14-07-10).

Mission contribution

According to the non-partisan respondents, empowered evangelization is the main focus issue of the SCS charismatic movement. The respondents stated that in the traditional evangelization structures, congregations did not have clearly formulated guidance on missionary work. Therefore, they had not been engaged in congregation based missionary activities beyond their respective geographical boundaries. Since the charismatic movement, however, congregations have been challenged to be involved in congregation-based missionary activities, and to expand their mission beyond the conventional evangelization boundaries. Congregations have been encouraged to sacrifice and invest their meagre incomes in running outreach works. Accordingly, said the respondents, many congregations have been engaged in missionary activities such as training and sending indigenous missionaries, evangelizing non-evangelized areas, planting churches, sponsoring others to plant churches, etc. The experienced power of the Holy Spirit has produced many visionary, enthusiastic and insightful volunteer lay preachers. These volunteer lay preachers have moved with great determination and boldness to evangelize non-evangelized people. The effects of their activities, the respondents observed, have made a remarkable difference in the public's religious, moral and social life statuses (NPRBC 14-07-10 and NPRAH 14-07-10).

The respondents expressed their admiration for how charismatic evangelization has animated the gospel message with subjective experiences and raised people's convictions about the saving power of the gospel. Charismatic evangelization emphasizes a personal experiential encounter with God, even from the very beginning of the conversion. Charismatically gifted volunteer preachers in particular have strikingly influenced non-evangelized people through confirmation of manifestations. The divine confirmation of the preached word through manifestations has had an extraordinary power in convincing and convicting people. Thus, manifestations have become integral features in exposing the difference between the theological values of the traditional and charismatic ways of evangelization. The respondents stressed how in general the charismatic movement has affirmed that charismatic evangelization has a special power and is far more effective than traditionalism for winning people to Christian faith and in leading them towards spiritual maturity. By and large, such empowered missionary activities have resulted in numerical growth in the congregations, which amounts to thousands of new members on the basis of the annual statistics of the congregations as well as the Synod (NPRBC 14-07-10 and NPRAH 14-07-10).

Various further factors were highlighted in a non-partisan focus group addressing questions such as the following: If the charismatic worship and evangelization have resulted in all these positive changes, what do you think is the reason why the traditional way of worship and evangelization is unable to impact and transform people in such a concrete way as the charismatic movement does? What does the

charismatic worship remind congregations about in relation to their traditional worship? What theological or doctrinal questions do you think this may raise in the minds of the congregations about their own church's theology of worship and pneumatology? The non-partisan respondents identified three main issues in answer to these questions:

First, when the nature and effects of the traditional and charismatic worship and ministry are compared and contrasted, it would appear that worship and ministry without charismata omit a peculiar theological substance which is necessary for them to be vital and effective. When observed from the perspective of congregations' devotional spiritual lives, the renewed and empowered approach worship and ministry, the spiritual and physical vitality of the manifestations, and the numerical and economic growth of the congregations, it was observable, the respondents noted, that God has been touching and moving congregations through the charismatic movement. Despite all the related tensions and disruptions, the movement has changed the entire nature of traditional dull worship, nominal evangelization, and the anaemic spiritual status of the congregations. Accordingly, it appears to the respondents that the movement has declared the closure of the age of traditional modes of worship and ministry and has marked the beginning of a new era with a new form of worship and ministry in all the conservative traditional churches of the country. In the meantime the movement has played a particular role by influencing the mission-formed conservative evangelical churches such as the EECMY, to reconsider their traditional dependency on obsolete Western liturgical structures (NPRYL 14-07-10 and NPRMS 14-07-10).

Second, the movement has enabled congregations to receive and experience the charismatic gifts that have never been experienced in the traditional worship. The manifestations of these gifts have also inspired congregations and aroused a hunger in them to seek the range of these gifts. The whole atmosphere has enabled congregations to perceive that the charismatic movement has delivered something of theological significance which is apparently lacking in the traditional worship. This has revealed that the conservative Lutheran theological tradition, particularly in regard to worship and pneumatology, does not sufficiently help people to live a gifted and empowered Christian life (NPRYL 14-07-10 and NPRMS 14-07-10).

Third, the practice of authentic manifestations has further opened the eyes of the congregations and offered insights, to the educated members in particular, to question and explore what was missing from the Lutheran theology of worship and pneumatology. It has also raised serious questions about the connection between conversion, (water) baptism and further experiential baptism of the Holy Spirit, and about the connection between the doctrine of justification by faith and the experience of charismatic gifts in the Lutheran theology. In this regard the movement has involved congregations in serious theological and doctrinal questions and disputes (NPRYL 14-07-10 and NPRMS 14-07-10).

These affirmatory views, however, have not been offered only by non-partisan respondents. Some of the traditionalists also affirmed the distinctive significance of

the charismatic worship. They stated that charismatics who had been considered as troublemakers at the beginning of the movement have gradually became trouble-shooters in many aspects of the church's worship and evangelization life. They affirmed that charismatics sometimes enabled manifestations of the Spirit which were practically demonstrated. This is particularly evident in the healing prayers, when people were evidently healed from various kinds of sicknesses and deformities. In such cases the claimed gifts appear, in traditionalists' view, to be in accord with Scripture. However, since many of the pronounced messages, mostly of healing, prophecy and revelations, failed practically to demonstrate themselves, the traditionalists doubt that all the claimed manifestations are in accord with Scripture. Despite the fact that they asserted their suspicion about the authenticity of all the claimed gifts, the traditionalists concluded that they appreciated many of the positive effects of the movement (TRZG 07-07-09 and TRDM 01-08-09). This, however, was not the case for all of the interviewed traditionalists. A few of them rejected to the effects of the movement as mere emotionalism, which, in their view, will dry up as quickly as the morning dew (TRGG 26-07-09 and TRWM 28-07-09).

Thus, in the light of all this, there are a few points to be noted in order to conclude the section. From the descriptions given by the non-partisan respondents in this section, it is evident that the charismatic movement has deeply impacted the traditional worship and evangelization systems of the SCS. The descriptions indicate that the SCS congregations have been enabled to become aware of the theological and spiritual values of both the traditional and charismatic styles of worship and ministry.

This appears to have brought to light the theological and practical difference between the conservative Lutheran theological tradition, and the gifted or charismatic nature of Christian worship and ministry. If the congregations consciously perceive this difference, this matter alone may provide convincing ground for the charismatics to distance themselves from the Lutheran theological tradition. This in turn may cause doctrinal disagreement between charismatics and the Lutheran theological tradition, which limits the gifts and activities of the Holy Spirit to the Word and sacraments. Furthermore, since congregations have been practising supernatural manifestations of the gifts of the Holy Spirit beyond Lutheran theological explanations, the situation may require a rethinking of Luther's rejectionist legacy towards charismatic worship. By and large, this clearly raises a question about how this rethinking should be done, which will be discussed in the next chapter. We will now turn our examination to the social contribution of the movement.

5. 1. 2   Physical and social strengths

I have already analysed how the SCS charismatic movement has contributed to physical needs of the congregations, especially through the healing prayers (see section 3. 1), and how its impact has enabled the use of traditional religious musical instruments in Christian worship (see section 3.4). These are some of the social strengths of the movement. Yet the fieldwork findings indicate that there are a number of other ways in which the movement has socially impacted the SCS

congregations as well as the wider society. Here I have selected two of the most conspicuous features as an indicative sample. These are: changes to traditional perspectives on the role of women both in church and the society, and the breakdown of social and religious barriers creating mutual relationships between people.

Changed traditional perspectives towards the status of women

One of the most important social strengths of the SCS charismatic movement has been the changes it has encouraged in relation to traditional perspectives of the status and role of women, both in church and the society. Commenting on African cultures and patriarchal traditions, O'Donovan states that in some African cultures women have been treated in the same way as children. In others they have been regarded as being less important than certain forms of property (2000: 190). Hasting notes that largely male-dominated missionary churches encountered largely male-dominated African communities, and the two forms of patriarchy appeared to fit together and look down on women's participation in the church's life and activities (1989: 37). Since Ethiopian societies are usually male-dominated, these observations evidently apply to most of Ethiopian societies, particularly in rural areas. The SCS has also been the practitioner of a male-dominating culture.

According to non-partisan respondents, in the traditional oral theology of the SCS society men, especially older men, are considered to be able to think, plan and

administer all family, social and religious concerns. Women are meant to stay at home as child-bearers, babysitters and family carers. Among rural communities in particular, once a woman enters into married life, she is considered to be part of the household fixed assets. The traditionally recognized and respected role for women was to bear as many children as they could. In the SCS community, having many children is valued in both Christian and traditional religions. In the Christian context it is an explicit sign of blessings from God, which draws its root from the Old Testament teachings such as Deut. 28 and Pss. 128 and 144. In the traditional religious context it has two connotations. First, it is a genealogical extension and preserves the history of the family. Second, in an agricultural society, it brings economic stability to the family, because children share their parents' labour in order to secure the family's sustenance. Such traditions are still maintained among the SCS communities. Despite living below the poverty line, rural societies still encourage their members to have as many children as possible. To this end women are expected to bear many children. The respondents proceeded to describe how when evangelical Christianity came to Ethiopia, its teaching did not appropriately challenge and change such longstanding traditional perspectives of the society towards women's roles in the family, church and society. Instead, these traditions were buttressed by Pauline interpretations of the Genesis stories concerning man-woman relations. Pauline passages such as 1 Cor. 11: 3; 14: 34 - 36; and 1 Tim. 2: 8 - 15 were reinforced and imitated as if they were divine laws on the moral status of women. Most older Christians still hold to these traditional theories of the status of women both in social and religious settings. This traditional perception, the respondents noted, became a dogma both in the community and the church, because most often the church elders

were also the local chiefs and vice-versa. Thus, wherever the older men were appointed, they restricted the involvement of women in social or religious matters. Nevertheless, since the impact of the movement this traditional attitude appears to the respondents not to be women's history any longer. The movement declared freedom for women and resulted in a number of observable changes. The respondents explained that many women, irrespective of their age, marital status or literacy level, have become active servants in evangelization in the charismatic movement. Women in every congregation have been active participants in day long prayers and fasting. Some of these women have been given the charismatic gifts of preaching, teaching, prophecy, discerning spirits, healing and miracle working. Accordingly, the respondents noted, the Pauline instructions that women 'must keep silent in the church' and are 'not allowed to teach' are no longer observed as powerfully as they used to be. The situation has raised awareness in the church that there is no connection between or confusion with masculine headship and the role of women in serving God and the church through their use of God's gifts (NPRYL 14-07-10 and NPRMS 14-07-10).

These explanations were also considered by the traditionalists. They were posed with the question: how do the older people of your church, and men in particular, feel when they see housewives preach the gospel, conduct healings, exorcise, prophesy, etc? The traditionalists replied that one of the striking results of the charismatic movement has been the rise of visibly gifted illiterate women. Especially when they

saw illiterate housewives conduct healing prayers with people being visibly healed, the older people were initially greatly shocked. This is because such experiences are unprecedented and unexpected in the congregations. However, the respondents said, the issue has gradually become an absolute surprise and inspiration to the older people. They stated that at the beginning of the gifted women's public ministries, some of the stricter conservative traditionalists, mostly older clergy, felt envy and tried to ban them from serving in public sessions. They did not, however, succeed in banning them, because the visibly demonstrated manifestations made many stricter traditionalists hold their breath. Rather, said the respondents, all men (old and young, educated and illiterate, poor and rich alike) have been attending the weekly healing prayer meetings which have been conducted by the gifted women. Consequently, the traditional perception, both in the social and religious cultures, towards the male-female relationship appears to have broken down. The traditionalist respondents concluded that what they have observed from the ministry of the charismatic women is a really dramatic historical change in the social and religious cultures of the society about male-female relationships. This dramatic change seems, in their perspective, to require the church to look for a new approach to Pauline teachings on the male-female relationship, because such biblical teachings lack credibility as a means of establishing the traditional doctrine of women's subordination or submission to men (TRLK 22-07-09 and TRTG 22-07-09).

In the light of this, I contacted three charismatic women, who have been conducting healing prayers over the last ten years. In discussion concerning their current status, they cited the words of Elizabeth, the mother of John the Baptist, who said, 'This is what the Lord has done for me when he looked favourably on me and took away the disgrace I have endured among my people' (Lk. 1: 25 (NRSV)). They described how their case is exactly like that of Elizabeth, because women's subordination to men has traditionally been considered as God's disfavour to women. They stated that as God did such a miraculous favour to Elizabeth in order to take away the abasement among her community resulting from her inability to give birth, he has also granted a similar favour to women in their community by giving them charismatic gifts. By referring to Jesus' election of only men as his disciples and to Paul's teaching about women's subordination and submission to men, both society and the church used to treat women as if they were disfavoured by God. But now, they noted, on account of these supernatural gifts, God has re-affirmed that he favours both men and women equally. They stated that in the early days of their practising manifestations of the Spirit and of the public's early encounters with such experiences through female personalities, both men and women used to tease them. They have been mocked, belittled, and disparaged. However, they considered that this is no longer the case, because of the power of the miracles performed by healings and the raising of the dead. These miraculous deeds have convinced the public that women's charismatic practices are truly from God. The events have visibly challenged traditional perceptions of the women's role both in religious and social settings (CRAE 16-07-09; CRDM 27-07-09 and CRAH 30-07-09).

The creation of a new climate for social relations

The second important social contribution of the movement has been in promoting social integration among the people. According to the non-partisan respondents, there were three major problems which have been impeding social integration among the SCS community. The first is that Ethiopia has been following an ethnic federal political system since 1991. This has been causing friction between nations, nationalities, tribes, clans, families, etc., throughout the country. The second is that there have been constant religious conflicts between the evangelical Christians and Orthodox Church members. This has affected the social integration of the population to a significant degree. The third is that the members of conservative evangelical churches used to consider the Pentecostal churches with great suspicion and hatred. These three features were affecting many aspects of the relationship between the church and the wider society. However, since the impact of the charismatic movement, particularly through the ECFE (see section 3.1), congregations of all evangelical churches have been taught that the Christian message should not operate only as a message of future salvation, but it should operate as a divine transforming power by influencing the lives of individuals, as well as wider social structures, here and now. Congregations have been encouraged to promote responsibility not only to those of the same religious group, but in a broader human sense, and to support each other spiritually and physically by any means they can, beyond social, national,

racial, sexual and religious barriers. Having been convinced of these teachings the participants have promoted and effectively dealt with many personal and communal social issues. As they continued to worship together and to share Christian experiences together, they have also continued to maintain and promote love and friendship with Orthodox Church members, as well as with non-believing people. The respondents stated that the entire purpose of the ECFE is to develop integration and mutual concern for spiritual and physical well-being among the members of the Body of Christ, which transcends the barriers of social, cultural or denominational traditions. This mission has been put into practice through the ECFE's local branches. Believers of all the member churches of the ECFE have been encouraged to hold joint worship meetings based in villages, towns, schools and offices. Holding Bible studies, day-long fasts and prayer meetings, all-night prayer meetings and sharing of Christian experiences together have become the common practices of the participants of these worship meetings. They have confronted various kinds of personal and communal spiritual, psychological, physical and social problems together and brought effective changes. They have effectively influenced others to promote such social integration and responsibility. The respondents concluded that, despite some aspects that are challenging to the theological traditions of the non-pentecostal churches, these trans-denominational worship meetings have created an effective new climate for religious and social integration among and between the congregations. The movement has trained the congregations in humanity, solidarity and sympathy, and this has overcome the traditional separations that exist through racial, tribal or religious organizational structures. This is a thoroughly different experience to that of the traditional practices of ecumenical relationships, which assumed the ecumenical

relationship only at the top denominational or organizational office level, but did not bind the grassroots congregations together in unity, instead keeping them as strangers to one another (NPRTW 30-07-09 and NPRTA 28-07-10).

Similarly, a woman who has been coordinating one of the ECFE town-based worship meetings for the last eight years, described how the participants in these cross-denominational worship meetings have been encouraged to enter into a deep friendship with one another, bear the burdens of one another, and share joys and sorrows of one another both in their spiritual and physical lives, beyond any kind of differences that might exist. The woman said that these worship meetings have kindled in their hearts the fire of their love of God and their neighbours. The participants have learnt to feel responsibility to one another more than they ever had before in their social and religious experiences. A willingness and readiness to support everyone in need, everywhere and at any time, became the main emphasis of the participants. The participants learned the quality of Christian love towards their neighbours, regardless of any kind of racial, tribal, or denominational affiliations. This deeper mutual relationship has been put into action in the daily life of the participants. The respondent concluded that these experiences promoted and strengthened a new tradition of spiritual and social care beyond confessional boundaries. This trans-confessional and trans-cultural mutual integration has proved to be more significant than that of the traditional tribal, racial, confessional or cultural principles which used to divide and isolate Christians from one another (CRTG 12-08-09). Even some of the traditionalist respondents affirmed the significant social contributions of the movement and suggested that such issues undermined the

traditional rejection of charismatic worship (TRZG 07-07-09 and TRDM 01-08-09). Some of the traditionalists, however, disparaged these contributions of the movement and argued that such effects of the movement cannot transform the social and cultural life status of the community into an American standard of living. By 'American standard of living' they mean the civilized culture in which they think people would enjoy freedom, equality, and respect. They argued that simply listening to and obeying the Word of God, as well as repenting of sins, could have been sufficient for an Ethiopian community to bring about desired changes of social, economic and religious life (TRGG 26-07-09 and TRGK 30-07-09).

From these descriptions, there are a few concluding points to be highlighted. Despite the fact that it is impossible to think that the mystery of poverty, disease and backward cultural systems can be fully solved in Ethiopia by existing charismatic solutions, the movement appears to have played an important role in the traditional and social life of the population. The indications are that the movement has demonstrated in a practical way the capacity of the church to have a transforming impact on society and its cultures. From the viewpoint of its social, economic, and cultural impact, the charismatic movement in the SCS context would appear to be a movement of renewal. Nevertheless, questions that might be asked are: Is the church willing to learn from the positive contributions of the movement for its worship, ministry and mission? Is it willing to integrate charismatic worship into its traditional worship structure in the light of these positive contributions of the charismatic worship? These questions will be discussed in the next chapter. For now we will turn our examination to the perceived weaknesses of the impact of the movement.

5. 2 Some of the Perceived Weaknesses of the SCS Charismatic Movement

In the previous section we considered some of the perceived strengths of the impact of the SCS charismatic movement. In this section we will consider some of the perceived weaknesses of the movement. According to the fieldwork findings, the SCS charismatic movement contains two major features which have impacted negatively on the church. The first of these is what is understood to be the inauthentic experience of manifestations. There were many kinds of recorded and reported inauthentic experiences of manifestations. However, here I will examine a few of the most conspicuous ones. The second feature is that of the divisiveness of the movement. These two features will be examined through fieldwork reviews, drawing on the accounts of the respondents.

5. 2. 1 The experiences of inauthentic manifestations

Bridge and Phypers suggest that enthusiasm for excessive and exaggerated claims of manifestations and inauthentic experiences have characterized charismatic movements in every era of the church's life (1982: 136). Mutton suggests that revival movements recorded in the history of the church have almost always been criticized as engaging in inauthentic practices. Inauthentic experiences have frequently been claimed by people who suffer either from poor spiritual pride or who are tempted to

performing manifestation as a means of marking their own credentials (1995: 5 - 7, cf. Murray 1998: 198; O'Connor 1971: 221ff). Carson also notes that on many occasions throughout the history of the church, groups that emphasized charismatic experiences were found either to be apparently heretical, or quickly pushed their gifts to such extremes that their experiences proved to be dangerous to the church's worship and mission (1987: 166 - 7, cf. Burgess 1997: 17). Fieldwork findings indicate that there have been similar perceived experiences within the SCS charismatic movement.

According to the respondents, in one of the congregations of the central part of the SCS, one of the house groups held the annual thanksgiving programme, which they call in the local language *ametawi yemisgana gize* and are usually held at the end of the given year, mostly in August before the New Year begins in September in the local calendar. The group invited a charismatic preacher from another parish to preach and pray for the participants. Among the participants of the programme was a couple married in November the previous year. The couple reported to me what they perceived to be an inauthentic revelational message spoken to them by the charismatic preacher (ORTA 12-08-09 and ORHT 12-08-09).

The couple explained that the worship programme started at ten o'clock in the morning. It began with introductory prayer and singing of choruses. When it was time to hear the Word of God, the invited charismatic was asked to preach and then to pray

for the participants. He was asked to pray for the participants, because he was expected to receive manifestations from God, which is the reason why he was invited. The couple described that when the charismatic finished preaching, he asked the participants to kneel for prayer. Having held personal prayer for a few minutes, the charismatic began moving among the participants and laying hands on them, praying for them and pronouncing some prophetic and revelational messages. When the prayer was extended, the man from the couple got tired of kneeling on the floor and stood up, but the woman, who was eight months pregnant, continued to kneel by her husband's side. The charismatic, who was moving from person to person and praying for each participant, came to this woman, laid his hands on her back, and continued to pray for her. During the prayer, said the couple, the charismatic began to pronounce a revelational message to her and said: 'Oh you blessed girl! The Lord is speaking to me that he has blessed you both in vertical and horizontal dimensions of your life ... The Holy Spirit is giving me a tangible assurance and a clearer sign about your ever going blessing ... The sign is that your wedding will take place next year. The time has now come for you to marry.... The Holy Spirit tells me that the Lord has chosen a blessed godly man for you to marry and the Lord will bring the man into your view within the next few months and your wedding will take place in February next year'. However, said the couple, the Holy Spirit did not manifest to him that she was already a married woman with husband by her side at that moment and that she was already eight months pregnant. The husband stated that he shouted at the charismatic saying, 'Brother she is not a girl ... she married ten months ago ... she is my wife ... I recognize that your message comes not from God, but from Satan ... you better leave us alone and go away'. The couple concluded that the charismatic, who was

embarrassed and humiliated by his false utterance, immediately left the meeting hall and disappeared from the scene. The programme was ended at half way through its intended duration (ORTA 12-08-09 and ORHT 12-08-09).

One of the charismatic respondents reported a similar event. He reported that one of his parish congregations held an annual conference in August and invited a charismatic preacher from another parish. The conference started on Thursday evening with chapel and was intended to last until Sunday evening. The invited charismatic was preaching and pronouncing manifestations during each session he preached. On the Sunday many older members of the congregation, who did not attend the conference during the preceding days, came to attend regular Sunday worship, which had been merged with the conference programme. Among the older people, according to the respondent, was a man of approximately sixty years old, who had lost his sexual organ following an attack by the local bandits when he was herding cattle as a young man. The charismatic was preaching during the regular Sunday worship time and was pacing up and down of the platform, going among the congregants, mixing preaching and prayer, and pronouncing some manifestations. Unfortunately, said the respondent, the man who had lost his sexual organ sat at the edge of the pew, nearer to the platform, where the preacher was moving up and down. At one point the charismatic preacher touched the shoulder of the man and pronounced a false manifestation to him saying: 'Oh! Wow! You the man of God, you have been complaining to God for giving you few male children and many female children ... I have good news for you from the Holy Spirit ... Today your

complaint has got a response from the Almighty God ... Your wife will conceive and give birth to a baby boy by this time next year and you will name him "Samuel". The respondent stated that the person first burst out laughing and then shouted at the charismatic saying: 'You liar, you liar, you liar ... Go away with your lies.... God knows me closer and clearer than anyone else and he does not attempt to tempt me likewise ... Such a message isn't from God but from Satan ...' Finally, the respondent concluded, the congregation was ashamed of the event and the worship service, as well as the conference programme, ended up in massive turmoil and dismay (CRAT 29-06-09).

The same respondent proceeded to report another similar event which occurred in another congregation of the same parish. He reported that there was a charismatic young man who claimed to have been gifted, and who occasionally used to utter some prophetic and revelatory messages. At some point the charismatic told his fellow charismatics and his families that the Holy Spirit was telling him to leave home; to go to the wilderness or to caves; to stay away from any communication; to stay in complete devotion to God by giving himself to day-long and overnight prayers; and to wait until the Holy Spirit came upon him with power and manifested signs, wonders and miracles. Therefore, said the respondent, the charismatic went to the cave of former bandits which lies a day's walk from his village. From there the charismatic used to go to the neighbouring villages looking for teenage girls. When he found teenage girls he would tell them that he was sent by the Holy Spirit to take them to the cave and pray for them so that the Holy Spirit would tell them what was

in God's plan for their present and future fate. When he had taken the girls to the cave, according to the respondent, he would first preach the gospel to them. He would then tell them that the Holy Spirit would come upon them in power, baptize them in fire, give gifts and enable them for miraculous ministry. He would tell them that such power and gifts of the Holy Spirit would pass onto them through him, but only if they have sexual relations with him. The respondent stated that after fulfilling his sexual desire with a given girl for a certain number of days, the charismatic would tell her that she has not been prepared to receive the power and gifts of the Holy Spirit, and therefore she should go back home, to continue to pray and wait for the Holy Spirit. The respondent stated that some of the girls became pregnant and took some traditional medicines in order to abort the pregnancy and suffered unthinkably as the result of this. Sadly, the respondent noted, one of the girls also died when the foetus died in her womb from of the medicine. The girls who successfully aborted their pregnancy and survived have also been through massive moral and spiritual breakdowns which continue to affect their lives. Having reported these events the respondent went on to state how the event came to light. He stated that one of the girls who had lived in the cave for five days with the charismatic told her parents what happened to her, while all the others had hidden it from their friends and families. Her parents told the congregation's minister who in turn told the elders. The congregation elders contacted the elders of the charismatic's home congregation. The case was then publicized; the charismatic was chased, caught and brought to his home congregation. Other charismatics of his home congregation gathered together and prayed for him. Finally, said the respondent, twenty eight demonic spirits reportedly revealed themselves and were cast out of the charismatic. The respondent concluded

that in the culture of the area sexual relations before or outside marriage is regarded as illicit and taboo, and treated in the same way as murder. The practice of the charismatic provoked massive social and religious chaos in the congregations as well as in the society (NPRAT 29-06-09).

One of the non-partisan respondents reported another event which occurred in one of the congregations of the eastern part of the Synod. He described how in one of the congregations a woman who had not been in a good relationship with her husband hanged herself. Mourners gathered for the funeral. The minister was conducting the funeral ceremony before taking the coffin to the burial ground. While the minister was presenting a brief consolation sermon for the mourners, a charismatic girl rose up and shouted and spoke in tongues. She loudly announced that the Holy Spirit was telling her that the dead woman would rise up, but only if she was allowed to pray over the coffin. The respondent stated that after a while, she rebuked the minister for not stopping his sermon and giving time to her to pray over the coffin. She silenced the minister and asked all the mourners to kneel in the field for prayer. She then called some of her fellow charismatics from among the choirs and gathered them around the coffin and continued to pray for the dead woman. She continued to rebuke the spirit and power of death in the name of Jesus Christ again and again, and called the dead woman to revive and come out of the coffin. Nevertheless, the dead woman did not respond. When she saw that the dead woman was not responding, the respondent observed, the girl asked one of her fellow charismatics to bring a large axe so that she could cleave, open the dead woman's mouth by force and make her

speak. When one of her fellow charismatics ran to bring the large axe, said the respondent, the dead woman's husband went up to the girl, slapped her on her cheek and removed her from the scene. Some of the mourners, who strongly rejected charismatic experiences in their own churches, also took the opportunity to beat the girl and her accomplices with clubs. After much turmoil and dismay the dead woman was buried after a two hour delay. The respondent concluded that the event provoked many kinds of social, cultural and religious disputes and disruptions in the evangelical churches of the area as well as in the general society (NPRDG 22-07-10).

Similarly, in one of the eastern congregations, a group of charismatics agreed to hold consecutive fasting and prayer for some extended days. They were gathered in a small grass-roof slum, which was the residence of one of them. They began to fast and hold a day-long and overnight prayer. They resolved not to move anywhere or do anything, but just to continue fasting and praying until they had seen God manifesting something miraculous among them during the course of prayer. In this resolution they continued in fasting and prayer for more than a fortnight. After a fortnight, some of them began to feel that the Holy Spirit was manifesting some miraculous things to them. They began to speak in tongues, claim to see revelations, discern spirits and so on. As they continued to claim and practise such manifestations a strange event occurred, which was broadcast by the mass-media and reported in the national newspaper. The newspaper states that, since the group had decided not to go to their homes even for their meals, some of their families and close friends, who had pity on them, brought some food, tea or coffee to the prayer scene in order to support them.

Then, on one of the days, one of those who claimed the revelation and guidance of the Holy Spirit, lifted up a coffee pot, full of hot coffee, and broke it over the head of the thirteen-year-old girl who had brought the coffee and was waiting to serve the group. The girl was seriously injured and was left with a scar on her head. The group was put into prison. The newspaper, which was issued in the local language, stated that the responsible charismatic said, '... to the best of my knowledge, such is the work of the devil or an insane mind. I do not remember whether I have done it, but if truly I did it, then, I should have been in loss of conscious at that moment in one or the other case. I therefore apologize without reservation' (Newspaper 1992 E/C: 2, 5). The news of this event spread throughout the country through the public media and newspapers.

A similar event occurred in the neighbouring Synod, which was also broadcast by the mass-media and reported in the national newspaper. I observed the event from a video recording, which the journalists had recorded and which the Synod had kept a copy for reference. A charismatic young man claimed that the Holy Spirit had told him to raise a dead woman who had been buried the day before. The claimant then gathered a group of seven people, led them to the graveyard and dug up the grave of a woman. The group took the coffin out, broke it and carried the body to the church. They unwrapped the body, laid it on the altar of the church and continued to pray claiming that the Holy Spirit would raise her up. They prayed for eleven hours, from ten in the evening until nine in the morning, but the woman was not revived. When rumours of the event spread around the village, hundreds of the villagers, including

the families of the dead woman, gathered at the church to see if she would revive, but she did not. The group refused to open the church door to the public who wanted to get into the church and attend the prayer. Puzzled by the events, the local representatives of the government, as the video recording indicates, reported the case to the district authorities. The district authorities sent police to the scene along with some journalists. The police talked to the group from outside, told them that they were committing a serious inhumane crime and asked them to open the door. The group then opened the door and the police and villagers went into the church. After eleven hours of unanswered prayer, the group was taken to prison and the body of the woman was buried for a second time. As observed in the video, the journalist put a question to the charismatic responsible, when he was in prison: 'If the Holy Spirit promised to raise up the dead woman and led you to the event, why did he not raise her up during the course of eleven hours of prayer?' The charismatic answered, 'God does not work in our time and will, but in his own time and in accordance with his own will and wishes. We should have continued the prayer until God fulfilled his promise in his own time, but we were prevented from doing so ... I never for a moment doubted the reality of the revelation and guidance of the Holy Spirit in this event. The Holy Spirit still bears witness with my own spirit that he has spoken and led me to the event and he was due to raise the woman in his own time, but human impatience interfered and blocked the fulfilment of the promise'(Observed in the video at the Central Synod's Office 13-07-2007).

The above mentioned non-partisan respondent reported that there have been massive misuses and abuses of manifestations, especially those of healing, prophecy and

revelations. He stated that many women who cannot have children have been told they would bear children, but that it did not happen. Many sick people have been told that they were healed from illness, but some died a few days or months later and some still suffer from their illness. For instance, said the respondent, there was a man who was approximately in his nineties who became seriously ill. His nearest medical centre told him that his sickness was incurable and advised him to stay in bed and wait to see what happened. One day a charismatic girl came to that person, prayed for him and told him that he was on his death bed and left with only a few days to live on earth. But, she told him, that God had added nine years to his life, just as he added fifteen years to Hezekiah through the prophet Isaiah (Isa. 38: 1 -8). Nevertheless, said the respondent, the person did not receive relief for a moment up until the time that he died three months later (NPRDG 22-07-10). Another non-partisan respondent reported that a charismatic young man came to one of his neighbours' house. The owner of the house had four female children and wanted male children. At that time his wife was pregnant. The charismatic prayed for the family's welfare. While praying he claimed to have received a message from God for the owner of the house which said, '... this time your wife will give birth to male child'. Nevertheless, when the child was born, it was a female child. The respondent concluded that there have been many similar unfulfilled promises which have affected the faith of the receivers of the messages. The danger of such unfulfilled manifestations has been regarded as picking at the wounds of the victims. This by itself is a grave danger (TRMB 21-07-10). There have been many other similar reported events in the SCS charismatic movement which have been criticized as an integral weakness of the movement. However, these few cases are presented as examples.

Non-partisan respondents commented that these events have had an immensely negative impact both on the church and the movement itself. The events impacted negatively on the church in two ways. First, the events have potentially spoiled and devalued the worship and evangelization of all of evangelical churches in the country. Second, the events caused massive division among congregations, particularly between young charismatic and older traditionalist members. The events have impacted negatively on the movement in particular in two main ways. First, the events provoked strong public suspicions about the nature and authenticity of the charismatic movement and related experiences. Such costly misuses, said the respondents, have damaged the reputation of the charismatic movement and observably hindered the vitality and realization of authentic manifestations. Second, the events provided the traditionalists with reasonable grounds to avoid charismatic worship (NPRME 27-07-10 and NPRTA 28-07-10).

The events provided traditionalists with convincing evidence to associate all charismatic experiences with African traditional religious practices such as witchcraft, magic and sorcery, and with the misleading activities of the devil prophesied in eschatological biblical texts. Traditionalist respondents referred to biblical texts such as Jer. 23: 13 - 32; Mt. 7: 21- 23; 24: 24; 1 Cor. 11: 13 - 14; 2 Thess. 2: 1 - 12; and Rev. 13: 13 - 14, 16: 14 and 19: 20; and criticized the entire experiences of charismatic movement as the work of false prophets, demonic spirits, the Anti-Christ, and false eschatological signs performed in order to mislead the elect.

In the light of these biblical teachings, for traditionalists, these inauthentic experiences are sufficient proof that there are evil powers that perform signs, wonders and miracles that are not of God, but are used to counterfeit what is of God. Backed by biblical evidence, traditionalists concluded that these inauthentic and misleading experiences clearly signify that satanic forces are actively working behind the charismatic movement. They judged that if satanic spirits or forces had not been working behind such dreadful experiences, they could have not been conducted by Christians. The church, therefore, in their view, does not need any theological or scientific proof beyond this biblical proof in order to conclude that existing charismatic experiences are derived from satanic spirits. Nor should the church doubt whether to fight against them and get rid of them from worship settings (TRGG 26-07-09 and TRGK 30-07-09). The charismatic respondents also conceded that such inauthentic events terribly damaged the reputation of both the church's evangelization and the role of the charismatic movement. They commented that it is usual that when God sows the seed, the enemy sows weeds among the seed. By this the charismatics mean that through the charismatic movement the Holy Spirit has awakened the congregations, introduced them to authentic manifestations, and made them hungry and open to manifestations. Thus, evil powers are, according to them, using the opportunity to mix their evil mission and block the use of authentic manifestations on account of inauthentic experiences (CRZA 30-06-09 and CRTK 23-07-09).

In the light of this, it can be noted how much emphasis the movement has placed on supernatural manifestations, and how it has raised people's eagerness for and expectation of manifestations. These descriptions are indicative of how intensely and

frequently manifestations have been sought and expected. Such over-emphasis has led some charismatics to desire manifestations for a mixed motivation – just in subjective emotion without properly identifying the work of the Holy Spirit – and induced them to produce what are clearly inauthentic manifestations. These events are some of the major perceived features of the weaknesses of the SCS charismatic movement.

5. 2. 2 Disintegration of the congregations

In the previous section we considered how the SCS charismatic movement has impacted negatively on the church through the inauthentic experiences of manifestations. The fieldwork findings indicate that one of the major weaknesses of the SCS charismatic movement is its divisive character. In this section we will briefly consider how the impact of the movement has affected the unity of congregations.

It has been suggested that the charismatic movement contains both a transdenominational unifying spirituality, and potentially divisive enthusiasm. Therefore, the movement most often divides the church between those who are identified with the movement and those who are not (Quebedeaux 1983: 239, cf. Bittlinger 1981: 26; Bouyer 1975: 113; Christenson 1972: 73; Hummel 1993: 249). The most common reasons for the divisiveness of the movement are the lack of authenticity and order in the use of the manifestations in the movement, and the lack

of wisdom in handling or rejecting the charismatic experiences from the church's side. In both of these cases the movement causes division and leads to a split in denominations, congregations and even families (Christenson 1985: 90 - 91). Wherever the movement is introduced, even if the church does not physically split, there is often continuing internal division between those who claim charismatic gifts and those who do not (Middlemiss 1996: 12). Wherever the movement has influence, divisions are frequent experiences. Such divisions are particularly common in the churches of third world countries (Hiebert 1985: 157). These observations are in conformity with evidence concerning the SCS charismatic movement. The fieldwork assessment indicates that the movemen has aroused a tremendous conflict and division between the traditionalists and the charismatics of the SCS congregations.

According to the non-partisan respondents, charismatics have made apparent distinctions between merely professing nominal Christians and committed Christians. In the charismatics' perception, the respondents noted, those who belong to charismatic groups are committed Christians and are spiritual, because they experience the power, gifts and baptism of the Holy Spirit, while those who do not belong to the charismatic groups are merely churchgoers, nominal Sunday customers. The respondents stated that charismatics have maintained special epithets in the local language *chalfe mahber* which means 'exuberant party' for those who are involved in the movement, and *dube mahber* which means 'stilled or bored party' for those who are not involved in the movement. Those who are not involved in the movement, as the respondents observed, are criticized by charismatics for being resistant to spiritual

change and being closed to the power, gifts and baptism of the Holy Spirit. Throughout the last two decades most congregations have been through the challenges of such misperceptions, misinterpretation, and miscommunication, which have divided them into different parties; have led to a great deal of misunderstanding, and have eventually caused spiritual rivalries among believers. The respondents concluded that even in the congregations which are not physically split, there is still an implicit and ongoing psychological division between charismatic and non-charismatic members, because charismatics often create confusion in the minds of non-charismatic members by telling them that they are empty vessels, without the oil and anointment of the Holy Spirit (NPRME 27-07-10 and NPRTA 28-07-10).

In discussions concerning the reasons why they have contempt for the spirituality of the traditionalists, charismatic respondents explained that the promise that God made to pour out water on the thirsty land and streams on the dry ground, mentioned in Isa. 44: 3, has been fulfilled through the existing charismatic movement. However, it seems to the charismatics that the spirit of deep sleep mentioned in Isa. 29: 10 - 11 has covered the hearts and minds of the traditionalists so that they are unable to recognize the works of the Holy Spirit and assimilate themselves to the spectacularly manifesting charismatic gifts among them. The words 'thirsty land', 'dry ground' and 'spirit of deep sleep' (NRSV), are used by charismatics as metaphoric speech to express the poor degree of spirituality in the older believers. By citing these two texts the charismatics mean that the church has been through spiritual thirstiness, dryness, and sleep during the years in which it was led and served by the older people, because

the older people have been blocked by conservative traditionalism from reaching and receiving the power and gifts of the Holy Spirit. In their view it is only through the current charismatic movement that God has poured water on the thirsty land: by which they mean God has released the power and gifts of the Holy Spirit to the church which has been dried up and lacking them for decades. Charismatics also considered the older believers to be tantamount, in spirituality, to the worshippers mentioned in Isa 29: 13 who honour God with their lips while practically their hearts and minds remain far away from him. They further criticized the traditionalists for being modern Pharisees who are spiritually dead and similar to the lifeless dry bones mentioned in Ezek. 37, which need the breath of the Holy Spirit to be revived: the breath of the Holy Spirit here means belonging to the charismatic movement and sharing what the Holy Spirit offers through the charismatic worship. Without such breath and refreshment the status of the spirituality of the traditionalists, in the charismatics' view, is not different to the blind leaders of the blind, recorded in Mt. 15: 14, who lead themselves and their followers to perdition (CRAG 13-08-08, cf. CRBG 18-08-08).

Traditionalist respondents, for their part, cited Mk. 13: 21 - 3 and Mt. 7: 15 - 23; 24: 24 and criticized the charismatics for being no different to the false prophets whom Jesus predicted would appear and perform signs and wonders to deceive the elect in the last days. Traditionalists stated that in the early days of the movement and their own early participation in charismatic experiences, they regarded the charismatic experiences as heretical, of demonized fanatics, and contrary to Christian worship.

Accordingly, they expelled different groups of the charismatics from their congregations. Some of the expelled groups established a new branch of the same church; others joined one of the existing Pentecostal churches; and other groups established a new Pentecostal church, where they could enjoy free worship in the way that suited them. The traditionalists also cited 2 Cor. 11: 14 and Mt. 24: 15 and expressed the older people's anxiety that charismatics might have been experiencing these things because they are possessed and/or haunted by an evil spirit which is using their personality and playing its ruinous role in order to ruin the church. They criticized the charismatics for being mere emotional enthusiasts and superficial spirituals, who are not well-rooted in the Scriptures. They cited 2 Pet. 2: 17 - 18 & Jud. 12 and criticized the spirituality of the charismatics for being tantamount to the waterless spring driven by dry wind or the clouds without rain blown by the dry wind that the apostles image in these texts. They used illustrations to compare and contrast the degree of spirituality of the charismatics and traditionalists. The spirituality of the charismatics, in their view, is like a seedling planted in the dense forest that could not thrive vertically or horizontally and would soon wither and disappear, while the spirituality of the older Christians is like a seedling that is planted in the fertile farm that would easily send out shoots, sprout leaves, and bear fruits. By this illustration they mean that the charismatics are not well rooted in the Word of God but merely chase supernatural manifestations, while the traditionalists are well rooted in the Word of God and keep their spirituality in terms of obedience to the teaching of the Scriptures (TRGB 09-08-08 and TRSH 24-08-08).

Charismatics for their part, interpreted the criticisms of the traditionalists as a sure sign that the charismatics belong to the elect and are an empowered group which is to suffer every objection and persecution from nominal Christians for the sake of the truth they stand for. They interpreted criticisms of the traditionalists in the light of three biblical stories: those of John the Baptist, the Lord Jesus and the apostles. They referred to the ministry of John the Baptist and explained that when the Baptist started his ministry people did not easily recognize his message. He was proclaiming God's beginning of a new work of his kingdom in a new way, but it was mostly nominally religious people who rejected his teaching and refused to repent and be baptized. By rejecting John's teaching they rejected God's purpose for themselves. The same is true, in the charismatics' view, of the SCS traditionalists, because God is spectacularly manifesting his mighty works in church through the charismatic movement and is providing the traditionalists with the opportunity for repentance and baptism with the Holy Spirit, of which they have been ignorant for many years. Charismatics also pointed to Jesus' ministry and explained that those who opposed Jesus' miraculous deeds were nominally religious leaders. It was religious leaders who were aware of the prophetic predictions about the things to take place along with the coming of the Messiah, but when the Messiah appeared and began to fulfil the prophetic predictions, the religious leaders questioned his ministry and the basis for his miracles, instead of believing in him and benefiting from his mission (Mt. 13: 53 - 58). This is, in their view, also the case with the contemporary SCS traditionalists. They stressed that while traditionalists reject and close their hearts and minds to the works of the Holy Spirit through the existing charismatic worship, they are missing the authentic divine activity destined for them. Charismatics cited Isa. 29: 9, 24 and

claimed that they, the charismatics, are encouraged by the Word of God to get drunk and to stagger by the power of the Holy Spirit, as the apostles did on the Day of Pentecost, not from wine or other strong drink, but from the Spirit of God. Therefore, any kind of criticism that comes from the traditionalists' side, in their belief, does not cause much anxiety to them, because Scripture confirms that those who err in the Spirit will come to understanding, but those who grumble will reap the consequences (Isa. 29: 24; Acts 2: 5 - 11). Therefore, in their view, it is right to be hated or to suffer for what is right and divinely destined truth (CRAA 12-07-08 and CRTL 30-06-09).

The non-partisan respondents acknowledged that there have been ongoing deep psychological and ideological divisions between the two rival parties. While in some congregations charismatics leave their church on account of such rivalry, in many others they do not want to go out and form or join other churches. Rather they prefer to stay and influence their churches to get them to recognize charismatic worship and give room for charismatic experiences. Charismatics who make such decisions, according to the respondents, frankly tell their churches that their leaving would offer a great relief for traditionalists. Therefore, they prefer to stay in and impose their convictions on congregations until the desired changes take place rather than going out and giving relief to the traditionalists. This has resulted in continuous tensions between charismatic and traditionalist members and a lack of integration in congregations (NPRME 27-07-10 and NPRTA 28-07-10).

These descriptions indicate that the impact of the movement has exposed the congregations to diverse spiritual and psychological divisions and has impeded them from regarding each other as members of the charismatic Body of Christ. In some ways this rivalry is the foundation from which all other conflicting issues have been built. Since both traditionalists and charismatics claim to be bound by biblical teaching, they need to be reminded to earnestly seek all charismata which the Bible teaches, but exhibit them in the spirit of love and unity. They need to consider that any perception that tends to destroy the unity of the body is not of the Holy Spirit and that a healthy gift and ministry of the Holy Spirit can only be found where a right relationship exists between the members of the body. In fact this needs an intellectually mature administration and pastoralia, which will be discussed in the next chapter (see section 6.4).

Chapter Six

Lessons to be Learned from the Impact of the Charismatic Movement

In the previous chapters we considered the nature of the impact of the charismatic movement on traditional Lutheran worship of the SCS; some of the root causes that created tension between traditional and charismatic styles of worship; and some of the strengths and weaknesses of the movement in its local context. The purpose of this chapter is to identify the lessons to be learned from the impact of the movement and then to propose some potential solutions that might be worked out by the SCS in order to help resolve the existing worship problems. It, therefore, moves from description to theological reflection of the nature of the problems, and the way in which they may be overcome. The chapter will suggest possible proposals which appear to be theoretically viable and practically workable potential solutions in the context of the SCS. These are: integrating charismatic worship into the existing worship structure; reforming the traditional worship structure in the light of the wider social and religious context; and guiding the congregations to appoint intellectually capable people for pastoral and leadership offices.

6. 1 The Need to Reconsider Traditional Belief, Teaching and Practice about the Gifts and Activities of the Holy Spirit

In this section I propose the need to reconsider the church's traditional belief and teaching about the gifts and activities of the Holy Spirit. The proposal is concerned only with the practical relevance of the church's belief and teaching about the gifts and activities of the Holy Spirit in light of the contemporary social and religious context of the SCS. It is only about reconsidering the church's pneumatological theology in order to comprehend charismatic worship within the Lutheran theological framework and system. Brecht argues from a Lutheran perspective that rethinking theology, and reforming worship and practice should not be considered as a whole scale rejection of the thought of the Reformation, but may arise from making specific changes in accordance with the specificities of the church's given context while still staying true to Reformation principles (Brecht 1994: 252). Confessional statements of the church also provide a clear ground for making necessary changes to ceremonies, orders and practices in accordance with the situation the church lives in and serves (AC: VII; FCSD X: 9). This indicates that the Reformation legacy alerts the church to the reality that existence and continuity always need change (Bergmann 2006: 192) and that a new time may call for a new approach to worship and ministry (Bakke 1997: 239). This is the issue to which I would like to draw the attention of SCS in order that the church can re-engage in a new way with pneumatology in its context.

Christians believe that the church was founded by the Holy Spirit on the day of Pentecost to continue the ministry that Jesus had begun. The church is a continuation of the Spirit-anointed and Spirit-empowered ministry and life of Jesus. Therefore, the church is entirely dependent on the presence, power and gifts of the Holy Spirit just as Jesus was. The effectiveness of the church's worship, ministry and mission is always dependent on the power, gifts and activities of the Holy Spirit. For this reason the Holy Spirit indwells the church as a perpetual Pentecost, communicates the gifts of grace, and manifests the transforming power of the day of Pentecost in all ages. Any church that denies the freedom and power of the Spirit may stand in danger of becoming a powerless, lifeless and insipid ministry (Pinnock 1996: 114 - 115, 131, cf. Gunstone 1994: 53; Murray 1982: 63 - 4; Kasemann 1971: 123 - 4). The entire existence of the church, from Pentecost to the Second Advent, is dependent on the presence, power, gifts and activities of the Holy Spirit (Oberdorfer 2006: 43, cf. Vandervelde and Barr 1994: 80 - 81, Barr and Gutfeldt 1994: 106 - 107). The church is a grace-gifted, grace-empowered and grace-guided fellowship of the followers of Jesus. Charismatic gifts are specific divine means and instruments that make the church a fellowship of engraced community. Charismatic gifts can be considered to facilitate the engraced capacity, fellowship and mission of the church. Charismatic gifts make the church open to God's ongoing gracious activities for a graceless world (Macchia 2011: 148 - 9). The source of the transforming power of the church's missionary activity is always dependent on the demonstration of the power and gifts of the Holy Spirit. The church that does not appropriate the power and gifts of the Holy Spirit cannot achieve much in its mission (Berkhof 1976: 39).

The church that realizes the gifts of the Holy Spirit experiences two significant features. First, it experiences divine intimacy and involvement in the life of the church; and second, it experiences an ongoing divine revelation over fixed canons, traditions, and church disciplines (Deider 2009: 93, cf. MacDonald 1976: 67 - 68; Karkkainen 2006: 64). The gifts of the Holy Spirit are not meant to be merely options which the church includes in its worship only if it desires them. Rather they should be considered the divinely appointed, essential and mandatory instruments of the church's life, practice and mission. Active openness to and experiences of them is the church's proper response to the divine. In the church where these divinely appointed manifestations are ignored, the charismatic power and ministry of the Body of Christ becomes weakened or even crippled (Lindberg 1983: 232ff, cf. Fuchs and Brennan 1994: 56). The Church's failure to realize and release the power and gifts of the Holy Spirit inevitably causes impotence in spirituality, ministry and mission (Dunn 2006: 26). The churches of the established traditions, therefore, must carefully consider the challenges of charismatic worship and respond to them in a positive way for the sake of the health and unity of the church (Hutcheson 1981: 18 - 9). In the light of the contemporary religious context in particular, the church that seeks to restrict the experience of the gifts of the Holy Spirit, may feel safe for the moment and may claim to subsist in its long standing theological tradition, but it has to recognize that such a church has chosen the way of its extinction (Dunn 2006: 26). This is because in the contemporary religious context churches that are closed to the gifts and activities of the Holy Spirit are doomed to extinction (Avis 1992: 11, cf. Reader 2008: 70 - 71; Fuchs and Brennan 1994: 64 - 65). The SCS, too, must take the step of following this lead, and react practically to the charismata.

As we considered previously (see sections 1.2 and 3.5), Scripture is understood in the Lutheran tradition as a divinely breathed source. The Scriptures explicitly indicate that charismatic gifts are an integral and integrated part of the life and mission of the church. They are living and significant components of the redemptive life and mission of the church which last from Pentecost to the Second coming of Christ. They were authoritatively practised by Jesus and handed over to his successors, and have been practised throughout the history of the church, albeit sporadically. The manifestation of charismatic gifts among contemporary Lutheran congregations has engaged Lutheran churches in wrestling with the challenges of reconsidering their theology of pneumatology and worship. This certainly raises questions about the continuation and presence of charismatic gifts and suggests to the church that charismatic gifts are meant for the church of all ages. In a wider context of charismatic renewal, whatever they are, the gifts are not done with, as cessationists have maintained. The SCS must, therefore, reconsider its pneumatology in a way comparable to the trajectory that this short analysis suggests. This reconsideration must be utterly Lutheran in approach, and yet open to the contextual situation of a growing charismatic movement, and the importance of charismatic manifestations for Lutheran churches.

6. 2 The Need to Integrate Charismatic Worship

As far as integrating charismatic worship is concerned, the EECMY has repeatedly issued official statements regarding its openness to charismatic worship. The first official statement was issued in 1976. As we considered previously (see section 2.5), in this statement the EECMY acknowledged charismatic gifts as a blessing of God to the church and identified how it recognizes the experience of these gifts in its congregations. This statement was issued within a few years of the birth of the charismatic movement in the country. However, because the persecution of the Marxist regime closed the Pentecostal churches and suppressed the charismatic movement in its early stages, the EECMY had no opportunity to enact its official position and to integrate charismatic worship into its traditional worship (see section 2.5). The second statement was issued in 1993 in the early stages of the current disruption between traditional and charismatic worship (see section 4.2). This statement also acknowledges how the EECMY recognizes charismatic gifts as a blessing of God to the church. The statement asserted that charismatic worship should not be viewed negatively by the EECMY congregations, but should be maintained and encouraged for the edification of the whole body of the church. This statement was disseminated to all units of the church as an official document to demonstrate the church's openness to charismatic worship so that the units could reflect on it and guide their congregations accordingly (see section 4.2). However,

when the tensions and disruptions related to charismatic worship reached a critical stage and affected the unity of the congregations, the church's statement was not realized by the SCS congregations. The SCS leadership, which was among the representatives of the church who issued the official statement on behalf of the church, did not teach its congregations about the positive stance of the church towards charismatic worship; nor did it guide them in accordance with the statement. Therefore, the SCS traditionalists have continued to assume that the church does not recognize charismatic worship as a necessary feature of Christian worship and they fight against it. This is indicative of how the SCS leadership's negligence has contributed to the existing tensions in worship life of the congregations.

In discussion concerning the reasons why the SCS leadership did not teach and guide its congregations according to the statement of the church towards the openness to charismatic worship, one of the SCS leaders from 1995 – 2004 stated that, despite the statement of the official position, there are still fears and apprehensions about the formal recognition of charismatic worship. He identified five main reasons behind the fears and apprehensions. First, the church is still concerned that official recognition and integration of charismatic worship may cause an ignorance or even the extinction of an essential standard pattern of traditional worship. Second, that the authority of Scripture may be undermined by charismatic manifestations, and subjective experiences may overshadow the objective truth of the Scriptures. Third, there is ambiguity concerning how charismatic worship can formally be integrated to the church's worship structure without changing Lutheran theological traditions to

Pentecostalism. Fourth, the church does not want to identify itself with the abuses of charismatic manifestations. Fifth, even if the church intends to integrate charismatic worship formally, the congregations have no reliable personnel in the ministry office who could handle the chaotic characteristics of charismatic worship or provide the appropriate pastoral guidance for charismatics. Therefore, the respondent said, the church's general opinion, behind the issuing of the official statement, is that charismatic worship should be retained in the congregations as peripheral worship, but not as the church's recognized part of regular worship (CLBM 04-08-09). This seems to be the case not only with the SCS as a unit, but with the EECMY as whole. Indeed, we considered previously that the EECMY *Book of Liturgy and Worship* makes explicit the lukewarm stance of the EECMY towards charismatic worship (see section 4.1). To the observer this may clearly indicate that the SCS leadership has been caught in between two positions: that of an implicit stance of being closed, and that of an officially issued statement of being open to charismatic worship. This lukewarm stance is also a clear reflection of the continued influence of the pneumatological doctrine of the magisterial reformers (see section 4.1). Nevertheless, the context in which the SCS lives in and serves today does not seem to be compatible with playing such a hide-and-seek game in the worship life of the congregations. Furthermore, in a global situation in which charismatic worship is an international trans-denominational and growing movement, it is necessary to be awakened to the importance of this form of worship for all denominations.

In discussion concerning the need to integrate charismatic worship, two of the current leaders of the SCS identified the following three vital contributions of the charismatic worship to the Synod (CLAD 29-07-10, cf. CLDA 29-07-10).

First, they reported that the charismatic movement has reached every corner of the Synod and touched all the permanent and newly established outreach area congregations. Wherever the movement is, it emphasizes free and intensified charismatic worship, experiencing manifestations, and living a devotional life which is gifted and empowered by the Holy Spirit. The movement appears, to the respondents, to have restored the charismatic nature of the church's life and ministry and reawakened a new spiritual interest within congregations. It has touched congregations with tangible and observable charismatic effects. The respondents asserted that the sick are healed; the dead raised; and many believers have been anointed by the power of the Holy Spirit, irrespective of their age, gender and literacy level. A number of gifted men and women ministers have emerged in many congregations (CLAD 29-07-10 and CLDA 29-07-10).

Secondly, they reported that charismatic worship has contributed not only to spiritual and physical healing, but also to social and moral healing. The teaching of the believers' personal morality and purity of life have been given a great emphasis. Congregations have been persuaded to live to the glory of God. Accordingly, many traditionalists have been delivered from different kinds of vices such us smoking, taking snuff, drinking expensive and strong local traditional alcoholic drinks, which cost them more than their economic capacity, and so on. Such deliverance has healed

not only the delivered individuals, but also their economy and family relations. This is a different approach to that of the traditional teaching and practice, because in traditional worship and spiritual practices such vices were not appropriately addressed (CLAD 29-07-10 and CLDA 29-07-10).

Thirdly, they reported that charismatic worship has contributed to the membership and economic growth of the congregations. Mostly as a result of the attraction of charismatic manifestations, membership has grown at a remarkable rate in many of the permanent congregations. Several congregations have had to enlarge their church buildings to accommodate a large crowd. Congregations have also been taught and encouraged about sacrificial giving. Accordingly, sacrificial giving of alms, tithes, extra gifts in cash and kind has become a characteristic experience of congregations. The rise of their annual income, said the respondents, encouraged many congregations to promote self-reliance, self-promotion and self-propagation. They stated that the idea of self-reliance, self-promotion and self-propagation is the current vision and value of the EECMY. On account of its determination for ecclesiastical independency from the Western mother churches, the EECMY has determined to establish its own independent ecclesiastical structures rooted in the socio-cultural and socio-economic situation, as a process of indigenization and contextualization of its ministry and mission. Some of the SCS congregations have appropriated this vision under the influence of the charismatic movement which has enabled them to raise their annual income. This, according to the respondents, is a thoroughly different experience to that of traditional worship (CLAD 29-07-10 and CLDA 29-07-10).

The current leaders went on to suggest that such positive contributions of the charismatic movement should be interpreted in the light of Jesus' teaching that says the proclamation of good news and meeting the physical needs of people are inseparably united to his messianic mission (Lk. 4: 17 - 19). If this teaching demonstrates the mystery of God's holistic ministry to his people, and if the mystery of the church's existence in the world is to extend this theological tradition, then Lutherans' acceptance of one part of this mystery (the proclamation of the gospel of grace), but rejection of another part of it (the manifestation of the gifts of grace), in the respondents' view, is unjustifiable. The current leaders asserted that the church is meant to serve God's people in the way God serves and would have his people served. They acknowledged that the existing teaching and practice of the charismatic movement has been appropriating this divine tradition of a holistic approach to human beings. The current leaders have thus asserted that the presence of charismatic manifestations in the church means the presence of God among his people. Charismatic manifestations are the power, beauty and grandeur of the church's worship and ministry. Therefore, integration of charismatic worship should not be a matter of doubt or dispute in the church. However, they insisted that since it is impossible to pre-structure charismatic manifestations in the worship service, suggesting that the Synod should integrate charismatic worship into the church's worship structure is impossible. They insisted that integrating charismatic worship should be the responsibility of the congregations. It is the congregations, not the Synod, who can discuss and decide whether to hold charismatic worship during regular Sunday worship or to allocate another day and time for charismatic worship, depending on the social and religious situation of a specific setting (CLAD 29-07-10 and CLDA 29-07-10).

From the current leaders' description it can be noted that the charismatic movement has made a number of significant contributions to the spiritual, physical, moral, and social life of the congregations. The leaders' report affirms that the movement has touched congregations with tangible charismatic effects, and has restored the charismatic nature of Christian worship and ministry and reawakened a new spiritual interest within congregations. The current leaders' report concerning the anointing of a number of men and women ministers in particular, fits perfectly with the analysis given previously with respect to women's empowerment as a result of the positive impact of the charismatic movement (see section 5.1.2). The positive contribution that the movement has made with regard to challenging the traditional perspectives on the status and role of women, both in church and the society more broadly, is indeed remarkable. We considered previously how women claim that their current empowerment assures them of God's will to utlize women directly in ministry (see section 5. 1. 2). The gifted and empowered women ministers reported that by referring to Jesus' election of only men as his disciples, and to Paul's teaching about women's subordination and submission to men, both the church and society used to treat women as they were not favoured by God. This prevented them from playing an equal role along with their male colleagues in the church. Since the impact of the charismatic movement and their own empowerment, however, they have been enabled, as they noted, to discover that God favours both men and women equally for the offices of his ministry. Their empowerment has offered them a new conception of how God views and regards the role of women. The message of the New Testament which declares that 'there is no longer male and female; for all of

you are one in Christ Jesus' (Gal. 3: 28 NRSV) has only in reality become meaningful, in light of their current empowerment (see section 5.1.2).

We also considered, mostly from the responses of the traditionalist and non-partisan focus group respondents, that the contribution of the movement towards women's status and role both in church and the society has been profound socially beyond the bounds of the church's traditional ministrial structures (see section 5.1.2). Particularly on account of unusual supernatural signs and wonders, which accompany the ministry of the gifted women, all men and women, old and young, educated and illiterate, poor and rich, Christians and non-Christians alike, have been attending the ministry of women. This indicates that gifted women have not singularly been serving particular needs of women, but the spiritual and physical needs of the church and the wider society generally. The respondents' report affirms that the Holy Spirit has given a measure of authority and confidence to women, along with charismatic gifts, to carry out an empowered ministry. This clearly indicates that the impact of the charismatic movement has observably changed, elevated and advanced women's status and role both within the church and wider society, and it is notable that women have a particular prominence within the movement itself. In the light of this, it can be argued that the charismatic movement has played an extraordinary role in liberating women from the yokes of the traditional structures both in the church and wider society. This has resulted in an immense subversion of traditional patriarchal theology and practice. The situation challenges older traditions of both ecclesial and social aimed at marginalizing women's position in both spheres

of the public life. This change in the authority of women is genuinely the dawn of a new culture in the social and religious history of the community.

In general, the current leaders' response theoretically approves all the theological and sociological contributions of the charismatic movement which have been analysed in this thesis (see section 5.1.2). Nevertheless, since the leaders insist that the Synod should not be involved in the responsibility of integrating charismatic worship, it appears that the SCS leadership still remains unconvinced about guiding its congregations towards the integration of charismatic worship. To the observer this may further demonstrate the Synod's implicit stance of an avoidance of charismatic worship, which in turn is a clear reflection of a continued influence of traditionally conceived, conservative Lutheran pneumatology. This in turn could be seen to undermine the significant advances made in the church in relation to the ministry and empowerment of women.

In my opinion, therefore, the SCS needs to be reminded of some major considerations. First, the charismatic movement neither inclines against any of the church's institutions nor tries to adopt or promote a different style of faith practice. As previously described (section 2.4), the movement strives simply to introduce an alternative form of worship, which is different only in performance and devotion to the traditional form of worship, and emphasizes the vitality of charismatic worship to broader Christian worship. It emphasizes the need for deepening believers' spirituality in the teaching of the gospel accompanied by the power and gifts of the

Holy Spirit. Viewed from the redemptive and salvation point of view, seeking renewed worship and deepened spirituality seems to be a core matter of Christian faith. Since the church believes that the purpose of the entire work of Christ is to bring a concrete renewal to human beings' moral, social and religious life and that the purpose of the manifestation of the power and gifts of the Holy Spirit on the Pentecost is to help people to realize a renewed and changed life, rejecting the experience of the renewing power and gifts of the Holy Spirit would appear to be lack of insight and, thus, unbeneficial.

Secondly, maintaining charismatic worship means neither participating in the misuse of manifestations nor changing the denominational theological identity into Pentecostalism. Fear and apprehensions about worship orders, the authority of Scripture, or the misuse of manifestations is one thing, but rejecting the gifts of grace that God destined for the church's mission and edification is something else. Resisting subjective emotional and erroneous experiences might always be advisable, but to try to avoid the whole range of charismatic worship using the excuse of certain individuals' subjective erroneous experience lacks far reaching insight. Viewed from theological and biblical perspectives, charismatic worship cannot simply be brought down to the subjective emotional gratification of the practitioners. Rather, for Christians it is considered to contain an objective encounter with God through devotional worship. Therefore, the most valuable thing to do in the current context, for the SCS, is to consider carefully the reality that charismatic manifestations are being experienced beyond the Lutheran confessional setting and practices of faith,

and that lively experiences have impacted congregations far more than well organized traditional systems and values.

In the light of this, integrating charismatic worship seems to be an unquestionably pressing issue. By integrating charismatic worship and giving room for charismatic experiences, congregations can examine and differentiate between what they believe to be authentic and inauthentic charismatic experiences. This may save the church from speculative judgement until the fruits of the charismatic experiences become more apparent in practice and provide grounds for judgement. For this to happen, it is wise to guide the congregations to integrate charismatic worship into the traditional worship structure; encourage them to follow up the fruits of the claimed manifestations; provide pastoral guidance for the promotion and preservation of the edifying experiences, as well as guidance and authoritative leadership for those deemed misguided; and encourage charismatics in love to identify between mere emotional and authentic charismatic experiences. It is then, and only then, that the SCS worship problems might begin to be solved and the collective coherent worship and common spiritual development of the congregations might be promoted. Thus, the next question to be asked is not *whether to*, but *how to* devise and integrate charismatic worship and *who* will do it . The answer to the *how* question leads to the reformation of worship which we will now move on to. The answer to the *who* question leads to the need to appoint intellectually capable people in pastoral and leadership offices of the congregations. This will be discussed in the last section of the current chapter (see section 6.4).

6. 3 The Need to Reform Worship Structure in line with the Context

In the previous sections we considered the need to reconsider and revise the SCS' traditional belief and teaching on the gifts and activities of the Holy Spirit and to integrate charismatic worship into the church's structured worship. In this section we will consider the need to reform traditional worship structures in the light of the context of the SCS's community.

We have considered how the SCS traditional worship structure is directly inherited from the liturgical structure of the medieval church via Lutheranism and how this worship tradition has played a role as one of the root causes of the SCS worship tensions (see sections 3.2 and 4.2). The SCS traditional worship was originally structured in the social and religious context different to that of present day Ethiopia. So far the church, either the EECMY as a whole or the SCS as a unit, has not tried to reform worship in its own context. The fieldwork review indicates that in the course of time questions have been raised again and again within the EECMY concerning the need to revise and reform the structure of worship in the context of its community. However, sufficient effort has not been given to achieving this, because some of the church hierarchies and educated clergy, who regarded the traditional worship structure as a part of divine revelation, prohibited revising and reforming it for the context of the EECMY. The fieldwork review also indicates that the form, content and performance of this age-old worship structure is not meeting the worship

needs and interests of present congregations in the context in which they live, worship and serve (see sections 3.2 and 4.2).

In order to help to solve the problems related to both the worship structure and the impact of the charismatic movement, the EECMY held a consultation in 1993 (see section 4.2). The participants of the consultation were the leaders of the units of the EECMY. The SCS leadership of the time was among the participants of this consultation. The consultation discussed in detail that the ways of worship should not be considered as dogma, and that there should be flexibility in worship orders in line with the worship needs of the congregations. Accordingly, the consultation recommended an urgent need to revise and reform the structure of worship in the light of the existing worship needs of the congregations. The recommendation was disseminated to the church units as an official document demonstrating the church's willingness to restructure worship patterns and adopt a flexible approach to worship. The units of the church were guided to reflect on the recommendation document, and in turn, to guide their congregations towards developing a contextually compatible worship style on the basis of the recommendation. However, the recommendations were not realized by SCS congregations, because the leadership of the time did not work towards the realization of them. While tensions and confusions related to the recommended issues reached a critical stage and affected the unity of the congregations, the SCS leadership did not guide its congregations towards a solution to the tensions in accordance with the recommendation (see section 4.2). Nevertheless, the fieldwork review indicates that, influenced by different kinds of

contemporary social and religious phenomena, many in the congregations have become uncomfortable with the structure of traditional worship.

The fieldwork review indicates that the SCS congregations have been influenced by five major contemporary features. These are: the fast spreading cultural changes which emphasize personal choice (see section 4.3); the multiple forms of alternative worship through newly emerging religious movements (see section 4.3); the trans-denominational worship meetings where worshippers learned more about the free style of worship and charismatic experiences (see section 3.1); genuine spiritual hunger for a deep spiritual life which is gifted and empowered by the Holy Spirit (see section 4.2); and the positive contributions of the charismatic worship (see sections 5.1, 2). The SCS worship tensions draw their roots from these features. Taken together these features have the potential to lead congregations to move between different worship styles and thus make them uncomfortable with the form, content and performance of their own church's traditional worship. The fieldwork review indicates that the newly emerging religious movements in particular, have been demonstrating inspiring and attractive charismatic patterns of worship for the people of the country. Members of the conservative evangelical churches, the young people in particular, have participated in these worship styles and become attracted by them. The influence of such patterns of worship has also opened the eyes of members of the conservative evangelical churches to see the possibility of an alternative worship pattern. Added to the impact of the charismatic movement, the multiplicity of such newly emerging worship alternatives have led the young people of the conservative

evangelical churches to see their own church's traditional pattern of worship as a stumbling block for spiritual growth. On account of the influence of such multiple forms of worship alternatives, the younger generation of the conservative evangelical churches, especially those involved in the charismatic movement, put a choice to their churches: either to adopt a new style of worship that provides them with opportunity for all kinds of spiritual experience, or allow them to leave their churches and join those alternative worship groups. The SCS congregations have also been host to the consequences of such religious influences (see section 4.3). Viewed in the light of this, it seems that the SCS has fallen between two choices: that of revising and reforming its worship in line with the congregations' need for devotional worship, or allowing its younger people to go where they could enjoy the style of worship they long for. When observed in the light of the multiplicity of alternative worship possibilities in the area, the situation appears to indicate that there is little chance for the SCS to continue with the traditional systems, values, and practices. It also seems difficult to try to compel the present generation to adhere to or integrate traditional values and practices. Therefore, revising and reforming the structure of worship and developing a new pattern of worship that takes the existing contextual situations into consideration, seems to be the pressing contextual constraint for the SCS.

There are two clear grounds that seem to be the basis to convince contemporary traditional churches to reform their worship in line with their specific context:

First, reforming worship in line with the context is a historical heritage of the church. For example, Roozen suggests that many significant changes of religious views and

practices occur in connection with contextual changes. Contemporary global cultural changes are also clear indicators that the church is in the midst of a major social and cultural transition. These transitions, Roozen notes, are transforming the nature of human association, cognition and knowledge and affecting the way in which organizations and institutions function. This has influenced religious denominational systems, values and practice (2005: 588 - 9). Bredin suggests that contemporary cultural transitions are causing a worship crisis. This is not for the first time, but it has always been the experience of Christianity. He notes that past experiences indicate that a breakdown in the established orders has always given rise to a different emphasis in worship renewal, and has enabled the church to proclaim the gospel in a renewed way. Despite deep and broad challenges to the church during the course of such cultural transitions, writes Bredin, the church has always attempted to cope with the crisis by renewing its worship and ministry pattern. In the same way the contemporary cultural renewal requires the church to renew its already renewed worship again in line with the current context. Bredin reminds the church that if people understand their world and themselves in a new way and they celebrate the change to permanent traditions, this inevitably will have a profound effect on the whole question of worship and ministry. He concludes that the cultural situation in which the church finds itself at any given time and setting has a profound impact on the way it celebrates its divine mystery (1994: 22 - 5, cf. Tovey 2003: 160). Bainbridge considers that religion is a social phenomenon. Therefore, religious practices can be strengthened or weakened by social situations, because the social situations in which these religious practices take place have profound potential to reinforce or ruin those religious practices. A social situation, therefore, sets the

standard ground for the kind of religious practice that is expected, tolerated and supported across the entire society in a given time (1997: 47). Christian worship, therefore, must be formulated within the particular cultural context in which the church communicates (Rader 1991: 145, cf. Gehman 1989: 21), because the mission and ministry of the church is enlivened in a human social cultural context and people respond to the work of the Holy Spirit in faith and practice according to their social circumstances (Pomerville 1985: 42). Since socio-cultural factors are crucial stimuli for all kinds of change in the life and ministry of the church, adapting religious practice to its particular local situation and adjusting its worship and ministry without compromising fundamental theological and doctrinal truths is essential for any religious institution (Bradshaw & Bryan 1993: 135, cf. Jenkins 2002: 108).

Second, many of the established denominations have begun to renew their worship and to give room to the renewing power of charismatic worship as a response to the impact of the charismatic movement. For example, Redman notes that, since the widespread impact of the charismatic movement, many of the established denominations have begun to compete with newly emerging religious groups by adapting a new attractive pattern of worship and a more congenial approach to ministry. He states that the established churches have begun to incorporate insights from the worship renewal movements into the production of new worship resources, because many aspects of their traditional worship have been challenged by the worship renewal needs of the new generation (2002: 77, 120 - 2). Dunn also notes that the charismatic movement has critically challenged the traditional conceptions of

the established denominations about worship and ministry, and has forced them to rethink and rework their theology of worship and ministry. The movement has also challenged the established denominations on the basis that the ministry of the church should not be centred upon ordained ministry, but on the ministry of the whole body. Therefore, says Dunn, it is now the right time for the established churches to use the crisis brought about by the movement as an opportunity to rethink, rework and reaffirm worship and ministry on the basis of the charismatic Spirit given to all members of the Body of Christ (1985: 87). Couture, for his part, strengthens these suggestions by adding that restructuring, reshaping and reclaiming theological structures in the context could further expand theology into new modes of worship, spirituality and mission. Such reconstruction could retrieve a rich theological heritage (2005: 565 - 9). If these observations are based on the existing reality for other mainstream denominations, then what makes the SCS anxious about following this experience which exists in other established denominations? If the SCS wants to solve the existing worship problems with a permanent solution, then, reforming and renewing its worship to suit its context is the only way forward.

Viewed in the light of this, the SCS leadership should be encouraged to consider its accountability, and to begin the process of reforming its worship in line with the congregations' hunger for devotional worship and a deep spiritual life. It must be noted that the theology of devotional life is not something different to the theology of devotional worship. Rather, devotional worship is a primary stimulus of devotional life. We have previously examined, from historical perspectives, how the hunger for

devotional worship and devotional life often causes tensions in reaction to institutionalized worship structures. For example, the institutionalized conservative worship experience of the early church led to the birth and growth of the Montanist movement which emphasized the experience of power and gifts of the Holy Spirit (see section 2.3). Unbalanced obstinate regard for the conventional worship order caused tension and divisions among the sixteenth century reformers, and led to the unexpected birth and growth of the radical reformers who emphasized free and Spirit-empowered worship (see section 2.4). The ordered worship of conservative orthodoxy led to the birth and growth of the Puritan and Pietist movements of the sixteenth, seventeenth and eighteenth centuries, which emphasized the possibility of personal encounter with God through devotional worship (see sections 2.4). The hunger for devotional worship and devotional life also caused tension between pentecostals and mainstream established churches in the early twentieth century (see section 2.4). Since 1960s, the concerns of devotional worship and devotional life have been causing tremendous tensions in the established traditional churches between those who emphasize charismatic worship and those who like to preserve traditional formalist worship (see sections 2.4 and 5.2.2). Similarly in the contemporary religious atmosphere, when the churches fail to address individuals' needs to adapt a devotional style of worship, it is highly likely that reactionary spiritual movements will emerge and flourish (see section 4.2). The SCS should learn from these historical and contemporary religious experiences. If the SCS fails to respond positively to its congregations' need of devotional worship, then it is obvious that people will make their own choice, because in a contemporary religious context, faith and faith practice are not something religious institutions choose and impose on the members, but arises from individuals' personal choices. In a contemporary

religious context, the SCS is no longer the only church in its milieu. There are a number of different kinds of new religious groups which have been springing up across the nation and address people's personal choice (see section 4.3). Therefore, members of the SCS who long and look for a particular devotional style of worship, have much more choice about how and where to get the appropriate response for their worship needs. If the SCS is to survive, it must recognize this reality.

The SCS leadership must, therefore, consider that reforming and renewing worship does not mean destroying the church's institutional life or denominational theological identity. It is merely the development of an alternative way of worship. It is possible to develop a new pattern of worship without destroying any component of the essential confessional, traditional and doctrinal bases. This is the reason why the Lutheran confessional statements leave room and offer authority to the church to reform and renew its worship when needed (see section 4.2). In view of this, the SCS can develop a new pattern of worship by maintaining some of the lasting values of the traditional worship, picking up some of the beneficial features of charismatic worship, and synthesizing both forms of worship into one coherent whole. Thus, to make this happen, the SCS should not ask the question *whether* to but *how* to**:** i.e. how to reform and restructure its worship in the light of the context; how to pick up and reconcile the best components of both traditional and charismatic worship and unite them into one coherent whole; and how to develop a new pattern of worship in the light of the worship needs of the congregations smoothly. Indeed, this in turn depends on intellectually capable ministers and leaders, to which we will now turn in our examination.

6. 4 The Need to Shift the Pastoral and Leadership Activities to Well-Educated People

In the previous sections we discussed the need to revise the SCS traditional belief, teaching and practice about the gifts and activities of the Holy Spirit; to integrate charismatic worship; and to reform the traditional structure of worship in the light of the context. In this section we will consider the need to guide congregations to shift the pastoral and leadership activities to intellectually capable people.

We have previously considered how the intellectual incompetence of the ministers of SCS congregations has become one of the main features that has contributed to existing worship tensions. The SCS follows the principle that ordained ministers should carry out every liturgical and worship service and all pastoral activities. To this end, the SCS encourages each congregation to have its own ordained minister. However, the SCS has not provided the congregations with an officially formulated guide about the intellectual competences of those to be called to the office. On account of this, most of the ordained ministers have only basic literacy skills and are, therefore, unable to conduct worship services fluently, and to handle the whole atmosphere of worship and other pastoral activities (see section 3.2).

In discussions concerning the reasons why the SCS has not made the intellectual competence of ministers a pre-requisite for ordination, one of the SCS leaders from

1995 - 2004 explained that when the SCS was established in 1970 congregations did not contain well-educated people. However, the congregations contained some people who did possess low academic skills: i.e. those able to read and write. The congregations, therefore, had to call those people to undertake worship services and to have pastoral oversight. Furthermore, throughout the seventeen years of the Marxist regime, 1974 - 1991, educated people were reluctant to take a ministry office for two reasons. First, educated people were targeted by the regime to be instilled with Marxist-Leninist philosophy. Educated people were ordered by the regime not to be active in religious life and not to belong to religious groups. Therefore, educated people were obliged to reserve themselves from active involvement in religious matters. Second, congregations' payment of their ministers was extremely poor in proportion to the cost of living. Therefore, educated people did not want to be hired as full-time ministers of the congregations on such a poor salary. Thus, the only alternative was for congregations to call those with basic literacy skills, who did not intend to further their studies and did not expect better payments. The livelihood of such people was dependent on agriculture. Therefore, such people could consent to any amount of payment, because they did not regard it as a salary, but as a top up to their agricultural income. The former SCS leader stated that it has only been since 1991, when the Marxist regime collapsed, that well educated people have been active members in the worship and ministry of the congregations. He noted that it has not been an easy thing for congregations to fire the ministers who served during difficult times and to replace them immediately when educated people were available for replacement (CLBM 04-08-09). However, the contemporary worship atmosphere, which is influenced by cultural changes and the contributions of the charismatic

239

movement, as well as by the generation gap, appears to be beyond the intellectual capacity of the older ministers.

In discussion concerning the problems related to the intellectual incompetence of the ordained ministers, the non-partisan respondents identified the following main features. First, most of the ordained ministers have been unable to understand and interpret biblical teachings or stories in their appropriate context. They have been unable to consider whether the biblical stories given at a specific time and in a specific context say the same thing and require a similar response from today's context. They do not consider whether the specific biblical teaching they refer to as proof for a given event applies only to the context of the first addressed community, whether it is universally applicative, or whether it applies only to eschatological events. Furthermore, they are not even aware of the complexities of such issues. The respondents stated that traditional ministers merely refer to the Bible saying, 'It says in the Bible so and so ... therefore, this should be so and ... that should not be so'. The Bible to them, the respondents noted, is merely the book of apodictic law codes of dos and don'ts. They often interpret biblical texts in a way contrary to the original meaning of the texts. This misinterpretation and misapplication of the biblical texts embarrasses and irritates the educated members of the congregations. They indicated that this is particularly true of the educated charismatics who are aware of the intellectual incapability of the ministers, and have come to have contempt for them, and complain to the church that the theory of the offices of ministry and practical ability do not coincide in the ministry of most ordained minsters (NPRAA 17-07-09 and NPRYL 14-07-10).

Second, the non-partisan respondents observed that the ordained ministers are insufficiently articulate when they conduct worship services. The leadership of the worship service, according to the respondents, requires fluency, efficiency, articulation and an ability to make the atmosphere of the worship service lively. However, due to the intellectual incapability of the minsters, these requirements have not been met in the SCS congregations' worship. The worship service, therefore, has, to their mind, become dull, banal and boring. The respondents asserted that it is apparent that most of the ordained minsters have not been able to serve in a way which is contextually appropriate and inspiring. Therefore, charismatics mostly ignore the regular Sunday worship of their own churches and go to the worship of charismatic groups (NPRAA 17-07-09 and NPRYL 14-07-10).

Third, the non-partisan respondents stated that for every question or complaint the charismatics raise in relation to charismatic worship, traditionalist ministers merely refer to an abstract source which they call *damb* which means 'statute'. According to the respondents, *damb* is an abstract imaginative weapon to resist any tendency to adapt a different style of worship to that which is provided in the *Book of Liturgy and Worship*. Apart from referring to this abstract source of *damb* as a defence mechanism, the ministers have been unable to teach the congregations even some basic teachings about worship, such as the differences between traditional and charismatic worship; the theological and doctrinal bases or reasons about why Lutheran churches have chosen the traditional form of worship rather than a charismatic form; and which style of worship is favourable and why, including what

the Bible teaches about this. In general observation, said the respondents, both the needs of contemporary worship and the handling of the worship atmosphere are beyond the intellectual capacity of many of the existing ordained ministers (NPRAA 17-07-9 and NPRYL 14-07-10).

Fourth, the non-partisan respondents stated that all the characteristics of charismatic worship have become common experiences of the congregations. The regular Sunday worship services have become an open-ended mixture of both traditional and charismatic worship. Therefore, the regular Sunday worship services have often ended up in disorder. This has exposed the congregations to continuous tensions between those who like to maintain the traditional pattern of worship and those who want a release from the formalism of a traditional pattern of worship. Furthermore, the congregations have never tried to identify which characteristics of charismatic worship the church disagrees with, and which characteristics are harmonious with the church's theological, doctrinal and traditional values. On account of the intellectual short-fallings of the ministers, congregations have been ineffectual in taking the appropriate measures to identify and foster the positive effects of charismatic worship, and to correct the negative effects in theological, biblical, doctrinal and disciplinary ways (NPRME 18-07-09 and NPRMB 21-07-10).

The non-partisan respondents also reported how congregations have been administered through the leadership of illiterate farmer elders. They identified the three main criteria which the elections of the eldership have been based on. First, the

elections of eldership have mostly been carried out on the basis of a single model interpretation of the pattern of leadership indicated in biblical texts such as 1Tim 3: 1 - 7; Tit. 1: 5 - 9 and 1Pet. 5: 1 - 5. In such cases priority has been given, during the course of an election, to illiterate farmer members who appear to be good people both morally and socially. Second, the eldership election has been carried out on the basis of individual's early conversion and the associated bringing of Christianity to their specific area. By referring to their early conversion and the bringing of Christianity to their specific area, many older people have been reluctant to step aside from the leadership positions. Such people often consider the leadership position of the congregations as if it were their lasting prerogative. This is one of the dominant local traditions which has affected eldership election in the congregations. Third, some elders have been elected on the basis of their social standing. Most often the elders of congregations are the chiefs of the local community, tribes, clans, etc. Such people have been regarded as those who fit best to local traditional social and moral rules. The respondents stated that in each of these cases the morality of those to be elected is given priority rather than their intellectual status. Their knowledge is minimal and they simply cite from their memory in order to justify their views or to react against the views of the other party. In order to respond or react to events the eldership usually refer to orally-inherited traditional social moral rules and customs (NPRAA 17-07-09 and NPRYL 14-07-09).

The non-partisan respondents further commented that such traditional eldership mostly accepts or rejects events in accordance with its reflection of the local

traditional social and moral rules and customs. These traditional principles are the heritage of a patriarchal society. The illiterate elders regard these traditional principles as hard and fast axioms which are not subject to change, and are not flexible or tolerant of situations which do not favour them. Therefore, what was right or wrong in the past, according to the traditional principles, for the traditional elders, is also meant to be right or wrong today. Such patriarchal social and moral rules have been made dogma both in the community and in the church where the older people were appointed. Apart from this, the respondents asserted, the traditional elderships do not consider whether a given event or phenomenon is natural, theological, sociological, or cultural. They just judge it as good or evil and act for or against it on the basis of their inherited traditional social and moral rules and customs. However, the respondents observed, over the last two decades many young people have become educated and aware of both the ministers' and eldership's intellectual limitation and have begun to show contempt towards them. While the older people feel that they are the most perceptive people in the church as well as the community, the young charismatics view them as illiterate and senile. The older people then feel they are being threatened by immature and thoughtless children. Such diverse views of the different worlds have caused massive tensions and disruptions, and have affected the spiritual unity of the congregations (NPRAA 17-07-09 and NPRYL 14-07-09).

The non-partisan respondents continued to report that intellectual incompetence of the ministers and eldership has caused a number of problems in the life and ministry of the congregations. All the resolutions of the church towards change, including

flexibility and adaptability in the practice of worship and ministry, have been deferred. Adapting a new pattern of worship has been blocked in the fear and suspicion of them being ruinous or destructive. The dynamics and nuances of the charismatic movement have not properly been identified and dealt with. The educated charismatics understand all these failures. Charismatics viewed such failures, not as a mere spiritual failure, but as a radical moral failure of the church. Yet, the traditionalists still assume that they are sage and sober and that they know far better than the young about what is right and wrong. Furthermore, said the respondents, the existing fast-changing and volatile cultural situation is utterly beyond the understanding of the existing ministers and eldership. On account of their intellectual limitations, neither the ministers nor the eldership are able to consider contemporary social and religious phenomena from a historical, theological, or wider contextual perspective, and cannot, therefore, respond accordingly. In general, the intellectual short-falling of the ordained ministers and eldership has resulted in the problem of how the whole atmosphere of worship, pastoralia and administration of the congregations has been handled. This has also played a considerable role in re-enforcing existing worship tensions. The whole atmosphere, therefore, seems, to the respondents, to require the church not only to adapt a new pattern of worship, but also to change the way of communicating to the new time and new generation (NPRAA 17-07-09; NPRYL 14-07-10 and NPRMB 21-07-10).

At the conclusion of the discussion, the respondents stated that rural congregations in particular have been through terrible problems caused by three different perspectives.

The first is ministers who want to keep every movement of the church under what they perceive as the words of the biblical texts and the abstract source *damb*. The second is the illiterate eldership which wants to keep every movement of the church under traditional social and moral rules and customs. The third is the charismatic movement which wants to keep every movement of the church under the power, gifts, and guidance of the Holy Spirit. Each group holds its own self-justification and is blind to its own weakness or error, and expects that God might show how the view of the other group is wrong. Such educational and perception barriers between the young charismatics and the older generation has played a decisive role in heightening existing worship tensions and has affected the unity and peace of the congregations. These problems may be solved, in the respondents' perspective, only when well-educated people assume both pastoral and leadership offices in the congregations. In summing up, the respondents suggested that nowadays there are many people in the congregations who hold degrees in various disciplines including theology and public management. They stated that many of these people are intellectually and spiritually mature, doctrinally reliable, and are devoted to serving God and his community. Many of them have served as volunteer preachers or have been appointed as elders in termly elections. In such cases they have been regarded as both ministers who are leaders and leaders who are ministers. They have been acknowledged to be mature and capable of bringing the desired changes to the worship and administration life of congregations. If such versatile people were appointed to the pastoral or leadership activities as full-time servants, according to the respondents, the prospect of solving the existing problems, bringing the rival parties into unity and promoting ecclesiastical integration would not be far away (NPRAA 17-07-09; NPRYL 14-07-10 and NPRMB 21-07-10).

From these descriptions it can be noted how the intellectual shortcomings of both the eldership and minsters of the SCS congregations has become one of the main features that has heightened the existing worship tensions. There are two issues to be underlined with regard to the intellectual capacities of the ministers and elderships of the SCS congregations. On the one hand, there is an apparent lenience and negligence from the SCS side regarding the intellectual ability of those who assume pastoral and leadership offices in the congregations. On the other hand, limits in education seem not to be a peculiar problem of the SCS community, but a problem for the whole country, Ethiopia. In spite of its rich and longstanding cultural and religious history, Ethiopia still remains one of the poorest countries in the world with regard to basic human needs such us education, health and food. Ethiopian societies are uneducated agricultural societies which are still lacking in educational opportunities. This can be substantiated through the government's statistical documentary report. For example, according to the report of the national statistics of Ethiopia, issued after the population and housing census of 1994, the total proportion of the rural illiterate people was 84.67%, while the total proportion of urban illiterate was 31.22%. The statistics show that despite a remarkable increase in the level of education since 1991, people in rural areas are still unable to access educational opportunities (FDRE Statistical Report 1994, Vol. II: 85). In the light of this, it can be perceived that the vast majority of the traditionalist eldership of the congregations belongs to this illiterate part of society, while all the ministers have a basic level of education. The educational barrier between the young charismatics and older ministers and eldership appears to have played a decisive role in heightening the existing worship tensions.

The present context, however, seems to require the church to redefine its whole understanding and practice of appointing people to both pastoral and leadership offices. When viewed in the light of contemporary global social and religious cultural changes, it may be argued that the church should not consider any phenomenon only in the narrow context of its specific setting, but in a broader global or universal context. For this to be so, it may require the church to look for intellectually capable people who could consider events in the wider historical, theological, contextual and global perspectives and respond accordingly. In the present context of the SCS in particular, coordinating and guiding congregations to shift the ministry and leadership activities to well educated people is one of the viable ways to achieve some degree of sought solutions to the problems relating to the crisis of charismatic worship and wider cultural changes.

Chapter Seven

Conclusion

The purpose of this research study has been to examine and bring to light the nature of the impact of the charismatic movement on the traditional Lutheran worship of the SCS together with offering some potential proposed solutions to the tensions that it has caused. Features analysed in each chapter have been selected from among many others as the most significant and widespread. The historical and theological developments of both traditional Lutheran worship and of charismatic worship have been examined. The theoretical and practical positions of both the traditionalist and charismatic groups have been outlined. Attempt has not been made to present the research as an exhaustive history of the charismatic movement, but I have presented an overview of the movement and the problems of its impact on traditional Lutheran worship as well as the responses of those who have been affected. The research has made two important issues very clear: the nature of the impact of the charismatic movement on the traditional Lutheran conservative worship structure of the SCS, and the need to enter into dialogue with a view to shaping the worship and communication of the church in line with its context.

The research began with a brief introduction and outline of research methodology. Chapter two briefly surveyed the theological and historical backgrounds of the

charismatic movement. The chapter outlined how the charismatic movement has continuously posed challenges to traditionalism, from the Montanist movement of the early church to the Neo-Pentecostalist movement of the mid-twentieth century. Tracing the theological and historical backgrounds of the movement enabled the research to offer a general survey of the theological origin, biblical foundation, and historical situations of charismatic experiences in the history of the church. It also enabled evaluation of the theoretical perception and practical characteristics of the SCS charismatic experiences in the historical context of the movement. Furthermore, it helped to examine the particular characteristics of the charismatic movement and the problems of its impact on the worship and evangelization of other evangelical churches around the world, as well as the reactions of the impacted churches. Tracing and examining such historical and contemporary world-wide characteristics of the movement through a literature review also enabled the research to compare whether those world-wide characteristics of the movement and their impact on the traditional churches correspond to the SCS case.

Chapter three began by analysing the reappearance of the charismatic movement in Ethiopia and how charismatic worship has become a common experience in both pentecostal and non-pentecostal churches in the country, particularly through the fellowship meetings of the evangelical churches. The chapter then moved on to analyse the nature of the impact of the movement on the traditional Lutheran worship of the SCS. In order clearly to establish the nature of the impact of the movement, the chapter first analysed the theological, theoretical and practical departure points of traditional and charismatic worship. The distinctive characteristics of the charismatic

movement, which have impacted on the traditional worship orders were identified. The chapter concluded by pointing out how the charismatic movement has approached congregations with what they understand to be a contextually compatible worship pattern and enabled them to look for an alternative pattern of worship.

Chapter four examined some of the prime theological and contextual features which appear to play a role in causing the SCS worship tensions in relation to the charismatic movement. The chapter identified three key features which were dealt with in detail. These are: the influence of traditional Lutheran pneumatological doctrine, particularly its teaching about the charismatic gifts and worship; the form, content and context of the traditional Lutheran worship structure; and contemporary worldwide social and religious cultural changes. The chapter identified how difficult it has become for the SCS to continue with the older traditional values in the contemporary social and religious context, and the problem of compelling the younger generation to adhere to traditional values. The chapter concluded by suggesting how the existing contextual situation appears to be reminding the church of its life in the light of the wider social and religious cultural context in which it lives, worships and serves, and of its need to update and adjust its worship and ministry in line with the context.

Chapter five examined some of the perceived strengths and weaknesses of the charismatic movement in the context of the research setting. The chapter pointed out that the spiritually and physically significant contributions of the movement have

positively impacted the church and more broadly the wider society. The impact of the movement has changed the nature of traditional worship patterns and created a different climate for the worship and ministry of the Synod. Furthermore, congregations have been introduced to charismatic gifts such as prophecy, revelation, discerning spirits, healing, miracle working and speaking in tongues, which were neglected in the traditional Lutheran worship structure. The receiving and experiencing of these gifts have become almost a normal part of worship in the SCS congregations. This has caused congregations to question and explore what might be missing from Lutheran traditional worship and ministry structures. The chapter then examined some of the perceived theoretical and practical weaknesses of the movement. This part of the chapter pointed out how the movement has over-emphasized the practice of manifestations and raised people's eagerness for and expectations of such occurrences. This over-emphasis on manifestations has led some charismatics to demonstrably inauthentic experiences, which have been interpreted by traditionalists as being theologically blasphemous, contextually scandalous, and morally questionable. The chapter points out that such abuse have provided the traditionalists with convincing grounds to avoid charismatic experiences and to characterize them as mere emotionalism. These have had an apparent negative impact on both the church more broadly and the movement itself.

Chapter six identified the lessons to be learnt from the impact of the charismatic movement for both the present and future life of the Synod, and proposed potential solutions to be worked out. The proposals have focussed on four main issues. These are: the need to reconsider and revise traditional Lutheran belief and teaching on the

charismatic gifts and activities of the Holy Spirit; the need to integrate charismatic worship into the church's worship structure; the need to reform the structure of worship in light of the context in which the SCS lives, worships and serves; and the need to shift the pastoral and leadership activities of the congregations to better educated people. In general, attempt has been made to specify proposals in accordance with the contemporary relevance and practical possibilities of the proposed features in the context of the research setting.

In Ethiopia the charismatic movement has impacted not only the EECMY and its units, but all the traditional established churches. Some of these churches still consider the charismatic movement as the movement of an unstructured sectarian religious group. Yet, the movement has become a recognized part of all of these churches, although not officially. The remarkable cultural change that took place in the worship life of the conservative evangelical churches in Ethiopia during the last two decades of the twentieth century is very significant. However, this is not yet documented. It requires scholarly exploration and documentation. The research strategy employed here has been to look in depth at the case of a small unit of the EECMY- the SCS. The research makes an original contribution by putting together a theological history of the SCS in relation to the charismatic movement. This marks an original contribution to knowledge in a field that has not been studied before, but marks only a beginning to a broader study. Given further time and resources, it would be interesting to research the entire nature of the impacts of the charismatic movement in the contemporary evangelical and non-evangelical churches of Ethiopia.

Bibliography

Allen, David (1994) *The Unfailing Stream; A Charismatic Church History in Outline*, England: Sovereign World

Althaus, Paul (1966) *The Theology of Martin Luther*, Philadelphia: Fortress Press

Alvarsson, Jan-Ake and Segato, Rita Laura (2003) *Religion in Transition*, Uppsala: Uppsala University

Anderson, Allan (2004) *An Introduction to Pentecostalism*, England: Cambridge University

_____ (2007) *Spreading Fires; Missionary Nature of Early Pentecostalism*, London: SCM Press

Aquinas, Thomas (1945) *on Nature and Grace; selections from the Summa Theologica*, translated and edited by Fairweather, A. M. Philadelphia: Westminster Press

Augustine St. (1979) *The City of God and Christian Doctrine;* A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, 1st Series. Vol. II, edited by Philip Schaff D. D. A, Michigan: WM. B. Eerdmans Pub. Co.

_____ (1974) *The First Epistle of Saint John; Homily VI*; A Select Library of Nicene and Post-Nicene Fathers of the Christian Church Vol. XII, edited by Philip Schaff D. D. A, Michigan: WM. B. Eerdmans Pub. Co.

Avis, Paul D. L. (1992) *Authority, Leadership and Conflict in the church*, London: Mowbray

Ayer, Joseph Cullen Jr. (1913) *A Source Book for Ancient Church History; From the Apostolic Age to the Close of the Conciliar Period*, New York: AMS Press

Badcock, Gary D. (1997) *Light of Truth and Fire of Love; A Theology of the Holy Spirit,* Michigan: WM. B. Eerdmans Pub. Co.

Baer, Jr. Richard A. (1976) '*Quaker Silence, Catholic Liturgy, and Pentecostal Glossolalia; some functional similarities'* ed in Spittler, Russell P. Perspective on the New Pentecostalism, Michigan: Baker Book House.

Bainbridge, Williams (1997) *The Sociology of Religious Movements*, New York: Routledge

Bakke, Johnny (1987) *Christian Ministry: Patterns and Functions within the Ethiopian Evangelical Church Mekane Yesus*, New Jersey: Homanities Press

Balthasar, Hans Urs Von (2005) *Theo-Logic; Theological Logical Theory; Vol. III, the Spirit Of Truth*, San Francisco: Ignatius Press

Barr, William R. and Gutfeldt, Horand (1994) *The Spirit in the Formation of the Church*, ed. in William R. Barr and Rena M. Yocom, The Church in the Spirit of Holy Spirit, Michigan: WM. B. Eerdmans Pub. Co.

Bauer, Walter (1971) *Orthodoxy and Heresy in Earliest Christianity: New Testament Library,* London: SCM Press Ltd.

Bergmann, Sigurd (2006) *Revisioning Pneumatology in Transcultural Spaces*, ed. in Sturla J. Stalsett, Spirits of Globalization; The Growth of Pentecostalism and Experiential Spiritualities in a Global Age, London: SCM Press

Berkhof, Hendrikus (1976) *The Doctrine of the Holy Spirit*, Atlanta: John Knox Press

Bittlinger, Arnold (1981) *The Church is Charismatic:* WCC

Blink, Van den A. J. (1995) *Pastoral Counselling and Pastoral Psychotherapy*: *The Impact of Social Change and Social Difference*, in ed. Couture, Pamela D. and Hunter,Rodney J. 1995, Pastoral Care and Social Conflict, Nashville: Abingdon Press

Booth, Wayne C., Colomb, G. G. and Williams, Joseph M. (1995) *The Craft of Research*, University of Chicago Press

Bouyer, Louis (1975) *Charismatic Movement in the History of the Church*, in ed. Edward D. O'Conner, C. S.C. Perspective on Charismatic Renewal, 1975, Notre Dame: University of Notre Dame Press

Bradshaw, Paul F. (2002) *The New SCM Dictionary of Liturgy and Worship*, London: SCM Press

Braaten, Carl E. (1983) *Principles of Lutheran Theology,* Philadelphia: Fortress Press

Bradshaw, Paul and Bryan, S. (1993) *Liturgy in Dialogue*, London: SPCK

Brauer, Jerald (1971) *The Westminster Dictionary of Church History*, Philadelphia: The Westminster Press

Brauer, James Leonard (2005) *Worship, Gottesdienst, Cultus Dei: What Lutheran Confessions Say about Worship*, Saint Louis: Concordia Publishing House

Brecht, Martin (1993) *Martin Luther: His Road to Reformation, 1483 – 1521*, Minneapolis: Fortress Press

_____ (1994) *Martin Luther: Shaping and Defining the Reformation, 1521 – 1532*, Minneapolis: Fortress Press

_____ (1993) *Martin Luther: The Preservation of the Church, 1532-1546,* Minneapolis: Fortress Press

Bredin, Eammon (1994) *Praxis and Praise; A Sense of Direction in Liturgy,* Dublin: Columba Press

Bridge, Donalds and Phypers, David (1982) *More than Tongues Can Tell; Reflection on Charismatic Renewal*, London: Hodder and Stoughton

Brown, Colin (1986) *The New International Dictionary of New Testament Theology*, England: Paternoster Press

Brown, Colin (1986) *The New International Dictionary of New Testament Theology*, *Vol. II, Revised Edition*, Michigan: The Zondervan Corporation

Brox, Norbert (1994) *A History of the Early Church*, translated by John Bowden, Britain: SCM Press Ltd.

Bruner, Frederick Dale (1997) *A Theology of the Holy Spirit; the Pentecostal Experience And the New Testament Witness*, Eugene: Wipf and Stock Publishers

Bryman, Alan (2001) *Social Research Methods*, London: Oxford University Press

Bundy, David D. (2003) *European Pietist Root of Pentecostalism*, ed. in Stanley M. Burgess and Eduard M. Van Der Maas, The New International Dictionary Of Pentecostal and Charismatic Movements,Revised and Expanded Edition, Michigan: Zondervan Publishing House.

Burgess, M. Stanley & Eduard M. Van Der Mass (2003) *The New International Dictionary Of Pentecostal and Charismatic Movements,Revised and Expanded Edition,* Michigan: Zondervan Publishing House

Burgess, M. Stanley (2003) *Holy Spirit: Doctrine of the Ancient Fathers*: Origen, ed. in Burgess, M. Stanley & Eduard M. Van Der Mass The New International Dictionary of Pentecostal and Charismatic Movements, Revised and Expanded Edition Michigan: Zondervan Publishing House

_____ (1984) *The Holy Spirit; Ancient Christian Traditions*, Peabody: Hendrickson Publishers

_____ (1997) *The Holy Spirit; Medieval Roman Catholic and Reformation Traditions,* Peabody: Hendrickson Publishers

_____ (2011) *Change and Continuity among Twentieth-Century Peoples of the Spirit*, ed. in Vinson Synan, Spirit-Empowered Christianity in the 21st Century, Florida: Charisma House

Cairns, A. (2002) *Dictionary of Theological Terms*, USA : Ambassador

Calvin, Jean (1960) *Institute of Christian Religion, Vol. I*, translated by Ford Lewis Battles, and edited by John T. McNeill, London: Westminster John Knox Press

_____ (1960) *Institute of Christian Religion, Vol. II*, translated by Ford Lewis Battles, and edited by John T. McNeill, London: Westminster John Knox Press

Carson, D. A. (1987) *Showing the Spirit; A Theological Exposition of 1 Corinthians 12-14*, Michigan: Baker Book House

Cartledge, Mark J. (2006) *Encountering the Spirit; The Charismatic Tradition,* New York: Orbis Books

Catherine, Mowry LaCugna (1991) *God for Us; The Trinity and Christian Life*, New York: Harper Collins

Chadwick, Henery (1990) *The Early Christian Community*, ed. in John McManners The Oxford Illustrated History of Christianity, UK: Oxford University Press

_____ (1993) *The Early Church*, *Revised Edition*, London: Penguin Books

Christenson, Larry (1972) *A Message to the Charismatic Movement,* Minneapolis: Dimension Books

_____ (1985) *The Charismatic Renewal Among Lutherans* USA: International Lutheran Renewal Center

_____ (1987) *Welcome Holy Spirit: A Study of Charismatic Renewal in the Church,* Minneapolis: Augsburg Publishing House

Chryssides, George D. and Geaves, Ron (2007) *The Study of Religion; An Introduction to Key Ideas and Methods*, London: Continuum

Clement, Arthur J. (1981) *Pentecost or Pretense*? Milwaukee: Northwestern Publishing House

Coleman, Simon (2000) *The Globalization of Charismatic Christianity*, UK: Cambridge University Press

Congar, Yves (1997) *I believe in the Holy Spirit,* New York: A Herder and Herder Book

Cook, Chris (2008) *The Routledge Companion to Christian History,* London: Routledge

*Constitution of the Holy Apostles (*1975*)*, The Ante-Nicene Fathers, The Translation of the Writings of the Fathers down to A. D. 325, Vol. VII, edited by Alexander Roberts, D. D., and James Donaldson L.L., D. Michigan: WM. B. Eerdmans Pub. Co.

Couture, Pamela D. (2005) *Practical Theology at Work in the United Methodist Church*; *Reconstructing, Reshaping, and Reclaiming*, ed. in Roozen, A. David and Nieman, R. James, Church, Identity and Challenge; Theology and Denominational Structures in Unsettled times, Michigan: WM. B. Eerdmans Pub. Co.

Cox, Harvey (2001) *Fire from Heaven; the Rise of Pentecostal Spirituality and Reshaping of Religion in the Twenty-First Century*, Cambridge: DA CAPO Press

_____ (2006) *Spirits of Globalization: Pentecostalism and Experiential Spirituality in a Global Era,* ed. in Stalsett, Sturla J. (2006) Spirit of Globalization: The Growth of Pentecostalism and Experiential Spiritualities in a Global Age, London: SCM Press

Creswell, John W. (2003) *Research Design; Qualitative, Quantitative and Mixed Methods Approaches, sec. ed*. London: SAGE Publications

Csordas, Thomas J. (1997) *Language, Charisma and Creativity*, Berkley: University of California

Cupitt, Don (1998) *Religion and Modernity; Mysticism after Modernity*, UK: Blackwell Publisher

Danielou, Jean and Marrou, Henri (1964) *The Christian Centuries: The First Six Hundred Years, Vol. I*, translated by Vincent Cronin, London: Darton, Longman, and Todd

Darlington, Yvonne and Scott, Dorothy (2002) *Qualitative Research in Practice*, Philadelphia: Open University Press

Davis, Berett Martin (2007) *Doing a Successful Research Project Using Qualitative or Quantitative Methods*, Macmillan: Palgrave

Dayton, Donald W. (1987) *Theological Roots of Pentecostalism*, Peabody: Hendrickson Publishers

Deer, Jack (2006) *Surprised by the Power of the Holy Spirit*, Eastbourne: Kingsway Publication

Deidre, Helen Crumbly (2009) *Sanctified Saints-Impure Prophetesses*, ed. in Alexander Estrelda and Yong Amos, Philips Daughters; Women in Pentecostal-Charismatic Leadership, Eugene: Pickwick Publication

Doles, Jeff (2008) *Miracles and Manifestations of the Holy Spirit in the History of the Chruch*, UK: UK Lightining Source UK Ltd.

Drane, John (1997) *Faith in a Changing Culture*, London: Marshall Pickering

Dreyer, Elizabeth A. (2007) *Holy Power Holy Presence*, New York: Paulist Press

Dunn, James D. G. (1970) *Baptism in the Holy Spirit*, Philadelphia: Westminster Press

_____ (1975) *Jesus and the Spirit; A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* London: SCSM Press

_____ (1985) *Ministry and The Ministry: The Charismatic Renewal's Challenge to Traditional Ecclesiology*, ed. in Cecil, M. Robeck Jr. Charismatic Experiences in History, 1985, Peabody: Hendrickson Publisher's Inc.

_____ (1996) *The Acts of the Apostles*, London: Epworth Press

_____ (2006) *Towards the Spirit of Christ: the Emergence of the Distinctive Features of Christian Pneumatology*, ed. in Welker Michael, The Work of the Holy Spirit; Pneumatology and Pentecostalism, Michigan: WM. B. Eerdmans Pub. Co.

Duquoc , Christian and Floristan, Casiano (1978) *Charisms in the Church*, New York: Seabury Press

EECMY (1993) *A guide Manual on Annual text selection,* Addis Ababa: Unpublished.

_____ (1993) *Theological Consultation on Charismatic Movement*, Addis Ababa:
Unpublished

_____ (2005) *Constitution* Addis Ababa: Artistic Printing Press

_____ *(2008) Book of Liturgy and Worship 3rd ed,* Addis Ababa: Rehobot Printers

Ellis, Earle E. (1989) *Pauline Theology; Ministry and Society*, Michigan: WM. B.
Eerdmans Pub. Co.

Eshete, Tibebe (2009) *The Evangelical Movement in Ethiopia: Resistance and
Resilience,* USA: Bylor University Press

Eshetu, Abate (1996) *The Theological Identity of the EECMY; Who are We*? Addis
Ababa: Mekane Yesus Seminary, Unpublished

Eusebius (1979) *Church History*; A Select Library Of the Nicene and Post-Nicene
Fathers of the Christian Church**,** 2nd series Vol. I ed. by Philip Schaff,
D. D. and Henry Wace D. D. Michigan: WM. B. Eerdmans Pub. Co.

Evangelical Churches Fellowship of Ethiopia; *Manual,* Addis Ababa: Rehobot
Printing Press

Fargher, Brian (1988) *The Charismatic Movement in Ethiopia* ed. in Sunand S.
Evangelical Review of Theology, vol. 12, no. 4, England: Paternoster

*Federal Democratic Republic of Ethiopia: Central Statistic Authority (1994)
Analytic Report, Vol. II,* Addis Ababa: Unpublished

*Federal Negarit Gazeta of the Federal Democratic Republic of Ethiopia, 1st Year,
No. 1,* 1995, Addis Ababa: Ethiopia

Fee, Gordon D. (1976) *Hermeneutics and Historical Precedent-a Major Problem in
Pentecostal Hermeneutics*, ed. in Russell, Spittler P. Perspective on the
New Pentecostalism, Michigan: Baker Book House

_____ (1994) *God's Empowering Presence*, Peabody: Hendrickson Publishers

Ferm, L. Robert (1964) *Readings in the History of Christian Thought*, New York:
Rinehart & Winston, Inc.

Fetterman, David M. (1998) *Ethnography; Applied Social Research Methods Series
vol. 17*; S*econd Edition*, London: SAGE Publications

Ford, David F. (2003) *Holy Spirit and Christian Spirituality*, ed. in Kevin, J.
Vanhoozer, The Cambridge Companion to Postmodern Theology, UK:
Cambridge University Press

Fowler, J. Floyd, Jr. (1988) *Survey Research Methods*, Rev. ed., London: SAGE
    Publications

Froehlich, Karlfried (1978) *Charismatic Manifestations and the Lutheran
    Incarnational Stance*, ed. in Paul D. Opsahl, The Holy Spirit in the Life
    of the Church, Minneapolis: Augsburg Publishing House

Fuchs, Lorelei F. and Brennan, Lawrence C. C. M (1994) *The Spirit in the Worship
    and Liturgy of the Church*, ed. in Barr William R. and Yocom Rena M.
    The Church in the Movement of the Spirit, Michigan: WM. B.
    Eerdmans, Pub. Co.

Gaffin, Richard B. (1979) *Perspective on Pentecost,* Phillipsburg: P & R
    Publishing Company

Garrard, D. J. (2003) *The Pentecostal Revival in Ethiopia*, ed. in Stanley M.
    Burgess and Eduard M. Van Der Maas, The New International Dictionary of
    Pentecostal and Charismatic Movements, Revised and Expanded
    Edition, Michigan: Zondervan

Gassmann, Gunther and Hendrix, Scott (1999) *Fortress Introduction to the
    Lutheran Confessions,* Minneapolis: Fortress Press

Gehman, R. (1989) *African Traditional Religion in Biblical Perspective*, Kesho
    Publisher

Gerberding, George Henry (1887) *The Way of Salvation in the Lutheran Church,*
    Reprinted By Dodo Press, in the United States of America

Goodlife, Paul (1998) *Caring in a Confused Climate; Pastoral Care and
    Postmodern Culture*, London: Darton, Longman and Todd Ltd.

Graham, Elaine L. (2002) *Transforming Practice; Pastoral Theology in an Age of
    Uncertainty*, Eugene: Wipf and Stock Publishers

Green, Michael (2004) *I Believe in the Holy Spirit, revised edition*, UK: Kingsway
    Publication

Gregory the Great St. (1959), *Dialogues; The Fathers of the Church Vol. 39,*
    translated by. Odo John Zimmerman, O. S. B. Washington D.C:
    The Catholic University of America Press Inc.

_____ (1979) *Register of the Epistles of Saint Gregory the Great*, A Select
    Library of Nicene and Post-Nicene Fathers of the Christian Church,
    Second Series, Vol. XII, Part I, translated by James Barmby D. D.,
    Michigan: WM. B. Eerdmans Pub. Co.

Gritsch, Eric W. & Jenson Robert W. (1976) *Lutheranism; The Theological Movement and Its Confessional Writings,* Philadelphia: Fortress Press

Gunstone, John (1994) *Pentecost Comes to Church; Sacraments and Spiritual Gifts*, London: Darton, Longman and Todd Ltd

Hagglund, Bengt (1968) *History of Theology,* translated by Gene J. Lund, USA: Concordia Publishing House

Hamilton, Michael P. (1975) *The Charismatic Movement*, Michigan: WM. B. Eerdmans Pub. Co.

Hammersley, Martyn and Atkison, Paul (1995) *Ethnography; Principle in Practice, Sec. ed*. London: Routledge
Harrell, David Edwin, Jr. (1975) *All Things Are Possible; The Healing and Charismatic Revivals in Modern America*, Indiana: Indiana University Press

Hart, Tervor A. (2000) *The Dictionary of Historical Theology*, Michigan: WM. B. Eerdmans Pub. Co.

Hastings, Adrian (1989) *African Catholicism; Essays in Discovery*, London: SCM Press

Haustein, Jorg (2011) *Charismatic Renewal, Denominational Tradition, and the Transformation of Ethiopian Society*, retrieved from http://www.glopent.net/Members/jhaustein/ethiopia/pentecostal-and-charismatic-movements-in-ethiopia on 20 July 2011.

Henning, Behrends (2006) *Presentation on Liturgy and Worship in context*: Adds Ababa, Unpublished.

Heron, Alasdair I. C. (1983) *The Holy Spirit*, Philadelphia: Westminster Press

Heron, John and Reason, Peter (2006) *The Practice of Co-operative Inquiry: Research 'With' rather than 'On' People*, ed. in Peter Reason and Hilary Bradbury, The Handbook of Action Research, London: SAGE Publication Ltd.

Heitink, Gerben (1999) *Practical Theology*, Michigan: WM. B. Eerdmans Pub. Co.

Hiebert, Paul G. (1985) *Discerning the Work of God*, ed. in Cecil M. Robeck, Charismatic Experience in History, Peabody: Hendrickson Publishers

Hilary St. (1979) *On the Trinity,* A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, 2nd Ser. Vol. IX, ed. by Philip Schaff D. D and Henry Wace, D. D., Michigan: WM. B. Eerdmans Pub. Co.

Hippolytus, (1978) *The Refutation of All Heresies*, The Ante-Nicene Fathers; Translation of the Writings of the Fathers down to A. D. 325 Vol. V, edited by Alexander Roberson D. D., and James Donaldson L. L., Michigan: WM. B. Eerdmans Pub. Co.

Hocken, Peter (2003) *Charismatic Assimilation and Penetration*, ed. in Burgess Stanley M. and Van Der Maas, Eduard M, The New International Dictionary of Pentecostal and Charismatic Movements, Revised and Expanded Edition, Michigan: Zondervan

_____ (2003) *Charismatic Movement; Globalization and Turning Outward*, ed. in Burgess M. Stanley and Eduard M. Van Der Maas New International Dictionary of Pentecostal Charismatic Movement, Revised and Expanded Edition, 2003, Michigan: Zondervan

_____ (2009) *The Challenges of the Pentecostal, Charismatic and Messianic Jewish Movements; the Tensions of the Spirit*, England: Ashgate Publishing Ltd.

Hollis, Gause R. (1976) *Issues in Pentecostalism*, ed. in Russell, P. Spittler, Perspectives on the Neo Pentecostalism, Michigan: Baker Book House

Houston, James M. (1994) *Modernity and Spirituality* ed. in Philip Sampson, Vinay Samuel and Chris Sugden, Faith and Modernity, UK: Regnum Books International Pub. Ltd.

Hummel, Charles (1993) *Fire in the Fire Place; Charismatic Renewal in the Nineties*, Illinois: Inter-Varsity Press

Hutcheson, Richard, Jr. G. (1981) *Mainline Churches and Evangelicals: a Challenging Crisis*, Atlanta: John Knox Press

Hyatt, Eddie L. (2002) *2000 Years of Charismatic Christianity*, Florida: Charisma House

Ignatius (1981) *The Epistles of Ignatius to the Trallians*; *and Philadelphians,* The Ante-Nicene Fathers; Translation of the Writings of the Fathers down to A. D. 325 Vol. I. ed. by Alexander Roberts D. D. and James Donaldson L.L., Michigan: WM. B. Eerdmans Pub. Co.

Irenaeus (1981), *Against Heresie*s; The Ante-Nicene Fathers; Translation of the Writings of the Fathers Down to A. D. 325, Vol. I, ed. by Alexander Robertson D. D., and James Donaldson, L. L., Michigan: WM. B. Eerdmans Pub. Co.

Iserloh, Erwin (1968) *The Thesis Were not Posted: Luther Between Reform and Reformation,* London: Geoffrey Chapman

Jenkins, Philip (2002) *The Next Christendom; the coming of Global Christianity*, New York: Oxford University Press

Jerome, (1979) *The Life of Saint Hilarion;* A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church Vol. VI. Ed. by Philip Schaff D. D., and Henry Wace D. D., Michigan: WM. B. Eerdmans Pub. Co.

Johnson, Todd M. (2011) *The Demographics of Renewal*, ed. in Vinson Synan, Spirit-Empowered Christianity in the 21st Century, Florida: Charisma House,

Judisch, Douglas (1978) *An Evaluation of Claims to the Charismatic Gifts*, Michigan: B. B. House

Justin Martyr (1981) *Dialogue with Trypho,* The Ante-Nicene Fathers; The Translations of the Writings of the Fathers down to A. D. 325 Vol. I, ed. by Alexander Robertson D. D., and James Donaldson L. L., Michigan: WM. B. Eerdmans Pub. Co.

Kalu, Ogbu (2008) *An Introduction to African Pentecostalism*, USA: Open Uuniversity Press

Karkkainen, Veli-Matti (2006) *How to Speak of the Spirit among Religions: Trinitarian Prolegomena for a Pneumatological Theology of Religions*, ed. in Micahel Welker, The Work of the Spirit: Pneumatology and Pentecostalism, Michigan: WM. B. Eerdmans Pub. Co.

Kasemann, Ernst (1971) *Perspective on Paul; New Testament Library*, London: SCM Press

King, Nigel and Horrocks Christine (2010) *Interviews in Qualitative Research*, London: SAGE Publications

Koenig, John (1978) *Charismata: God's Gifts for God's People*, Philadelphia: The Westminster Press

Kolb, Robert (1999) *Martin Luther as Prophet, Teacher and Hero,* Paternoster: Baker Books

Lederle, Henry I. (1988) *Treasures Old and New; Interpretation of Spirit Baptism In the Charismatic Renewal Movement*, Peabody: Hendrickson Publishers

Leon-Dufour, Xavier (1980) *Dictionary of the New Testament*, translated by Terrence Prendergast, London: Geoffrey Chapman

Lindberg, Carter (1983) *The Third Reformation? Charismatic Movement and the Lutheran Tradition*, Macon: Mercer University Press

_____ (2005) *The Pietist Theologians: An Introduction to Theology in the Seventieth and Eighteenth Centuries,* UK: Blackwell Publishers

Littell, Franklin H. (1964) *The Origins of Sectarian Protestantism*, New York: Beacon

Logan, James C. (1975) *Controversial Aspects of the Charismatic Movement,* ed. in Hamilton Paul C. The Charismatic Movement, Michigan: WM. B. Eerdmans Pub. Co.

Lord, Andrew (2005) *Spirit-Shaped Mission; A Holistic Charismatic Missiology*, London: Paternoster Press

Louis, Bouyer, (1975) *Some Charismatic Movements in the History of the Church*, ed. in Edward D. O'Connor, C. S. Perspective on Charismatic Renewal, University of Notre Dame

Lovelace, Richard F. (1979) *Dynamics of Spiritual Life; an Evangelical Theology of Renewal*, Illinois: Inter-Varsity Press

Lull, Timothy E. (1989) *Martin Luther's Basic Theological Teaching*, Minneapolis: Fortress

Luther, Martin (1969) *Luther's Works Vol. 16; Lectures on Isaiah 1 – 39*, ed. by Jaroslav Pelikan Saint Luis: Concordia Publishing House

_____ (1961) *Luther's Works, Vol. 24, Sermons on the Gospel of John 14 - 16* ed. by Jaroslav Pelikan Saint Luis: Concordia Publishing House

_____ (2004) *Luther's Table Talk;* translated by William Hazlitt Esq. and updated and revised by Bridge-Logos, Philadelphia: The Lutheran Publication Society

_____ (1958) *Luther's Works Vol. 14 Selected Psalms III*, edited by Jaroslav, Pelikan 1958, Saint Luis: Concordia Publishing House

_____ (1956) *Luther's Works Vol. 21, The Sermon on The Mount*, edited by Jaroslav, Pelikan, 1956, Saint Luis: Concordia Publishing House

_____ (1958) *Luther's Works, Vol. 40, Lectures on Church and Ministry,* edited By Conrad, Bergendoff 1958, Philadelphia: Muhlenberg Press

_____ (1965) *Luther's Works, vol. 53, Lectures on Liturgy and Hymns,* edited by Lehmann, Helmut T. 1965, Philadelphia: Fortress Press

_____ (1955) *Letters of Spiritual Counsel,* edited and translated by Theodore G. Tappert, Louisville: Westminster John Knox Press

MacArthur, John Jr. (1978) *The Charismatics; A Doctrinal Perspective*, Michigan: Zondervan Publishing House

_____ (1992) *Charismatic Chaos,* Michigan: Zondervan Publishing House

Macchia, Frank D. (2011) *Signs of Grace in a Graceless World: The Pentecostal Challenge to the Church*, ed. in Vinson Synan, Spirit-Empowered Christianity in the 21st Century, Florida: Charisma House

MacCulloch, Diarmaid (2003) *Reformation: Europe's House divided 1490-1700*, London: Penguin Books Ltd.

_____ (2010) *A History of Christianity: The First Three Thousand Years*, London: Penguin Books

MacDonald, William G. (1976) *Pentecostal Theology: A Classical Viewpoint*, ed. in Russel P. Spittler, Perspectives on the New Pentecostalism, Michigan: Baker Book House

Marks, Darren C. (2008) *Shaping a Global Theological Mind,* England: Ashgate Publishers

McDonnell, Kilian and Montague George T. (1990) *Christian Initiation and Baptism in the Holy Spirit, Evidence from the first Eight Centuries*, *Second revised ed*. Minnesota: The Liturgical Press

McDonnell, Kilian (1978) *Charismatic Renewal and Ecumenism*, New York: Paulist Press

McGrath, Alister E. (1998) *Historical Theology; an introduction to the History of Christian Thought*, USA: Blackwell Publishing

_____ (1999) *The Reformation Thought; An Introduction, 3rd ed*. USA: Blackwell Publishing

Mekane Yesus Seminary (2004) *Christian Worship and Liturgy; A Course for Diploma in Theology, 3rd ed, TEE Dept:* Addis Ababa: Finfine Printing and Publishing S. C.

Menzies, Robert (1991) *Empowered for witness; The Spirit in Luke-Acts*, England: Sheffield Academic Press.

Middlemiss, David (1996) *Interpreting Charismatic Experience*, London: SCM Press

Mienczakowaskai, Jim and Morgan, Stephen (2006) *Ethnodrama: Constructing Participatory*, *Experiential and Compelling Action Research through Performance*, ed. in Peter Reason and Hilary Bradbury, The Handbook of Action Research, London: SAGE Publications Ltd.

Mitton, Michael (1995) *Spirituality; The Heart of Toronto: Grove Books No. 55*, Cambridge: Grove Books Ltd.

Moltmann, Jurgen (1991) *The Church in the Power of the Spirit*, New York: HarperCollins Publishers

Moustakas, Clark (1994) *Phenomenological Research Methods*, London: SAGE Publications

Murray, Iain H. (1998) *Pentecost Today? The Biblical Basis for Understanding Revival,* Edinburgh: Banner and Truth Trust

Murray, Andrew (2006) *The Indwelling Spirit,* Minneapolis: Bethany House

_____ (1982) *Divine Healing*, USA: Whitaker House

Neuman, W. Lawrence (2003) *Social Research Method; Fifth ed*. New York: Sanfrancisco

Newspaper (1992 E/C) *Policina Ermjawu qutir 24* (*Police and its Action, no. 24, 1999*), Addis Ababa

Novatian (1978) *Treatise Concerning the Trinity*, The Ante-Nicene Fathers; Translation of the Writings of the Fathers down to A. D. 325 Vol. V. Ed. by Alexander Robertson D. D. and James Donaldson L. L., Michigan: WM. B. Eerdmans Pub. Co.

Oberdorfer, Bernd (2006) *The Holy Spirit-A Person? Reflection on the Spirit's Trinitarian Identity*, ed. in Michael Welker, The Work of the Spirit; Pneumatology and Pentecostalism, Michigan: WM. B. Eerdmans Pub. Co.

O'Connor, D. Edward (1971) *The Pentecostal Movement in the Catholic Church*, Notre Dame: Ave Maria Press

O'Donovan, Wilbur (2000) *Biblical Christianity in Modern Africa*, UK: Paternoster

Oppenheim, A. N. (1992) *Questionnaire Design, Interview and Attitude Measuremen*t, London: Continuum

Opsahl, Paul D. (1978) *The Holy Spirit in the Life of the Church*, Minneapolis: Augsburg Publishing House

Origen (1979) *Against Celsus*, The Ante-Nicene Fathers; The Translation of the Writings of the Fathers down to A. D. 325, Vol. IV, ed. by Alexander Robertson D. D., and James Donaldson L.L, Michigan: WM. B. Eerdmans Pub. Co.

Ormerod, Neil J. and Clifton, Shane (2009) *Globalization and the Mission of the Church*, London: T. & T. Clark

Osterhammel, Jurgen and Petersson, Niels P. (2005) *Globalization: a Short History*, translated by Dona Geyer, New Jersey: Princeton University Press

Oyer, John S.(1964) *Lutheran Reformers Against Anabaptists*, Paris: Reprinted by The Baptist Standard Bearer, Inc.

Packer, J. I. (1984) *Keep in Step with the Holy Spirit*, Michigan: Inter-Varsity Press

Pettegrew, Larry Dean (2001) *The New Covenant Ministry of the Holy Spirit*, Michigan: Kregel Publication

Phillips, Estelle M. and Pugh, D. S. (1994) *How To Get A PhD, 2nd Rev and Update edit ion,* Philadelphia: Open University Press

Pinnock, Clark H. (1996) *Flame of Love; A Theology of the Holy Spirit*, Michigan: Inter-Varsity Press

Poewe, Karla (1994) *Charismatic Christianity as a Global Culture*, Columbia: University of South Carolina

Pomerville, A. Paul (1985) *The Third Force in Missions; A Pentecostal Contribution to Contemporary Mission Theology*, Peabody: Hendrickson Publishers

Purves, Jim (2004) *The Triune God and the Charismatic Movement*, Britain: Paternoster Press

Quebedeaux, Richards (1982) *The New Charismatics II,* San Francisco: Harper and Row Publishers

Rader, Dick Allen (1991) *Christian Ethics in an African Context,* New York: Peter Lang Publishing

Rahner, Karl and Vorgrimler, Herbert (1965) *Theological Dictionary, second edition*, London: Burns & Oates

Reader, John (2008) *Reconstructing Practical Theology*, England: Ashgate
Publishing Ltd.

Redman, Robb (2002) *The Great Worship Awakening; Singing a New Song in the
Post Modern Church*, San Francisco: Josser Bass Publication

Richardson, Cyril C. (1953) *Early Christian Fathers; The Library of Christian
Classics, Vol. I*, translated and edited by Cyril C. Richardson, London: SCM
Press Ltd

Robben, Antonius C. G. M and Sluka, Jeffery A. (2007) *Ethnographic Fieldwork:
An Anthropological Reader*, Oxford: Blackwell Publishing

Robeck, Jr. Cecil M. (1985) *Charismatic Experiences in History*, Peabody:
Hendrickson   Publishers

Roozen, A. David (2005) *National Denominational Structures' Engagement with
Postmodernity; An Integrative Summary from an Organizational Perspective*,
ed. in Roozen, A. David and Nieman, R. James, Church, Identity and
Challenge; Theology and Denominational Structures in Unsettled Times,
Michigan: WM. B. Eerdmans Pub. Co.

Schatzmann, Siegfried (1987) *A Pauline Theology of Charismata*, Peabody:
Hendrickson   Publishers

Seliger, W. Herbert and Shohamy, Elana (1989) *Second Language Research
Methods*, New York: Oxford University Press

_____ (2000) *Doing Qualitative Research*, London: SAGE Publications

Senn, F. C. (2002) *Books, Liturgical; Lutheran* in ed. Bradshaw Paul, The New
SCM Dictionary of Liturgy and Worship, 2002, London: SCM Press

Shawchuck, Norman and Heuser, Roger (1993) *Leading the Congregation; Caring
For Yourself While Serving the People*, Nashville: Abingdon Press

Silverman, David (2000) *Doing a Qualitative Research; a Practical Handbook*,
London: SAGE Publications

_____ (2004) *Qualitative Research; Theory, Method and Practice
Second edition,* London: SAGE Publications

Smail Tom, Walker Andrew and Wright Nigel (1995) *Charismatic Renewal*,
London: SPCK

Statistics of the SCS of the EECMY updated in 2007: Retrieved from the SCS Headquarters, Department for Theology and Mission, 2009, Unpublished

Stephanie, Taylor (2002) *Ethnographic Research: A Reader*, London: SAGE Publications

Steve, Clark (1976) *Baptized in the Spirit and Spiritual Gifts*, Michigan: Servant Books

Suenens, Leon Joseph (1978) *Ecumenism and Charismatic Renewal; Theological and Pastoral Orientation,* Ann Arbor: Servant Books Publisher

Sullivan, Francis A. (1982) *Charisms and Charismatic Renewal; A Biblical and Theological Study*, Michigan: Servant Books

Suurmond, Jean-Jacques (1995) *Word and Spirit at Play: Towards a Charismatic Theology,* Michigan: WM. B. Eerdmans Pub. Co.

Synan, Vinson (1975) *Aspects of Pentecostal Charismatic Origins*, New Jersey: Logos International

_____ (2001) *The Century of the Holy Spirit; 100 Years of Pentecostal and Charismatic Renewal, 1991 – 2001*, Nashville: Thomas Nelson Publishers

_____ (2011) *Spirit-Empowered Christianity in the 21st Century*, Florida: Charisma House

Tappert, Theodor G. (1959) *The Book of Concord; the Confessions of the Evangelical Lutheran Churches*, Philadelphia: Fortress Press

Taylor, Steven J. and Bogdan, Robert (1998) *Introduction to Qualitative Research Methods*, 3rd. *ed*. New York: John Wiley and Sons Inc.

Tertullian (1963) *Treatise on the Soul*, The Ante-Nicene Fathers; Translation of the Writings of the Fathers Down to A. D. 325, Vol. III, ed. by Alexander Robertson D. D., and James Donaldson L. L., Michigan: WM. B. Eerdmans Pub. Co.

_____ (1963) A*gainst All Heresies,* The Ante-Nicene Fathers; Translation of the Writings of the Fathers Down to A. D. 325, Vol. III, ed. by Alexander Robertson D. D., and James Donaldson L. L., Michigan: WM. B. Eerdmans Pub. Co.

_____ (1979) *On Fasting*, The Ante-Nicene Fathers; Translation of the Writings of the Fathers Down to A. D. 325, Vol. IV, ed. by Alexander Robertson D. D., and James Donaldson L. L., Michigan: WM. B. Eerdmans Pub. Co.

Thiselton, C. Anthony (2000) *The First Epistle to the Corinthians*, Michigan: WM. B. Eerdmans Pub. Co.

Tormod, Engelsviken (1997) *A Documentary Report on Pentecostal Revival in Ethiopia 1960-1975* Oslo, Norway: Unpublished

Tovey, Philip (2004) *Inculturation of Christian Worship,* England: Ashgate Publisher

Turner, Max (1996) *The Holy Spirit and Spiritual Gifts Then and Now,* USA: Paternoster Press

Vandervelde, George and Barr William R. (1994) *The Spirit in the Proclamation of The Church*, ed. in William R. Barr and Rena M. Yocom, The Church in the Movement of the Spirit, Michigan: WM. B. Eerdmans Pub. Co.

Verburgge, V. D. (2000) *The NIV Theological Dictionary of New Testament Words*, Michigan: Zondervan Publishing House

Video Observed on the TV Screen from the archives of the Central Synod Office of The EECMY, July 2007 Nekemte- Ethiopia

Vine, William Edwy; Unger, Merrill Frederic, and White, William (1985) *Vine's Complete Expository Dictionary of Old and New Testament Words*, Nashville: Thomas Nelson Publishers

Waldron, Samuel E. (2005) *To Be Continued*? New York: Calvary Press Publishing

Walker, Andrew (2002) *Thoroughly Modern: Sociological Reflections on the Charismatic Movement*, in ed. Wolffe John, Global Religious Movements in Regional Context, UK: Ashgate

Warfield, B. Benjamin (1972) *Counterfeit Miracles,* Edinburgh: The Banner of Truth Trust

Webber, Robert E. (2001) *Journey to Jesus; The Worship, Evangelism, and Nurture Mission of the Church*, Nashville: Abingdon Press

Welker, Michael (1994) *God the Spirit*, Minneapolis: Fortress Press

_____ (2006) *The Work of the Holy Spirit; Pneumatology and Pentecostalism*, Michigan: WM. B. Eerdmans Pub. Co.

Williams, George H. (1957) *Spirituals and Anabaptist Writers, Vol. XXV of the Library of Christian Classics,* London: SCM Press

Williams, Rodman J. (1988) *Renewal Theology; Systematic Theology from a Charismatic Perspective*, Three Volumes in One, Michigan: Zondervan Publishing House

_____ (1985) *The Greater Gifts*, ed. in Cecil, Robeck Jr. Charismatic Experiences in History Peabody: Hendrickson Publishers

Wolcott, Harry F. (1999) *Ethnography; A Way of Seeing*, London: Aliamira Press

_____ (2001) *The Art of Fieldwork*, England: Altamira Press

Wood, Rutland James (2005) *Leadership, Identity and Mission in a Changing United Methodist Church,* ed. in Roozen, A David and Nieman, R. James, Church, Identity and Change; Theology and Denominational Structures in Unsettled Time*s*, Michigan: WM. B. Eerdmans Pub. Co.

Zahl, Simeon (2010a) *Reformation Pessimism or Pietist Personalism? The Problem of The Holy Spirit in Evangelical Theology*, ed. in Tom Greggs, New Perspective for Evangelical Theology; Engaging with God, Scripture and the World, London: Routledge

_____ (2010b) *Pneumatology and Theology of the Cross in the preaching of Christopher Friedrich Blumhardt; The Holy Spirit Between Wittenberg and Azusa Street*, London: T & T Clark

Appendix A

Fieldwork Respondents

AA (TR) SCSED, interviewed on 14-07-09

AA (CR), SCSCD, interviewed on 12-07-08

AA (NPR), SCSSD, interviewed on 17-07-09

AD (CL), SCSHQ, interviewed on 29-07-10

AE (CR), SCSWD, interviewed on 16-07-09

AG (CR), SCSND, interviewed on 28-07-09

AG (CR), SCSND, interviewed on 13-08-08

AH (CR), SCSCD, interviewed on 30-07-09

AH (NPR), SCSND, interviewed on 14-07-10

AT (CR), SCSWD, interviewed on 29-06-09

BC (NPR), SCSWD, interviewed on 14-07-10

BD (OR), Addis Ababa, interviewed on 27-08-08

BG (CR), SCSND, interviewed on 18-08-08

BM (CL), SCS HQ, interviewed on 04-08-09

DA (CL), SCSHQ, interviewed on 29-07-10

DG (NPR), SCSED, interviewed on 22-07-10

DM (TR), SCSED, interviewed on 01-08-09

DM (CR), SCSCD, interviewed on 27-07-09

EA (OR), Addis Ababa, interviewed on 27-08-08

GB (TR), SCSND, interviewed on 09-08-08

GG (TR), SCSSD, interviewed on 26-07-09

GK (TR), SCSCD, interviewed on 30-07-09

HA (TR), SCSSD, interviewed on 23-08-08

HB (OR), SCSHQ, interviewed on 30-06-09

HT (OR), SCSND, interviewed on 12-08-09

IG (CLR), EECMYHQ, interviewed on 13-08-09

LK (TR), SCSCD, interviewed on 22-07-09

MB (NPR), SCSCD, interviewed on 21-07-10

ME (NPR), SCSSD, interviewed on 18-07-09 & 27-07-10

MG (CL), EECMYHQ, interviewed on 13-08-09

MS (NPS), SCSWD, interviewed on 14-07-10

SB (TR), SCSWD, interviewed on 25-08-08

SH (TR), SCSND, interviewed on 24-08-08

TA (NPR), SCSSD, interviewed on 28-07-10

TA (OR), SCSND, interviewed on 12-08-09

TG (TR), SCSCD, interviewed on 22-07-09

TG (CR), SCSND, interviewed on 12-08-09

TK (CR), SCSWD, interviewed on 23-07-09

TL (CR), SCSSD, interviewed on 30-06-09

TW (NPR), SCSCD, interviewed on 30-07-09

WM (TR), SCSWD, interviewed on 28-07-09

YL (NPR), SCSED, interviewed on 23-07-09 & 14-07-10

ZA (CR), SCSWD, interviewed on 30-06-09

ZG (TR), SCSND, interviewed on 07-07-09

Appendix B

Sample Interview questions

Focus Group I. Traditionalist Respondents

1. How do you compare the nature and vitality of traditional and charismatic worship?

2. What are the particular characteristics of charismatic worship which have caused tensions and confusions, over which some congregations have split?

3. How do you understand those particular characteristics of charismatic worship from your own social, cultural, as well as African traditional religious backgrounds?

4. Are the claimed experiences of the manifestations in accord with Scripture? If not, how? If yes, then why is that these experiences still lack the confidence and consideration of the older members of the congregations?

5. How do the older people understand and interpret physical healings when they occur in their presence and when they see the healed people in their own eyes?

6. How do older people perceive or interpret manifestations that are pronounced, but eventually found demonstrably untrue? For example, such as the pronunciations of physical healing with no demonstrable evidence?

7. Have there been any significant changes in the congregations, for example on traditional worship, pastoral activities, and spiritual status of individual believers, as a result of the charismatic movement?

8. How do the older people feel when they see illiterate, but gifted and empowered women serve in the church and villages by preaching without reading a text but referring to it, and when they prophesy, conduct healing prayers, exorcise, etc? Comment both from the social and religious points of view.

9. What social, cultural, economic, and spiritual contributions did you observe as arising from a result of the charismatic movement?

10. In light of your previous answers, what directions do you think this might lead the church in or what measures do you think this might require the church to take in order to preserve the significance of charismatic worship?

Focus group II. Charismatic Respondents

1. How do you compare the nature and vitality of traditional and charismatic worship?

2. What attitude have the charismatics had towards traditional worship since they began to participate in the charismatic movement?

3. Why is it that emotional and ecstatic forms of worship are considered, by charismatics, to be more important to satiate spiritual thirst than traditional worship? What kind of spiritual state is it that charismatics are longing for and exerting themselves to attain? How can chaotic worship be regarded as the movement of the Holy Spirit and as a form of gratifying worship?

4. After you were told or felt that you had been baptized by the Holy Spirit, what was your first experience? How do you and your peers discern whether all the physical movements and verbal expressions you make are from the Holy Spirit or arise for other reasons?

5. What kind of charismatic manifestations have you experienced since you joined or became involved in the charismatic movement? What is the significance of those manifestations for you personally and what do they mean to the church?

6. Have there ever been times when you felt empowered and led by a certain special power, but were not sure whether it was the Holy Spirit's leading or another cause? If so, how do you discern between the guidance of the Holy Spirit and other causes?

7. Have you had any occasion when you did something you felt was based on the conviction that the Holy Spirit was leading you to say or to do, but sometime after the event/action you had a second thought that it was not the leading of the Holy Spirit? If yes, how did you recognize this, and how did you resolve the feeling that you had been wrong?

8. Why is it that the expectation and experiences of certain, mostly sign gifts and revelational gifts, are emphasized over the other gifts of the Holy Spirit?

9. If charismatic gifts and their experiences are of divine origin and biblical, why, do you think, is there opposition and rejection to them from older members of the congregations?

10. Are there dangers in mixing up genuine manifestations and mere subjective emotional experiences within the charismatic movement? What appropriate solution do you think should be devised in order to control or avoid such mixtures?

Focus Group III. Nan-Partisan Respondents

1. How do you observe the existing worship tensions, confusions and divisions among the congregations as a result of the impact of the charismatic movement?

2. How did charismatic worship become part of the worship of the SCS congregations? What have you observed as the strengths and weaknesses of both traditional Lutheran worship and charismatic worship?

3. What do you think is the reason why the charismatic movement is able to attract and draw the congregations away from traditional worship and ministry systems? What do you think is the reason why the traditional pattern of worship is unable to attract, impact and transform people in a real and concrete way as the charismatic pattern of worship does?

4 What spiritual, moral, ethical and social differences have you noticed in the lives of those who claim to have been baptized by the Holy Spirit and those who do not?

5. Have you observed any basic theological and doctrinal problems the movement might have caused for the denominational theological identity of the EECMY?

6. What features have you noticed which seem to be root causes of the existing worship tensions, particularly in reaction to the charismatic movement?

7. How would you comment on the overall strengths and weaknesses of the charismatic movement from theological, doctrinal, liturgical, missiological, and sociological points of view?

8. What theological questions do you think the perceived strengths of charismatic worship might create in the minds of the congregations? What do you think this reminds the congregations about the nature of traditional worship and ministry?

9. If the movement has made a significant contribution to the church's worship, ministry, and mission, then what direction do you think this might lead the church to? And what measures do you think the church might be required to take in order to preserve the significant contributions of the charismatic movement?

10. If theology charismatic gifts were understood to be meant for the church of all ages, should the church realize them today? If the church ought to realize them, then, can charismatic worship be harmonized with traditional worship without confusion or changing the church's denominational theological identity into pentecostalism?

Focus Group IV. Church Leadership both former and current

1. How does the EECMY understand charismatic worship within the framework of Lutheran theological tradition?

2. Can the church deny the existence and significance of charismatic gifts out of fear of the challenges it may face because of the use of the manifestations?

3. The EECMY's traditional worship structure has been argued to have been reformed, but only in the context of the sixteenth century Western evangelicals, which was imported to Ethiopia through the western missionaries. Why do you think the EECMY has been reluctant to revise and reform its worship structure for its current context? How do you feel about reforming in the light of the social and religious context in which the EECMY/SCS lives, worships and serves?

4. The current worship of the SCS congregations is not traditional, charismatic, uniform or ordered, but a mixture of both the free charismatic and structured pattern of worship. Even the distinction between charismatics and non-charismatics has become less clear during the worship. So how long do you think the worship should continue likewise without having a clearer shape and order?

5. Have you observed any theological or doctrinal problem which the charismatic movement has caused on the denominational theological identity of the church?

6. Is there any useful contribution the charismatic movement has made to the Lutheran theological, ecclesiological and missiological tradition? If there is, then can the church appropriate insights from the effects of the charismatic movement within its theological framework?

7. If charismatic worship has made any positive contribution which is actually lacking in traditional worship, then what do think is the justification of Lutheran churches' rejection of charismatic worship and the experience of the charismatic gifts? How do you think the church should respond to the impact of the charismatic movement in the light of its positive effects?